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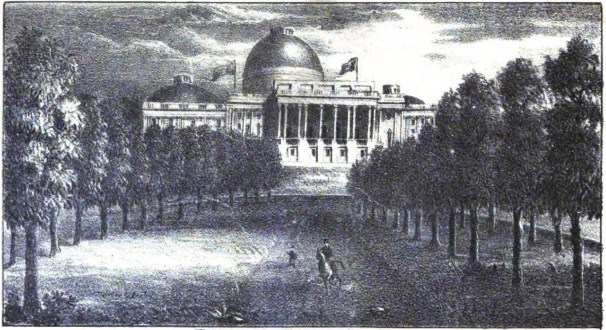

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HARPER & BROTHERS,
82 CLIFF-STREET.

New-York, May, 1839.

Harpers' Enlarged Edition, edited by Anthon.

THE GREEK READER,

BY FREDERIC JACOBS,

PROFESSOR IN THE GYMNASIUM AT GOTHA, EDITOR OF THE GREEK ANTHOLOGY, &c., &c.

A NEW EDITION,

WITH ENGLISH NOTES,

CRITICAL AND EXPLANATORY,

A METRICAL INDEX TO HOMER AND ANACREON, AND A COPIOUS LEXICON.

BY

CHARLES ANTHON, LL.D.,

JAY-PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE, NEW-YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

NEW-YORK:

HARPER & BROTHERS, 82 CLIFF-STREET.

1840.

TO

THE HON. JOHN C. SPENCER,

WHO HAS WON FOR HIMSELF SO ENVIABLE A NAME, AS WELL FOR PROFESSIONAL ATTAINMENTS, AS FOR THE ENLIGHTENED ZEAL WITH WHICH HE FOSTERS THE BEST INTERESTS OF SOUND EDUCATION,

THIS WORK

IS RESPECTFULLY INSCRIBED,

BY ONE WHO, THOUGH A STRANGER TO HIM PERSONALLY, IS YET PROUD TO CALL HIMSELF HIS COUNTRYMAN.

PREFACE.

In preparing a Greek Reader for the press, three plans suggested themselves to the attention of the editor. The first of these was, to make an entirely new selection from the ancient writers; the second, to take merely those parts of the work of Professor Jacobs, which presented fewest difficulties for the young student; the third, to retain unaltered whatever portions of the German work had already been adopted in our Classical seminaries. The first of these plans was certainly the most attractive one for an editor, but reflection soon showed it to be attended by serious evils; and not the least of these were the adding to the already crowded list of works of education, and the trouble and expense invariably connected with the introduction of a new text-book into schools. The second plan appeared derogatory in a national point of view. It was equivalent to confessing, that our Classical instructers were unable to grapple with ordinary difficulties, and that the easiest and simplest passages alone could either be comprehended by themselves or made intelligible to their pupils. Such a mode of editing would bring us back to the days of the Collectanea Minora, when to be able to read selections from Hierocles and Palæphatus was regarded as a great feat in American scholarship.

The only remaining course, therefore, was to take those selections from the German work which had been adopted in the more respectable portion of our Classical schools, and to make these the basis of a new edition. In works of this nature different kinds of style must of course occur; and though some among us are very loud in their outcries for pure Attic Greek, and think this alone worthy of being read, yet it is apparent enough, that the deviations from this standard, if brought in a proper manner before the attention

of the young student, can be made productive of as much benefit to him as if his reading were confined merely to Attic models. Nay, indeed, this very variety of style will prove of greater service to him than if his reading lay all in one beaten path; for he will be enabled, in this way, to become more fully aware of the variety and extent of the language which he is acquiring.

The notes appended to the present volume will be found to be copious, and, it is hoped, satisfactory. The plan has hitherto been tried of editing the Greek Reader with few notes; a plan very much in vogue in some sections of our country, but which never has and never will make scholars. The opposite course is here attempted; and, as it has succeeded on other occasions, the editor trusts that it will be accompanied in the present instance with the same favourable results. In what has just been said, however, respecting previous editions, the editor must not be understood as at all referring to the New-York edition by Mr. Casserly. He only regrets, that this gentleman was confined to so narrow limits by the arrangements of his publisher. Had these restrictions been removed, and Mr. Casserly been allowed to expatiate more freely, his known abilities as a scholar would have entirely precluded the necessity of the present publication.

The editor would be doing violence to his own feelings did he not, before closing these remarks, make some tribute of acknowledgment to his young friend, Mr. Henry Drisler, a graduate of Columbia College, and an instructer in the Grammar School, for the very valuable assistance he has derived from him in the correcting of proofs, and in giving the present work, as he trusts, so complete and accurate a form. The native abilities, and sound and extensive acquirements, of Mr. Drisler, already point him out as one who will gain, at no distant period, a distinguished name among the scholars of his country.

Columbia College, Feb. 4th, 1840.

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BIOGRAPHICAL SKETCHES

OF THE DIFFERENT WRITERS, SELECTIONS FROM WHOSE WORKS OCCUR IN THE COURSE OF THE PRESENT VOLUME.

ÆLIAN, *Claudius*, a native of Præneste in Italy, who flourished during the reigns of Heliogabalus and Alexander Sevērus (218–235 A.D.). He composed in the Grecian language, of which he was a complete master, a work on the "Peculiarities of Animals" (Περὶ ζώων ἰδιότητος), in seventeen books, chiefly a compilation from earlier writers, full of absurd stories, intermingled occasionally with interesting notices; another entitled "Various History" (Ποικίλη Ἱστορία), in fourteen books, a mere compilation, evincing little taste, judgment, or critical discrimination. He died at the age of about sixty years.

ÆSOP, a celebrated fabulist, who is supposed to have flourished about 620 B.C. According to most authorities, he was born at Cotyæum, a town of Phrygia, of servile origin, and owned in succession by several masters, the last of whom, Iadmon, a Samian philosopher, gave him his liberty. Little, if anything, however, is known with certainty respecting his life. None of the fables which at present go under the name of Æsop were ever *written* by him. They appear to have been preserved for a long time in oral tradition, and only collected and reduced to writing at a comparatively late period.

ANACRĔON, a celebrated Greek lyric poet, who flourished at the court of Polycrātes, the tyrant of Samos, in the sixth century B.C. Little is actually known concerning his life. It is, however, generally admitted that he was born at Tēos, a city of Ionia, where he is also reported to have died, at the age of eighty-five years, from suffocation, in consequence of swallowing a grapestone while in the act of drinking. Very few of the pieces ascribed to Anacreon are genuine; by far the greater portion having been added subsequently to his time.

APOLLODŌRUS, a native of Athens, flourished about 146 B.C., and was celebrated for his numerous productions, both in prose and verse. Of the former we have, with the exception of a few fragments, only the work entitled "Library" (Βιβλιοθήκη), which is a collection of the fables of antiquity, drawn from the poets and other writers, and related in a clear and simple style.

ARISTOTLE, a distinguished Grecian philosopher, born at Stagīra in Macedonia, B.C. 384, whence he is frequently called the Stagirite. He went to Athens while young, studied philosophy under Plato, and became subsequently the instructer of Alexander the Great. He died in Chalcis, B.C. 321. Aristotle was the most voluminous writer of the ancient philosophers. Besides his philosophical and critical works, he has given a "History of Animals" (Περὶ ζώων ἱστορίας), in ten books. There is also ascribed to him a treatise "On Wonderful Reports" (Περὶ θαυμασίων), which, however, if ever written by Aristotle, has undergone great alteration since it came from the hand of the author.

ARRIAN, a Greek historian, a native of Nicomedia, who flourished

in the second century under Hadrian and the Antonines. He has left us a history of the expedition of Alexander, in seven books, which is valuable as being compiled from the memoirs of Ptolemy Lagus and Aristobūlus, who both served under that monarch.

Athenæus, a native of Naucrătis in Egypt, who flourished about the beginning of the third century A.D. He is the author of a very interesting compilation entitled "The Learned Men at Supper" (Δειπνοσοφισταί), from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks.

Bion, a pastoral poet, a native of Smyrna in Asia Minor, who flourished about B.C. 187, in the island of Sicily. He wrote in the Doric dialect, and followed Theocritus as a model.

Diodōrus, an historian, surnamed *Siculus*, because born at Argyrium in Sicily, flourished under Julius Cæsar and Augustus. His "Historical Library" (Βιβλιοθήκη Ἱστορική) consisted of forty books, and extended from the earliest times down to 60 B.C. Of these, only fifteen books remain, with fragments of the rest. To the preparation of this great work he had devoted thirty years of his life.

Diogenes *Laërtius*, so called from his native city Laërtes in Cilicia. He wrote the lives of the philosophers in ten books, which are still extant. The period when he lived is not exactly known.

Herŏdŏtus, a celebrated Greek historian, born at Halicarnassus in Caria, B.C. 484. His history consists of nine books, which, for the ease and sweetness of the style, have been named after the nine muses. It was originally rehearsed in part at the Olympic games, and at the Panathenæan festivals of Athens, and ultimately improved and finished at Thurium in Lower Italy, where the historian passed the latter part of his life.

Homer, the most distinguished of the Grecian epic poets. Of his history little, if anything, is known. He is commonly supposed to have been born near Smyrna, on the banks of the Meles, whence he is termed Melesigēnes; but it still remains a contested question whether such a poet ever existed, and whether the poems that pass under his name are not the productions of several bards, collected together in a later age. These poems are the Iliad and the Odyssey, the former of which details the operations of the Grecian army before the city of Troy, ending with the death and funeral honours of Hector; the latter, the wanderings and adventures of Ulysses on his return from the Trojan war to the island of Ithăca.

Isocrătes, a celebrated Grecian orator, or rather oratorical writer, born at Athens B.C. 436. In youth he was a companion of Plato, and, like him, a great admirer of Socrates. He is said to have died by voluntary starvation, from grief for the fatal battle of Chæronēa, in the 98th year of his age, B.C. 338. There are 21 orations ascribed to him.

Lucian, a celebrated Greek writer, was born at Samosăta in Syria, and flourished in the second century after Christ. His father, who was in humble circumstances, designed him for the profession of a sculptor, and with that view placed him under the instruction of his uncle. Becoming soon disgusted with this employment, he turned his attention to literature, and travelled into Greece and Asia Minor, and engaged in the business of an advocate at Antioch. This, however, he soon renounced for the more congenial pursuit of sophistic declamation, which brought him both fortune and fame. He subsequently took up his residence at Athens, and devoted himself to the study of philosophy; but embraced no one of the systems then in vogue. His writings, which are mostly in the dialogue form, display

a genius eminently satirical, great brilliancy of thought, a deep insight into the human heart, and a larger share of humour than any other author of antiquity, with the exception perhaps of Aristophanes and Horace.

Moschus, a Greek pastoral poet, born at Syracuse in the island of Sicily, but at what period is not clearly ascertained. He wrote in the Doric dialect, and adopted his master, Bion, as a model. There remain from Moschus four Idyls, and a few smaller pieces.

Pausanias, a traveller and geographical writer, who is commonly supposed to have been born in Lydia, and to have flourished during the reigns of Hadrian and the Antonines. He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon. After this, he appears to have taken up his residence at Rome, and to have there published his "Itinerary of Greece" (Ἑλλάδος περιήγησις), in ten books. This work is full of instructive details for the antiquarian, especially in reference to the history of art, combining, as it does, with a description of public edifices and works of art, the historical records and the legends connected with them.

Plato, a distinguished philosopher, an Athenian by descent, but born in the island of Ægina, where his father Aristo resided, B.C. 429. At the age of twenty he became a disciple of Socrates, and attended the lectures of that philosopher for eight years. After the death of his master, Plato travelled into foreign countries, and on his return to Athens opened a school in a public grove called the Academy, which soon became famous, and attracted crowds of admiring auditors. Plato's works consist of numerous dialogues, thirty-five in number, on different subjects, metaphysical, political, moral, and dialectic. They are exceedingly valuable both for style and matter, rich in thought, and abounding in beautiful and poetical images.

Plutarch, a native of Chæronēa in Bœotia, flourished towards the end of the first century A.C. He was early engaged in civil affairs, and the Emperor Trajan, who patronised him, conferred on him high honours. Civil occupations, however, did not prevent him from pursuing his literary and philosophical studies. He was an extremely voluminous writer, but the most celebrated of his productions is his "Parallel Lives" (*Βίοι Παράλληλοι*). In these he exhibits and compares, in a very full and instructive manner, the characters of the most distinguished Greeks and Romans. There are twenty-two parallels, sketching the lives of forty-four persons, given in such a way that a Roman is always compared with a Greek. Five other biographies are isolated ones, and twelve or fourteen are lost.

Stobæus *Johannes*, a native of Stobi in Macedonia, whence his name Stobæus. He published, in four books, a collection of extracts in both prose and verse, from upward of five hundred authors, whose works have in a great measure perished. These extracts he arranged systematically, under separate heads, according to their subjects.

Strabo, a celebrated geographer, born at Amasea in Pontus, about 54 B.C. After travelling through various countries of Asia and Africa, he was sent by Augustus on an expedition into Arabia. At a subsequent period he travelled over Greece, Macedonia, and most of Italy. By this means he became well qualified to compile his "Work on Geography" (Γεωγραφικά), in seventeen books. This has come down to our time complete, with the exception of the seventh book, which is imperfect. The work is not a mere register of names and places, but a rich store of interesting facts and mature reflections, and of great utility in the study of ancient literature and art. There

GRAMMATICAL EXERCISES.

I. FIRST DECLENSION.

1. Ἡ μέθη μικρὰ μανία ἐστίν.—Πολλάκις βραχεῖα ἡδονὴ μακρὰν τίκτει λύπην.—Φίλει τὴν παιδείαν, σωφροσύνην, φρόνησιν, ἀλήθειαν, οἰκονομίαν, τέχνην, εὐσέβειαν.—Βίων ἔλεγε τὴν φιλαργυρίαν εἶναι μητρόπολιν πάσης κακίας.—Οὐ πενία λύπην ἐργάζεται, ἀλλ' ἐπιθυμία.—Ὡς συμπόσιον χωρὶς ὁμιλίας, οὕτως πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡδονῆς ἔχει. 5

2. Αἱ κτήσεις τῆς ἀρετῆς μόναι βέβαιαί εἰσιν.—Ἡ παιδεία ἐν μὲν ταῖς εὐτυχίαις κόσμος ἐστὶν, ἐν δὲ ταῖς ἀτυχίαις καταφυγή.—Πασῶν τῶν ἀρετῶν ἡγεμών ἐστιν ἡ εὐσέβεια.—Προσήκει τοῖς ἀθληταῖς τὸ σῶμα ἀεὶ γυμνάζειν.—Κλεινότατον ἦν ἐν Ὀλυμπίᾳ Διὸς ἄγαλμα, Φειδίου ἔργον.—Μετὰ τὸν Αἰνείου θάνατον, Ἀσκάνιος τὴν βασιλείαν παρέλαβεν.—Ὁ Λίνος παῖς ἦν Ἑρμοῦ καὶ Μούσης Οὐρανίας.—Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο ἀπὸ Θαλοῦ, ἡ Ἰταλικὴ ἀπὸ Πυθαγόρου. 10 15

3. Νουμᾶς Πίστεως καὶ Τέρμονος ἱερὸν ἱδρύσατο.—Ἡ Νέα Καρχηδὼν κτίσμα ἐστὶν Ἀσδρούβα, τοῦ δεξαμένου Βάρκαν, τὸν Ἀννίβα πατέρα.—Τὸ τάλαντον τὸ Βαβυλώνιον δύο καὶ ἑβδομήκοντα μνᾶς Ἀττικὰς δύναται.—Ἐπὶ κορυφῇ τῆς ἄκρας Σουνίου ναός ἐστιν Ἀθηνᾶς Σουνιάδος. 20

II. SECOND DECLENSION.

1. Ὁ θυμὸς ἀλόγιστος.—Ὁ πλοῦτος θνητὸς, ἡ δόξα ἀθάνατος.—Ὁ λόγος τῆς ψυχῆς εἴδωλόν ἐστιν.—Δειλὸν ὁ πλοῦτος καὶ φιλόψυχον κακόν.—Ὁ Πήγασος ἵππος ἦν πτηνός.—Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.—Μὴ κατόκνει μακρὰν ὁδὸν πορεύεσθαι πρὸς τοὺς διδάσκειν τι χρήσιμον ἐπαγγελλομένους.—Οἱ Ἡρακλέους ἔκγονοι κατῆλθον εἰς τὴν Πελοπόννησον. 25

2. Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην θεοὺς εἶναι λέγουσιν.—Ὁ Ἄρης μισεῖ τοὺς κακούς.—Οἱ Πυγμαῖοι τοῖς γεράνοις πολεμοῦσιν.

3. Λύκω καὶ ἵππω συννόμω ἐστόν· λέαινα δὲ καὶ λέων οὐ τὴν αὐτὴν ἴασιν.—Ἡ ὀργὴ καὶ ἡ ἀσυνεσία, δύω μεγίστω κακὼ, πολλοὺς ἀπώλεσαν.—Ὁ Ζεῦξις ἐποίησεν Ἱπποκένταυρον, ἀνατρέφουσαν παιδίω Ἱπποκενταύρω διδύμω, κομιδῇ νηπίω.

4. Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες μακροβιώτατοι εἶναι λέγονται.—Πολλάκις ἀνθρώπων [illegible] νόον ἐξεκάλυψε κρυπτόμενον.—Κάτοπτρον εἴδους χαλκός ἐστ', οἶνος δὲ νοῦ.—Ἀνδρὸς οἶνος ἔδειξε νόον.

5. Ἐν Ἔρυκι τῆς Σικελίας, Ἀφροδίτης νεώς ἐστιν ἅγιος, ἐν ᾧ πολὺ [illegible] [illegible] τρέφεται.—Πτολεμαῖος ὁ Φιλοπάτωρ [illegible] [illegible] [illegible].—Αἱροῦνται οἱ λαγὼ ὑπὸ [illegible] [illegible] τοτὲ μὲν δρόμῳ, τοτὲ δὲ τέχνῃ.—Ἐν τῇ Σάμῳ, τῇ Ἥρᾳ [illegible] [illegible] ἔτρεφον, καὶ ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταὼς [illegible].

III. THIRD DECLENSION.

1. Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.—Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν.—Ἄδωνις ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ ἐν θήραις ὑπὸ συὸς ἐπλήγη.—Πρόκνη ἐγένετο ἀηδὼν, Φιλομήλα χελιδὼν, Τηρεὺς ἐγένετο ἔποψ.—Ὁ ἐλέφας τὸν δράκοντα ὀῤῥωδεῖ.—Γλαῦκος, ἔτι νήπιος ὑπάρχων, μῦν διώκων, εἰς μέλιτος πίθον πεσὼν ἀπέθανεν.

2. Διεσπάσαντο τὸν Πενθέα αἱ Μαινάδες, καὶ αἱ Θρᾷτται τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνες.—Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνες εἰσίν.—Τὴν Ἰταλίαν ᾤκησαν πρῶτοι Αὔσονες αὐτόχθονες.—Ἀ[illegible] οἱ λέοντες εἰσιν ἄλκιμοι.

3. Σταγόνες ὕδατος πέτρας [illegible].—Ὁ ὄρτυξ ἡδύφωνος καὶ μαχητικός.—Οἱ Φοίνικες τῷ Ἡρακλεῖ ὄρτυγας ἔθυον.—Οἱ πέρδικες ἐν τῇ Ἀττικῇ [illegible] [illegible] Βοιωτίᾳ ἰσχνόφωνοι ἦσαν.—Ἡ παροιμία [illegible] [illegible] παιδας τοὺς γέροντας γίγνεσθαι.—Παλαιὸς μῦθος [illegible] τοὺς Μυρμιδόνας ἐκ μυρμήκων ἄνδρας γεγονέναι.

4. Οἱ Νομάδες τῶν Λιβύων οὐ ταῖς ἡμέραις, ἀλλὰ ταῖς νυξὶν ἀριθμοῦσιν.—Περίανδρος ἐρωτηθεὶς, τί μέγιστον ἐν ἐλαχίστῳ, εἶπε, Φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.—Γνώμη κρείσσων ἐστὶν ἢ ῥώμη χερῶν.—Εὐωδία καὶ μύρον γυψὶν αἰτία θανάτου.—Γυναιξὶ κόσμον ἡ σιγὴ φέρει.— 5 Χαλεπόν ἐστι λέγειν πρὸς γαστέρα, ὦτα οὐκ ἔχουσαν.

5. Ἥφαιστος τὼ πόδε χωλὸς ἦν.—Ἡ Μήδεια γράφεται τὼ παῖδε δεινὸν ὑποβλέπουσα· ἔχει δὲ ξίφος ἐν χερσὶ, τὼ δὲ ἀθλίω καθῆσθον γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὁρῶντε τὸ ξίφος ἐν ταῖν χεροῖν τῆς μητρός. 10

IV. CONTRACTED DECLENSION.

1. Ἡ φρόνησις μέγιστόν ἐστιν ἀγαθόν.—Ἡ φύσις ἄνευ μαθήσεως τυφλὸν, ἡ δὲ μάθησις ἄνευ φύσεως ἐλλιπές.—Πόλεως ψυχὴ οἱ νόμοι.—Οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει.—Ἀρίστιππος ἔφη πρὸς τὸν ἀδελφόν· Μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἦρξω, τῆς δὲ διαλύσεως 15 ἐγώ.

2. Ἡ ὕδραυλίς ἐστιν εὕρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην.—Ὁμονοούντων ἀδελφῶν συμβίωσις παντὸς τείχους ἰσχυροτέρα.—Ἤθους βάσανός ἐστιν ἀνθρώποις χρόνος.—Πελίαν, τὸν Ποσειδῶνος καὶ Τυροῦς 20 υἱόν, ἵππος ἔθρεψεν.—Ἀπόλλων, ὁ Διὸς καὶ Λητοῦς παῖς, ὅτε τὸν Πύθωνα κατετόξευσεν, ἦλθεν εἰς Δελφοὺς καὶ παρέλαβε τὸ μαντεῖον τῆς Γῆς.—Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔσει, ἐὰν πρῶτον ἄρξῃς σαυτὸν αἰδεῖσθαι.

3. Οἱ ὄφεις τὸν ἰὸν ἐν τοῖς ὀδοῦσιν ἔχουσιν.—Ὁ Παρ- 25 νασσὸς μέγα καὶ σύσκιον ὄρος ἐστίν.—Ἐν Βοιωτίᾳ δύο εἰσὶν ἐπίσημα ὄρη, τὸ μὲν Ἑλικὼν καλούμενον, ἕτερον δὲ Κιθαιρών.—Ὁ Νεῖλος ἔχει παντοῖα γένη ἰχθύων.—Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει.—Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔφυ.—Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.— 30 Δημήτριος ὁ Πολιορκήτης βίᾳ ᾕρει τὰς πόλεις, κατασείων τὰ τείχη, Τιμόθεος δὲ πείθων.—Ἐγένετο κατὰ τοὺς Τιβερίου χρόνους ἀνήρ τις Ἀπίκιος, ἀφ' οὗ πλακούντων γένη πολλὰ Ἀπίκια ὀνομάζεται.—Τίμα τοὺς γόνεις.—Αἰακὸς

τὰς κλεῖς τοῦ ᾅδου φυλάττει.—Οἱ πολύποδες ἐλλοχῶσι τοὺς ἰχθῦς.—Ἀνάχαρσις τὴν ἄμπελον εἶπε τρεῖς φέρειν βότρυς· τὸν πρῶτον, ἡδονῆς· τὸν δεύτερον, μέθης· τὸν τρίτον, ἀηδίας.

V. EXAMPLES IN ALL THE DECLENSIONS.

5 1. *Πόνος εὐκλείας πατήρ.—Εὔκλειαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων.—Ψυχῆς νοσούσης ἐστὶ φάρμακον λόγος.—Χαλεπὸν τὸ γῆράς ἐστιν ἀνθρώποις βάρος.—Ὠκεανοῦ καὶ Τηθύος παῖς ἦν Ἴναχος, ἀφ' οὗ ποταμὸς ἐν Ἄργει Ἴναχος καλεῖται.—Οὔτε τὸν ἄῤῥωστον ὠφελεῖ ἡ χρυσῆ κλίνη,*
10 *οὔτε τὸν ἀνόητον ἡ ἐπίσημος εὐτυχία.*

2. *Οἱ τέττιγες σιτοῦνται τῆς δρόσου.—Δόξα καὶ πλοῦτος ἄνευ συνέσιος οὐκ ἀσφαλέα κτήματα.—Ἀγαθοκλέους ἐκλελοιπότος, πάντα ἐν Σικελίᾳ μεστὰ ἦν στάσεως καὶ ἀναρχίας.*

15 *Ἐκ νεφέλης φέρεται χιόνος μένος ἠδὲ χαλάζης,*
Βροντὴ δ' ἐκ λαμπρᾶς ἀστεροπῆς φέρεται,
Ἐξ ἀνέμων δὲ θάλασσα ταράσσεται.

—Ἡ τῶν βροτῶν φύσις καὶ νόσων ἥττων, καὶ γῆρως, καὶ ἡ μοῖρα ἀπαραίτητος.

20 3. *Ἄργος ὁ πανόπτης ὀφθαλμοὺς εἶχεν ἐν παντὶ τῷ σώματι.—Κλεάνθης ἔφη, τοὺς ἀπαιδεύτους μόνῃ τῇ μορφῇ τῶν θηρίων διαφέρειν.—Ἀνάχαρσις ὀνειδιζόμενος, ὅτι Σκύθης ἐστὶν, εἶπε, Τῷ γένει, ἀλλ' οὐ τῷ τρόπῳ.—Ἐξῆν καὶ τῷ Ἀχιλλεῖ ζῆν καὶ βασιλεύειν τῶν Μυρμιδόνων, καὶ*
25 *τῷ Νέστορι ἐν Πύλῳ ἐν εἰρήνῃ ἄρχειν, καὶ τῷ Ὀδυσσεῖ οἴκοι μένειν, ἢ παρὰ Καλυψοῖ ἐν ἄντρῳ καταῤῥύτῳ καὶ κατασκίῳ, ἀγήρῳ ὄντι καὶ ἀθανάτῳ· ἀλλ' οὐχ εἵλετο ἀθάνατος εἶναι, ἀργὸς ὤν, καὶ μηδὲν χρώμενος τῇ ἀρετῇ.—Δεῖ τοὺς νέους κοσμιότητι χρῆσθαι ἐν πορείᾳ καὶ σχήματι*
30 *καὶ περιβολῇ.—Ἡρακλῆς τῇ χολῇ τῆς Λερναίας ὕδρας τοὺς ὀϊστοὺς ἔβαψεν.—Ἀκρίσιος τὴν ἑαυτοῦ θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἔῤῥιψεν· ἡ δὲ λάρναξ προσηνέχθη Σερίφῳ τῇ νήσῳ.*

4. *Ποθεῖ ἄνθρωπος νύκτα μεθ' ἥλιον, καὶ λιμὸν μετὰ*

κόρον, καὶ δίψαν μετὰ μέθην· κἂν ἀφέλῃς αὐτοῦ τὴν μεταβολὴν, λύπην τὴν ἡδονὴν ποιεῖς.—Ἡρακλῆς ἔλαβε παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρὰ Ἡφαίστου δὲ θώρακα χρυσοῦν, παρὰ δὲ Ἀθηνᾶς πέπλον.—Ὦ Ζεῦ, καὶ Ἀθηνᾶ, καὶ Ἄπολλον, δότε μοι ἀρετὴν ψυχῆς, καὶ 5 ἡσυχίαν βίου, καὶ ζωὴν ἄμεμπτον, καὶ εὔελπιν θάνατον.

5. Ξέρξου ἐν Ἑλλάδι πολεμοῦντος, ἡ αὐτοῦ μήτηρ ἐδόκει ἐν ὀνείροις ἰδεῖν δύο γυναῖκε, μεγέθει πολὺ ἐκπρεπεστάτα, κάλλει ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.—Φίλιππος γενόμενος κριτὴς δυεῖν 10 πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

6. Κολάζονται ἐν ᾅδου πάντες οἱ κακοὶ, βασιλεῖς, δοῦλοι, σατράπαι, πένητες, πλούσιοι, πτωχοί.—Αἱ Φόρκου θυγατέρες γραῖαι ἦσαν ἐκ γενετῆς, ἕνα τε ὀφθαλμὸν καὶ 15 ἕνα ὀδόντα εἶχον, τρεῖς οὖσαι, καὶ ταῦτα παρὰ μέρος ἀλλήλαις ὤπασαν.—Κλεάνθης εἰς ὄστρακα καὶ βοῶν ὠμοπλάτας ἔγραφεν ἅπερ ἤκουε παρὰ τοῦ Ζήνωνος ἀπορίᾳ κερμάτων, ὥστε ὠνήσασθαι χάρτια.

7. Θεὸς ἑκάστῳ ὅπλον τι ἔνειμε, λέουσιν ἀλκὴν καὶ 20 ταχυτῆτα, ταύροις κέρατα, μελίσσαις κέντρα, ἀνδρὶ λόγον καὶ σοφίαν.—Χείρων ὁ Κένταυρος τὸν Ἀχιλλέα, παῖδα ἔτι ὄντα, ἔτρεφε σπλάγχνοις λεόντων καὶ συῶν ἀγρίων, καὶ ἄρκτων μυελοῖς, καὶ καρτερὸν ἔθηκε καὶ ποδώκη.—Ζήνων ἔφη, δεῖν τὰς πόλεις κοσμεῖν οὐκ ἀναθήμασιν, 25 ἀλλὰ ταῖς τῶν οἰκούντων ἀρεταῖς.—Ἡ Λερναία ὕδρα εἶχεν ὑπερμέγεθες σῶμα, κεφαλὰς δὲ ἐννέα, τὰς μὲν ὀκτὼ θνητὰς, τὴν δὲ μέσην ἀθάνατον.

VI. ADJECTIVE.

1. Ἐγγὺς Ἰταλίας κεῖται ἡ Σικελία, νῆσος εὐδαίμων καὶ πολυάνθρωπος.—Βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά.— 30 Βραχεῖα τέρψις ἡδονῆς κακῆς. Κέρδος αἰσχρὸν, βαρὺ κειμήλιον.—Τὸ μέλλον ἀσαφές.—Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.—Τὸν πλούσιον ἀμαθῆ Διογένης πρόβατον εἶπε χρυσόμαλλον.

2. Τυραννὶς χρῆμα μὲν σφαλερὸν, πολλοὶ δὲ αὐτῆς ἐρασταί εἰσιν.—Τυφλὸν ὁ πλοῦτος.—Πιστὸν ἡ γῆ, ἄπιστον ἡ θάλασσα.—Καλὸν ἡσυχία.—Καλὸν ἡ ἀλήθεια καὶ μόνιμον.

5 Τὰ μέγαλα δῶρα τῆς τύχης ἔχει φόβον,
Καὶ τὸ πάνυ λαμπρὸν οὐκ ἀκίνδυνον κυρεῖ,
Οὐδ' ἀσφαλὲς πᾶν ὕψος ἐν θνητῷ γένει.

3. Κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς ἅπαντας τοὺς κακοὺς, ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς
10 μάχεσθαι.—Οὐδὲν ὀργῆς ἀδικώτερον.—Πόλεμος ἔνδοξος εἰρήνης αἰσχρᾶς αἱρετώτερος.—Βίων ἔφη, δεῖν τὸν ἀγαθὸν ἄρχοντα, παυόμενον τῆς ἀρχῆς, μὴ πλουσιώτερον, ἀλλ' ἐνδοξότερον γεγονέναι.—Οὐδὲν κτῆμα σοφίας τιμιώτερόν ἐστιν.—Σοφία πλούτου κτῆμα τιμιώτερον.—Παρὰ Ταρ-
15 τησσίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν οὐκ ἔξεστιν.—Δόξα ἀσθενὴς ἄγκυρα, πλοῦτος ἔτι ἀσθενεστέρα.—Ἀρετῆς οὐδὲν χρῆμα σεμνότερον, οὐδὲ βεβαιότερόν ἐστιν.

4. Πολλὰ τῶν ζώων ἄναιμά ἐστι, καθόλου δὲ, ὅσα πλείους πόδας ἔχει τεττάρων.—Χαλεπὸν τὸ ποιεῖν, τὸ
20 δὲ κελεῦσαι ῥᾴδιον.—Οὐδὲν γλύκιον τῆς πατρίδος.—Οὐκ ἔστιν οὐδὲν μητρὸς ἥδιον τέκνοις.—Κρείσσων οἰκτιρμοῦ φθόνος.—Χρὴ σιγᾶν, ἢ κρείσσονα σιγῆς λέγειν.—Διὰ τοῦτο δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἧττονα δὲ λέγωμεν.—Τὸ κενὸν ἐν τῷ βίῳ πλεῖόν
25 ἐστι τοῦ συμφέροντος.—Ἄρχε σαυτοῦ μηδὲν ἧττον ἢ τῶν ἄλλων.—Στέργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω.—Οἱ τῶν τελετῶν μετέχοντες περὶ τῆς τοῦ βίου τελευτῆς ἡδίους τὰς ἐλπίδας ἔχουσιν.

5. Ὁ μέλας οἶνός ἐστι θρεπτικώτατος, ὁ δὲ λευκὸς,
30 λεπτότατος.—Ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη ἐστὶ καὶ εὐφορωτάτη.—Πρεσβύτατον τῶν ὄντων θεός· ἀγέννητος γάρ· κάλλιστον κόσμος· ποίημα γὰρ θεοῦ· μέγιστον τόπος· πάντα γὰρ χωρεῖ· τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει· ἰσχυρότατον ἀνάγκη· κρατεῖ γὰρ πάντων·
35 σοφώτατον χρόνος· ἀνευρίσκει γὰρ πάντα.—Ὁ κροκόδει-

λος ἐξ ἐλαχίστου γίγνεται μέγιστος· τὸ μὲν γὰρ ὠὸν οὐ μεῖζόν ἐστι χηνείου, αὐτὸς δὲ γίνεται καὶ ἑπτακαιδεκάπηχυς.—Ὁ τῶν πλείστων βίος μελλησμῷ παραπόλλυται.

Κάλλιστον τὸ δικαιότατον· ῥᾷστόν θ' ὑγιαίνειν, 5
Ἥδιστον δὲ τυχεῖν ὧν τις ἕκαστος ἐρᾷ.

—Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βελτίστοις· οὔτε τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς θαυμάζει.

6. Ἡ γῆ σφαιροειδής ἐστι καὶ ἐν μέσῳ κεῖται.—Οἱ 10 πλούσιοι πολλάκις ὑφ' ἡδονῆς διηνεκοῦς οὐ συνίενται τῆς εὐτυχίας.—Ἐπαμινώνδας πατρὸς ἦν ἀφανοῦς.—Πάντα ἐκ τῆς ἐπιμελείας, καὶ τῆς διαρκοῦς φροντίδος, καὶ τῆς σπουδῆς τῆς ἀνελλιποῦς κρείττονα γίγνεσθαι δύναται.—Ὅμηρος τοῖς ἥρωσιν ἁπλῆν καὶ πᾶσιν ὅμοιαν δίαιταν ἀποδέδωκε. 15 —Διονύσιος ὁ τύραννος τὸ Ἀπόλλωνος ἄγαλμα περιεσύλησε, χρυσοῦς βοστρύχους ἔχον, καὶ τὴν παρακειμένην αὐτῷ χρυσῆν τράπεζαν ἀφεῖλεν.—Σωκράτης ἰδὼν μειράκιον πλούσιον καὶ ἀπαίδευτον, Ἰδού, ἔφη, χρυσοῦν ἀνδράποδον. 20

7. Τὰ ὄρη πόρρωθεν ἀεροειδῆ φαίνεται καὶ λεῖα, ἐγγύθεν δὲ τραχέα.—Οὐ κρεῖττον, πενιχρὸν μὲν, ἀσφαλῆ δὲ καὶ ἀδεᾶ βίον ἀσπάσασθαι, ἢ πλούσιον καὶ ἐπικίνδυνον;—Ἐλευθέρου ἀνδρός ἐστιν, ἀεὶ τἀληθῆ λέγειν.—Νικοκρέων ὁ Κύπριος τετράκερων ἔλαφον εἶχεν.—Ἐν τινι ναῷ Διὸς 25 τρίκερω καὶ τετράκερω πρόβατα ἦν.—Ἀριστοτέλης ἔφη, τῆς παιδείας τὰς μὲν ῥίζας εἶναι πικρὰς, γλυκεῖς δὲ τοὺς καρπούς.—Τρεῖς εἰσι δικασταὶ καθ' ᾅδου, οἳ τοὺς εὐσεβεῖς καὶ πονηροὺς διακρίνουσιν.—Δεινόν ἐστι τοὺς χείρους τῶν βελτιόνων ἄρχειν. 30

8. Ἀνάχαρσις κρεῖττον ἔλεγεν, ἕνα φίλον ἔχειν πολλοῦ ἄξιον, ἢ πολλοὺς μηδενὸς ἀξίους.—Ἡ μυῖα, ἐξάπους οὖσα, τοῖς μὲν τέσσαρσι βαδίζει μόνοις, τοῖς δὲ προσθίοις δυσὶ ὡς χερσὶ χρῆται.—Πύῤῥος ἐν Ἰταλίᾳ ἐπολέμησεν ἔτη δύο καὶ μῆνας τέσσαρας.—Φιλήμων ὁ κωμικὸς ἔγραψε 35 δράματα ἑπτὰ καὶ ἐννενήκοντα, βιώσας ἔτη ἐννέα καὶ ἐν-

νενήκοντα.—Ἄννων, ὁ πρεσβύτερος, ἐκ τῆς Λιβύης ἐπέρασε μεγάλην δύναμιν εἰς Σικελίαν, πεζῶν μυριάδας πέντε, ἱππεῖς δὲ ἑξακισχιλίους, ἐλέφαντας δὲ ἑξήκοντα.—Τοὺς Σῆρας ἱστοροῦσι μέχρι τριακοσίων ζῆν ἐτῶν, καὶ τοὺς Χαλ-
5 *δαίους ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος.*

9. *Ἀργανθώνιος, ὁ Ταρτησσίων βασιλεὺς, πεντήκοντα καὶ ἑκατὸν ἔτη βιῶσαι λέγεται.—Κτησίβιος συγγραφεὺς ἑκατὸν εἰκοσιτεσσάρων ἐτῶν ἐν περιπάτῳ ἐτελεύτησεν.—Ὁ Πλάτων ἐτελεύτησε τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ*
10 *ἑκατοστῆς Ὀλυμπιάδος, βιοὺς ἔτος ἓν πρὸς τοῖς ὀγδοήκοντα.—Σιλουΐου ἑνὸς δέοντα τριάκοντα ἔτη βασιλεύσαντος, Αἰνείας, υἱὸς αὐτοῦ, ἑνὶ πλείω τριάκοντα ἐτῶν τὴν δυναστείαν εἶχεν.—Οἱ Λακεδαιμόνιοι τοῖς Ἀθηναίοις βοηθήσοντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια*
15 *καὶ χίλια στάδια διῆλθον.*

VII. PRONOUNS.

1. *Δημήτριός τις εἶπε τῷ Νέρωνι· Σὺ μὲν ἀπειλεῖς ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις.—Διδύμων ἀδελφῶν εἷς ἐτελεύτησε· σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι, ἠρώτα· Σὺ ἀπέθανες ἢ ὁ ἀδελφός σου;—Τί τοῦτ' ἐστὶν, ὦ γύναι,*
20 *ὅτι ἐμὲ ἀπολιποῦσα ἄστυδε θαμίζεις; οὐκ ἔστι τοῦτο σωφρονεῖν, οὐχ οὕτω δέ σε ὁ πατήρ σου ἐμοὶ εἰς γάμον παρέδωκεν.*

2. *Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκε, καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· Σύγχαιρε ἡμῖν, πάτερ·*
25 *ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.—Ἐν Λάτμῳ τῆς Καρίας σκόρπιοι εἶναι λέγονται, οἳ τοὺς μὲν πολίτας σφίσι παίουσιν εἰς θάνατον, τοὺς δὲ ξένους ἡσυχῇ.—Κορῶναι ἀλλήλαις εἰσὶ πιστότατοι καὶ πάνυ σφόδρα ἀγαπῶσι σφᾶς.*

3. *Ἀνάχαρσις ὁ Σκύθης ἐρωτηθεὶς ὑπό τινος, τί ἐστὶ*
30 *πολέμιον ἀνθρώποις; Αὐτοὶ, ἔφη, ἑαυτοῖς.—Ὁ Ζεὺς τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς.—Οὐδεὶς ἐλεύθερος ἑαυτοῦ μὴ κρατῶν.—Νόμος οὗτος Περσικὸς, ὅταν εἰς ἀγροὺς ἐλαύνῃ ὁ βασιλεὺς, πάντες Πέρσαι, κατὰ τὴν ἑαυτοῦ δύναμιν ἕκαστος, δῶρα αὐτῷ προσκομίζουσιν.—*

Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερεν.—Κριτὴς ὢν, ἀεὶ ταὐτὰ περὶ τῶν αὐτῶν γίγνωσκε, οὐδὲν πρὸς χάριν ποιῶν.—Ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ.—Βούλου ἀρέσκειν πᾶσι, μὴ σαυτῷ μόνον.—Πάντων μάλιστα σαυτὸν αἰσχύνου. 5

VIII. REGULAR VERB IN ω.

1. Active.

1. Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσιν.—Ὅστις μὴ κολάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κολάζεται.—Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπείκει τῇ ἀρετῇ.—Ὅταν τινὰ θέλωσιν οἱ θεοὶ σώζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι βαράθρων.—Οὐδὲν τῆς εὐμορφίας ὄφελος, ὅταν τις 10 μὴ φρένας ἔχῃ.—Εὖ θνήσκοις, ὅταν σοὶ τὸ χρεὼν ἔλθῃ.—Τήρης, ὁ βασιλεὺς, ἔλεγεν, ὁπότε σχολάζοι καὶ μὴ στρατεύοιτο, τῶν ἱπποκόμων οἴεσθαι μηδὲν διαφέρειν.—Ἀγησίλαος ἐρωτηθεὶς, πῶς ἄν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίη, Εἰ λέγοι, εἶπε, τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα. 15 —Ἄγις ἐρωτηθεὶς, πῶς ἄν τις ἐλεύθερος διαμένοι, Θανατοῦ καταφρονῶν, ἔφη.

2. Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες, Ῥωμαῖοι δὲ καίοντες.—Ἄνθρωποι τὸν θάνατον φεύγοντες, διώκουσιν.—Φίλιππος τοὺς Ἀθηναίους εἴκαζε τοῖς Ἑρμαῖς, 20 στόμα μόνον ἔχουσιν.

3. Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν ἐσπούδασε, καὶ αὐτὸς ἰᾶτο, καὶ ἔτεμνε, καὶ ἔκαιε, καὶ τὰ λοιπά.—Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι παῖδε ὄντε.—Θησεὺς τὴν Ἀριάδνην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσεν· 25 Διόνυσος δὲ αὐτὴν ἀπήγαγεν.—Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.—Ἐπρώτευσεν ἡ Λακεδαίμων τῆς Ἑλλάδος εὐνομίᾳ καὶ δόξῃ, χρόνον ἐτῶν πεντακοσίων, τοῖς Λυκούργου χρωμένη νόμοις.

4. Ὁ Διογένης ἔλεγεν, ὅτι οἱ μὲν ἄλλοι κύνες τοὺς 30 ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω.—Μηδενὶ συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.—Κἂν μόνος ᾖς, φαῦλον μήτε λέξῃς, μήτε ἐργάσῃ

μηδέν.—Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔσει, ἐὰν πρῶτον ἄρξῃς σαυτὸν αἰδεῖσθαι.

5. Ἀδύνατον ἄνευ τῆς τῶν οὐρανίων θεωρίας γεωγραφῆσαι.—Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον.—
5 Διογένης λύχνον μεθ' ἡμέραν ἅψας, Ἄνθρωπον, φησί, ζητῶ.—Οἱ Λάκωνες τὴν τῆς παλαιᾶς διαίτης σκληρότητα καταλύσαντες, ἐξώκειλαν εἰς τρυφήν.—Ὁ Θησεὺς μετὰ τὴν Αἰγέως τελευτὴν συνοικίσας τοὺς τὴν Ἀττικὴν κατοικοῦντας εἰς ἓν ἄστυ, ἕνα δῆμον ἀπέφηνεν.

10 6. Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἡ φύσις ἀπένειμεν.—Οὐπώποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέμεινα τοσοῦτον χειμῶνα.—Ἐξ οὗ φιλοσοφεῖν ἐπενόησας, σεμνός τις ἐγένου, καὶ τὰς ὀφρῦς ὑπὲρ τοὺς κροτάφους ἐπῆρας.—Ἄρτι μοι τὴν ἅλω διακαθήραντι ὁ δεσπότης ἐπέστη καὶ
15 ἐπῄνει τὴν φιλεργίαν.—Κάδμος ἀποκτείνει δράκοντα, τῆς Ἀρείας κρήνης φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ σπείρει· τούτων δὲ σπαρέντων, ἀνέτειλαν ἐκ γῆς ἄνδρες ἔνοπλοι.—Ἀφροσύνης ἐστὶ τὸ κρῖναι κακῶς τὰ πράγματα.—Οὔτε πῦρ ἱματίῳ περιστεῖλαι δυνατὸν, οὔτε αἰσχρὸν ἁμάρτημα
20 χρόνῳ.

7. Σχολαστικὸς, μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.—Φιλεῖ τῷ κάμνοντι συγκάμνειν θεός.—Οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν.—Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς
25 ἔτεμεν ἐκ Νεμέας.—Δημοσθένους εἰπόντος πρὸς τὸν Φωκίωνα, Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, Ναὶ, εἶπεν, ἐμὲ μὲν, ἐὰν μανῶσι, σὲ δὲ, ἐὰν σωφρονῶσιν.

8. Πλάτων λοιδορούμενος ὑπό τινος, Λέγε, ἔφη, κακῶς, ἐπεὶ καλῶς οὐ μεμάθηκας.—Ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ
30 τὴν ἑαυτοῦ γνώμην ὑποτέταχε τῷ διοικοῦντι τὰ ὅλα, καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.—Τὸν εὐτυχοῦντα χρὴ σοφὸν πεφυκέναι.—Σχολαστικὸς κατ' ὄναρ δοκῶν ἧλον πεπατηκέναι, τὸν πόδα ὕπαρ περιεδήσατο· ἕτερος δὲ μαθὼν τὴν αἰτίαν, ἔφη· Διὰ τί γὰρ ἀνυπόδητος
35 καθεύδεις;—Βίων ὁ σοφιστὴς, ἰδὼν φθονερὸν σφόδρα κεκυφότα, εἶπεν· Ἢ τούτῳ μέγα κακὸν συμβέβηκεν, ἢ ἄλλῳ

μέγα ἀγαθόν.—Οἱ πρὸς τὴν δόξαν κεχηνότες σπανίως ἔνδοξοι γίγνονται.—Εἰρήκασί τινες, τὸν ἥλιον λίθον εἶναι καὶ μύδρον διάπυρον.—Δαίδαλος, ἀρχιτέκτων ὤν, ἐν Κρήτῃ κατεσκεύασε Λαβύρινθον, πεφευγὼς ἐξ Ἀθηνῶν ἐπὶ φόνῳ.

9. Ἀταλάντη ἐπεφύκει ὠκίστη τοὺς πόδας.—Ἐπέπνεον 5 οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἀφρὸς τοῦ ὕδατος ἐξηνθήκει.—Δημοσθένης πρὸς κλέπτην εἰπόντα, Οὐκ ᾔδειν ὅτι σόν ἐστιν, Ὅτι δέ, ἔφη, σὸν οὐκ ἔστιν ᾔδεις.—Τῆς τῶν παίδων τελευτῆς προσαγγελθείσης Ἀναξαγόρᾳ, εἶπεν ᾔδειν αὐτοὺς θνητοὺς γεννήσας.—Ὁ χρήσιμ' εἰδὼς, οὐχ 10 ὁ πόλλ' εἰδὼς σοφός.

2. Middle.

1. Θεόκριτος ἐρωτηθεὶς, διὰ τί οὐ συγγράφει, Ὅτι, εἶπεν, ὡς μὲν βούλομαι, οὐ δύναμαι, ὡς δὲ δύναμαι, οὐ βούλομαι.—Πάντων μάλιστα σαυτὸν αἰσχύνεο.—Οὐκ ἄμισθον τὸ εὖ ποιεῖν, κἂν μὴ παραχρῆμα τῆς εὐεργεσίας 15 ἡ ἀντίδοσις φαίνηται.—Οὐ τὸ πένεσθαι αἰσχρὸν, ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὄνειδος.—Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν.—Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις ἐπερχομένοις, οὐκ, ἔφη, φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ὀπίσω κείμενον.—Οἱ πάλαι 20 Ἀθηναῖοι ἀλουργῇ ἠμπείχοντο ἱμάτια, ποικίλους δὲ ἐνέδυνον χιτῶνας.—Ἐρωτήσαντός τινος τὸν Ἀνταλκίδαν, πῶς ἄν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; Εἰ ἥδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέροιτο.

2. Γεγόναμεν ἅπαξ· δὶς δ' οὐκ ἔστι γενέσθαι.—Ἔοικεν 25 ὁ βίος θεάτρῳ.—Αἱ καμηλοπαρδάλεις κατὰ τὴν ῥάχιν κύρτωμα παρεμφερὲς ἔχουσι καμήλῳ, τῷ δὲ χρώματι καὶ τῇ τριχώσει παρδάλεσιν ἐοίκασι.—Δεδοίκασιν αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύος, ὅσον τὸν ὄμβρον.—Οὐκ ἀκήκοας, ὡς οἱ τέττιγες, ὄντες ἄνθρωποι τὸ παλαιὸν, εἰς 30 ὄρνιθας μετέβαλον;—Ἐλπὶς ἐγρηγορότος ἐνύπνιον.—Πίνδαρος εἶπε, τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.

3. Δημώναξ ἐρωτηθεὶς, πότε ἤρξατο φιλοσοφεῖν, Ὅτε, ἔφη, καταγιγνώσκειν ἐμαυτοῦ ἠρξάμην.—Ἀρίστιππος ἔφη

πρὸς τὸν ἀδελφὸν, Μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἦρξω, τῆς δὲ διαλύσεως ἐγώ.—Φιλόξενος, ὁ γαστρίμαργος, ἐπιμεμφόμενος τὴν φύσιν, ηὔξατο γεράνου τὴν φάρυγγα ἔχειν.—Κῦρος, ὁ μέγας, Πυθάρχῳ τῷ Κυζικηνῷ, φίλῳ
5 ὄντι, ἐχαρίσατο ἑπτὰ πόλεις.

4. Λόγισαι πρὸ ἔργου.—Διογένης πρὸς τὸν ἐνσείσαντα αὐτῷ δοκὸν, εἶτα εἰπόντα, Φύλαξαι, πλήξας αὐτὸν τῇ βακτηρίᾳ, εἶπε, Φύλαξαι.—Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἵους ἂν εὔξαιο περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ
10 παῖδας.—Λέγεται Ἰώ, ἡ Ἰνάχου, εἰς βοῦν μεταμορφωθεῖσα, τὸν Βόσπορον νήξασθαι καὶ δοῦναι τῷ πορθμῷ τὸ ὄνομα. —Σχολαστικὸς κολυμβᾷν βουλόμενος, παρὰ μικρὸν ἐπνίγη· ὤμοσεν οὖν μὴ ἅψασθαι ὕδατος, ἐὰν μὴ πρῶτον μάθῃ κολυμβᾷν.

15 5. Γραῦν τινά φασι μόσχον μικρὸν ἀραμένην, καὶ τοῦτο καθ' ἡμέραν ποιοῦσαν, λαθεῖν βοῦν φέρουσαν.—Μίλων, ὁ ἐκ Κρότωνος ἀθλητὴς, ταῦρον ἀράμενος ἔφερε διὰ τοῦ σταδίου μέσου.—Λεύκουλλος ὁ Ῥωμαίων στρατηγὸς, ὁ τὸν Μιθραδάτην καὶ Τιγράνην καταγωνισάμενος, πρῶτος διεκόμ-
20 ισεν εἰς Ἰταλίαν τὸν κέρασον.

6. Ἐπειδὴ θεοὶ σωτῆρες κυμάτων καὶ κινδύνου ἐμὲ ἐξείλοντο, ἐπ' ἐργασίαν τρέψομαι, καὶ βαδιοῦμαι ἐν τῷ ἀγρῷ διατρίβων.—Λεωνίδης ἀκούσας τὸν ἥλιον ἐπισκιάζεσθαι τοῖς Περσῶν τοξεύμασι, Χάριεν, ἔφη, ὅτι καὶ ὑπὸ σκιᾷ
25 μαχούμεθα.—Θεόκριτος ἐρωτηθεὶς ὑπὸ ἀδολέσχου, ὅπου αὐτὸν αὔριον ὄψοιτο; ἔφη, Ὅπου ἐγὼ σὲ οὐκ ὄψομαι.

3. Passive.

1. Ἐπὶ τῆς κολακείας, ὡς ἐπὶ μνήματος, αὐτὸ μόνον τὸ ὄνομα τῆς φιλίας ἐπιγέγραπται.—Ὑπὸ τοῦ πλήθους τῶν παρόντων ἐν τῇ ἐκκλησίᾳ διατετάραγμαι τὴν γνώμην, καὶ
30 ὑπότρομός εἰμι, καὶ ἡ γλῶττά μοι πεπεδημένη ἔοικε, καὶ ἐπιλέλησμαι τὸ προοίμιον τῶν λόγων, ὃ παρεσκευασάμην.

Εἰ τοῖς ἐν οἴκῳ χρήμασιν λελείμμεθα,
Ἡ δ' εὐγένεια καὶ τὸ γενναῖον μένει.

2. Οὐδεμία ἔτι τῶν πόλεων ἀκέραιός ἐστιν, ἥτις οὐχ

ὀμόρους ἔχει τοὺς κακῶς ποιήσοντας, ὡς τετμῆσθαι μὲν τὰς χώρας, πεπορθῆσθαι δὲ τὰς πόλεις, ἀναστάτους δὲ γεγενῆσθαι τοὺς οἴκους τοὺς ἰδίους, ἀνεστράφθαι δὲ τὰς πολιτείας, καὶ καταλελύσθαι τοὺς νόμους.—Ἄνθρωπος ὢν, μέμνησο τῆς κοινῆς τύχης.—Μέμνησο ὅτι θνητὸς εἶς. 5 —Εὐριπίδης ἐν Μακεδονίᾳ τέθαπται.

3. Ὁ Σαρδανάπαλλος ἐκεῖνος, ὁ τὸ σῶμα ἐντετριμμένος, καὶ τὴν χαίτην διαπεπλεγμένος, καὶ ἐν πορφυρίσι κατορωρυγμένος, καὶ ἐν βασιλείοις κατακεκλεισμένος, οὐδὲν ἄλλο ἐδίωκεν ἢ εὐδαιμονίαν καὶ ἡδονήν.—Οἱ Πυθαγορικοὶ 10 ἔλεγον, ἐνδεδέσθαι τῷ σώματι τὰς ἀνθρώπων ψυχὰς τιμωρίας χάριν.—Τυφὼν, Γῆς υἱὸς καὶ Ταρτάρου, μεμιγμένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου.

4. Τοῦ μὲν ἀνθρώπου ἡ καρδία τῷ μαζῷ τῷ λαιῷ προσήρτηται, τοῖς δὲ ἄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσ- 15 πέπλασται.—Ῥωμαίων αἱ πολλαὶ γυναῖκες τὰ αὐτὰ ὑποδήματα φορεῖν τοῖς ἀνδράσιν εἰθισμέναι εἰσίν.—Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, ἔτι παῖς ὢν, περὶ τρόπαιον γυμνὸς ἀληλιμμένος ἐχόρευσεν.—Διογένης ἰδών ποτε γυναῖκας ἀπ' ἐλαίας ἀπηγχονισμένας, Εἴθε γὰρ, ἔφη, πάντα 20 τὰ δένδρα τοιοῦτον καρπὸν ἤνεγκεν.—Οἱ περὶ τὸν Θεμιστοκλέα Ἕλληνες διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο.—Τὸ εἱμαρμένον διαφυγεῖν ἀδύνατον.—Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ· τοῦ δὲ εἰπόντος· Εἵμαρτό μοι κλέψαι· Καὶ δαρῆναι, Ζήνων ἔφη.—Ἐν τοῖς Δράκοντος νόμοις μία 25 ἅπασιν ὥριστο τοῖς ἁμαρτάνουσι ζημία, θάνατος.—Οἱ Γίγαντες ἠκόντιζον εἰς οὐρανὸν πέτρας καὶ δρῦς ἡμμένας.

5. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν· οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν.—Πυθαγόρας τῆς αὐτῆς ἡμέρας καὶ κατὰ τὴν αὐτὴν ὥραν ὤφθη ἐν Μετα- 30 ποντίῳ καὶ ἐν Κρότωνι.—Οἱ εὐεργέται τῶν ἀνθρώπων ἀθανάτων τιμῶν ἠξιώθησαν.—Ἦν Ἀθηναίοις ποτὲ πάτριον, ἡγεῖσθαι τῆς Ἑλλάδος, καὶ τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας ἀνταγωνίζεσθαι.—Οὗτος ὁ νόμος ἤρξατο μὲν ἀπὸ Μιλτιάδου, ἤκμασε δὲ ἐπὶ Θεμιστοκλέους, κατέβη 35 δὲ εἰς Κίμωνα, ἐφυλάχθη δὲ ὑπὸ Περικλέους, καὶ ἐθαυμάσθη

ὑπὸ Ἀλκιβιάδου.—Πτολεμαῖος, ὁ Μακεδονίας βασιλεύς, ὑπὸ Γαλατῶν ἐσφάγη, καὶ πᾶσα ἡ Μακεδονικὴ δύναμις κατεκόπη καὶ διεφθάρη.—Δοῦρις ὁ Σάμιός φησι, Πολυσπέρχοντα, τὸν Μακεδόνων στρατηγὸν, εἰ μεθυσθείη, καίτοι
5 πρεσβύτερον ὄντα, ἐν δείπνῳ ὀρχεῖσθαι.—Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὡς μὴ βασκανθῶσιν.

6. Νέος ὢν ὁ Πλάτων οὕτως ἦν αἰδήμων καὶ κόσμιος, ὥστε μηδέποτε ὀφθῆναι γελῶν ὑπεράγαν.—Λόγος τις ἐστὶ, Ῥοδίους ὑσθῆναι χρυσῷ, χρυσῆν ἐπ' αὐτοὺς τοῦ Διὸς νεφέ-
10 λην ῥήξαντος.—Ἡρόδοτος λέγει, ἐπὶ Ἄτυος διὰ λιμὸν εὑρεθῆναι τὰς παιδιάς.—Ἀριάδνην οἱ μὲν φασὶν ἀπάγξασθαι ἀπολειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δὲ εἰς Νάξον κομισθεῖσαν Διονύσῳ γαμηθῆναι.—Ἡρακλῆς ἐν Θήβαις τραφεὶς καὶ παιδευθεὶς καὶ μάλιστα ἐν τοῖς γυμνασίοις διαπονη-
15 θεὶς περιβόητος ἐγένετο.—Ἀπόλλων καταδικασθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ, κἀξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ, κατεπέμφθη ἐς γῆν, καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι.—Πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

20 7. Ὃ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχὼν γὰρ γελασθήσει.—Βασιλεὺς ὢν, σκόπει, ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς ἕξουσιν, οἱ δὲ ἄλλοι μηδὲν ἀδικηθήσονται.—Αἰδοῦ σαυτὸν, καὶ ἄλλον οὐκ αἰσχυνθήσει.—Ἅπαντα δόκει ποιεῖν ὡς μηδένα λήσων· καὶ γὰρ ἐὰν παραυτίκα κρύψῃς,
25 ὕστερον ὀφθήσει.

8. Ὕλας ὁ Θειοδάμαντος παῖς, ἐν Μυσίᾳ ἀποσταλεὶς ὑδρεύσασθαι, διὰ κάλλος ὑπὸ Νυμφῶν ἡρπάγη.—Σοφοκλῆς ὁ τραγῳδοποιὸς, ῥᾶγα σταφυλῆς καταπιὼν ἀπεπνίγη.—Ἥφαιστος ἐρρίφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χωλὸς
30 ἐγένετο.—Σχολαστικὸς ἰατρῷ συναντήσας, ἐκρύβη· πυθομένου δέ τινος τὴν αἰτίαν, ἔφη· Καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἰατροῦ.—Λέγεται, τὸν Κινέαν, ἐπεὶ τὴν τῶν Ῥωμαίων ἀρετὴν κατενόησε, τῷ Πύῤῥῳ εἰπεῖν, ὡς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν
35 συνέδριον φανείη.—Συγκρινομένων τῶν τριῶν ἠπείρων πρὸς ἀλλήλας, μεγίστη μὲν φανείη ἂν ἡ Ἀσία, εἶτα ἡ Λιβύη, τελευταῖα δὲ ἡ Εὐρώπη.

IX. CONTRACT VERBS.

1. Active.

1. Ὁ φθονέων ἑαυτὸν ὡς ἐχθρὸν λυπέει.—Ἀγαθοῖσιν ὁμίλεε.—Θάρσος σὺν λόγῳ αἶνεε, τὸ δὲ μετὰ ἀλογίης ὂν ἀποστύγεε.—Πολλοὶ δοκέοντες ἑαυτοὺς φιλέειν, οὐκ ἀληθῶς φιλέουσιν.—Μηδενὶ φθόνει.—Νόει, καὶ τότε πρᾶττε.

2. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων 5 οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, Ὅτι αὐτάρκης κόσμος μοί ἐστιν ἡ τοῦ ἀνδρὸς ἀρετή.—Ὁ οἶνος

τὸν ταπεινὸν μέγα φρονεῖν ποιεῖ,
τὸν τὰς ὀφρῦς αἴροντα συμπείθει γελᾶν,
τὸν δ' ἀσθενῆ τολμᾶν τι, τὸν δειλὸν θρασεῖν. 10

Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλασσαν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν.—Οἱ πλεονεκτοῦντες πολεμοῦσιν ἀεὶ, τὸ ἐπιβουλεύειν καὶ φθονεῖν ἔμφυτον ἔχοντες.—Καυσιανοὶ τοὺς μὲν γεννωμένους θρηνοῦσι, τοὺς δὲ τελευτήσαντας μακαρίζουσιν. 15

Οἴνου γὰρ εὕροις ἄν τι πρακτικώτερον;
Ὁρᾷς; ὅταν πίνωσιν ἄνθρωποι, τότε
Πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
Εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.

3. Αἰσχύλος, ὡς λέγουσι, τὰς τραγῳδίας μεθύων ἐποίει. 20 —Ὀρφεὺς ᾄδων ἐκίνει λίθους τε καὶ δένδρα.—Οἱ Σαρδῷοι τοὺς ἤδη γεγηρακότας τῶν πατέρων ῥοπάλοις ἀνῄρουν.—Οἱ ἄνθρωποι τὸ παλαιὸν ἐν ἄντροις ᾤκουν.—Τὴν Σικελίαν τὸ παλαιὸν ταμεῖον τῆς Ῥώμης ἐκάλουν οἱ Ῥωμαῖοι.

4. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.—Κυβερνήτου 25 νοσοῦντος, ὅλον συμπάσχει τὸ σκάφος.—Σχολαστικὸς, ναυαγεῖν μέλλων, πινακίδας ᾔτει, ἵνα διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τοῦ κινδύνου, ἔφη· Μὴ λυπεῖσθε, ἐλευθερῶ γὰρ ὑμᾶς.—Οὐ μόνος ὁ Πλοῦτος τυφλὸς, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη.—Τὴν Ἀχιλ- 30 λέως ἀσπίδα Ὅμηρος ἐποίησε φέρουσαν ὅλον τὸν οὐρανὸν, καὶ γεωργοῦντας, καὶ γαμοῦντας, καὶ δικαζομένους, καὶ πολεμοῦντας.

5. Ὁ Βάκχος καὶ Ληναῖος καλεῖται ἀπὸ τοῦ πατῆσαι τὰς σταφυλὰς ἐν ληνῷ.—Ὁ Θαλῆς λέγεται πρῶτος ἀστρολογῆσαι.—Ἐν Μακεδονίᾳ οὐκ ἔθος ἦν κατακλίνεσθαί τινα ἐν δείπνῳ, εἰ μή τις ἔξω λίνων ὖν ἄγριον κεντήσειεν.—
5 Ἐπίκουρος ἐρωτηθεὶς, πῶς ἄν τις πλουτήσειεν; Οὐ τοῖς οὖσι προστιθεὶς, ἔφη, τῆς δὲ χρείας τὰ πολλὰ περιτέμνων. —Σχολαστικὸς ἰατρῷ συναντήσας, Συγχώρησόν μοι, εἶπε, καὶ μή μοι μέμψῃ, ὅτι οὐκ ἐνόσησα.—Μηδέποτε φρονήσῃς ἐπὶ σεαυτῷ μέγα, ἀλλὰ μηδὲ καταφρονήσῃς σεαυτοῦ.—
10 Πλάτων τὴν φιλοσοφίαν θανάτου μελέτην ἐκάλεσεν.

6. Ὦ παῖ, σιώπα· πόλλ' ἔχει σιγὴ καλά.—Μὴ κακοῖς ὁμίλει· θεοὺς τίμα· τὰ σπουδαῖα μελέτα· μὴ ψεύδου.—Γελᾷ ὁ μῶρος κἂν τι μὴ γελοῖον ᾖ.—Ὁ Σαλμωνεὺς ἀντιβροντᾷν ἐτόλμα τῷ Διΐ.—Καλὸν τὸ γηρᾷν, καὶ τὸ μὴ γηρᾷν
15 καλόν.—Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾷν τοὺς οἰκέτας, εἰ ἠρίστηκεν.—Ἀναξαγόρας πρὸς τὸν δυσφοροῦντα, ὅτι ἐπὶ ξένης τελευτᾷ, Πανταχόθεν, ἔφη, ὁμοία ἐστὶν ἡ εἰς ᾅδου κατάβασις.

7. Οἱ πολύποδες ἐλλοχῶσι τοὺς ἰχθῦς τὸν τρόπον
20 τοῦτον· ὑπὸ ταῖς πέτραις κάθηνται, καὶ ἑαυτοὺς εἰς τὴν ἐκείνων μεταμορφοῦσι χροιὰν, καὶ πέτραι εἶναι δοκοῦσιν. Οἱ τοίνυν ἰχθῦς προσνέουσιν, οἱ δὲ πολύποδες αὐτοὺς ἀφυλάκτους ὄντας περιβάλλουσι ταῖς ἑαυτῶν πλεκτάναις. —Ἵππειον Ποσειδῶνα τιμῶσιν Ἕλληνες καὶ θύουσιν αὐτῷ
25 ἐπὶ Ἰσθμῷ.—Οἱ Κόλχοι τοὺς νεκροὺς ἐν βύρσαις θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαρτῶσιν.—Ἀναξαγόραν τὸν Κλαζομένιόν φασι μὴ γελῶντά ποτε ὀφθῆναι, μήτε μειδιῶντα. —Διογένης ἰδών ποτε μειράκιον ἐρυθριῶν, Θάῤῥει, ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα.—Οἱ ἄνθρωποι οὐδὲ
30 τὸν ἀέρα τοῖς ὄρνισιν εἴων ἐλεύθερον.

8. Μάτρις ὁ Ἀθηναῖος, ὃν ἐβίω χρόνον, οὐδὲν ἐσιτεῖτο ἢ μυῤῥίνης ὀλίγον, οἴνου δὲ καὶ τῶν ἄλλων πάντων ἀπείχετο, πλὴν ὕδατος.—Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα ἐξετύφλωσεν.—Ὅμηρος τὸν οἶνον ἀπογυιοῦν λέγει.—Βέ-
35 βαιον οὐδέν ἐστιν ἐν θνητῶν βίῳ· βιοῖ γὰρ οὐδεὶς ὃν προαιρεῖται τρόπον.

2. Middle.

Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον.—Παρὰ Ἀντιόχῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ, πρὸς ὅπλα ὠρχοῦντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ βασιλεύς.—Οἱ Ταράντινοι ἐβουλεύοντο ποιεῖσθαι Πύῤῥον ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον.—Ἐμπεδοκλῆς τὴν 5 βασιλείαν αὐτῷ διδομένην παρῃτήσατο, τὴν λιτότητα δηλονότι πλέον ἀγαπήσας.—Φίλους μὴ ταχὺ κτῶ.—Λάμπις, ὁ ναύκληρος, ἐρωτηθεὶς, πῶς ἐκτήσατο τὸν πλοῦτον; Οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—Οὕτω πειρῶ ζῆν, ὡς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος.— 10 Ἡδέως μὲν ἔχε πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις.—Εἰ σὺ ἐθεάσω ἅπερ ἐγὼ, εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν. —Πάντων ἐστὶν ἥδιστον καὶ λυσιτελέστατον, πιστοὺς ἅμα καὶ χρησίμους φίλους κτᾶσθαι ταῖς εὐεργεσίαις.

3. Passive.

Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδικεῖσθαι 15 τοὺς ἀγαθούς.—Οἱ καλῶς ἀγωνισάμενοι τῶν Λακεδαιμονίων καὶ ἀποθανόντες θαλλοῖς ἀνεδοῦντο.—Κλεάνθης διεβοήθη ἐπὶ φιλοπονίᾳ· πένης γὰρ ὢν, νύκτωρ μὲν ἐν τοῖς κήποις ἤντλει, μεθ' ἡμέραν δὲ ἐν τοῖς λόγοις ἐγυμνάζετο. —Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.—Ἱππόλυ- 20 τος ὑπὸ τῆς Ἀρτέμιδος ἐτιμᾶτο καὶ ἐν λόγοις ἦν.—Ὅταν αἱ μέλισσαι σκιρτήσωσιν ἢ πλαγηθῶσιν, οἱ σμηνουργοὶ κροτοῦσι κρότον τινὰ ἐμμελῆ, οὗ ἀκούουσαι αἱ μέλισσαι ὑποστρέφουσιν.—Ἀγάθων ἔφη, τὸν ἄρχοντα τριῶν δεῖν μεμνῆσθαι· πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει· δεύτερον, 25 ὅτι κατὰ νόμους ἄρχει· τρίτον, ὅτι οὐκ ἀεὶ ἄρχει.—Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας χεῖρα ἢ ὀφθαλμὸν, θανάτῳ ζημιοῦται.—Φινεὺς ὁ μάντις τὰς ὄψεις πεπηρωμένος ἦν· πηρωθῆναι δέ φασιν αὐτὸν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα.—Πλάτων πρός τινα τῶν παίδων, 30 Μεμαστίγωσο ἄν, ἔφη, εἰ μὴ ὠργιζόμην.

X. VERBS IN μι.

1. Active.

1. Ζεὺς πάντα τίθησιν, ὅπῃ θέλει.—Τί τὸν νεκρὸν ὁ κωκυτὸς ὀνίνησι;—Λέοντι νοσοῦντα οὐδὲν ἄλλο ὀνίνησι φάρμακον, εἰ μὴ βρωθεὶς πίθηκος.—Χίλων ἐρωτηθεὶς, τί χαλεπώτατον; Τὸ γιγνώσκειν ἑαυτὸν, ἔφη· πολλὰ γὰρ
5 ὑπὸ φιλαυτίας ἕκαστον ἑαυτῷ προστιθέναι μάτην.—Σόλων τοῖς ἐν Πρυτανείῳ σιτουμένοις μάζαν παρέχειν κελεύει, ἄρτον δὲ ταῖς ἑορταῖς προσπαρατιθέναι.

2. Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν· Εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ.—Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν
10 ὀβολὸν εἰς τὸ στόμα κατέθηκαν.—Ῥᾴδιον ἐξ ἀγαθοῦ θεῖναι κακὸν, ἢ ἐκ κακοῦ ἐσθλόν.—Ἀθηνᾶ ἐν μέσῃ τῇ ἀσπίδι τὴν τῆς Γοργόνος κεφαλὴν ἀνέθηκεν.—Νόμος ἐστὶ Θηβαϊκὸς, ὅτι οὐκ ἔξεστιν ἀνδρὶ Θηβαίῳ ἐκθεῖναι παιδίον. —Φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὑρεῖν τὰ γράμματα,
15 ἀλλὰ τοὺς τύπους μεταθεῖναι μόνον.—Ἀντίγονος, ὁ βασιλεὺς, Διόνυσον πάντα ἐμμεῖτο, κισσὸν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος, καὶ θύρσον ἀντὶ σκήπτρου φέρων. —Λυκοῦργον, τὸν θέντα Λακεδαιμονίοις νόμους, μάλιστα θαυμάζω καὶ σοφώτατον εἶναι ἡγοῦμαι.

20 3. Εἰ ἀηδὼν ἤμην, ἐποίουν ἂν τὰ τῆς ἀηδόνος· εἰ κύκνος, τὰ τοῦ κύκνου· νῦν δὲ λογικός εἰμι, ὑμνεῖν με δεῖ τὸν θεόν· τοῦτό μου τὸ ἔργον ἐστίν.—Οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω, εἷς βασιλεύς.—Ἐὰν ᾖς φιλομαθὴς, ἔσει πολυμαθής.—Οἱ Λουσιτανοὶ παιᾶνας ᾄδουσιν,
25 ὅταν ἐν μάχῃ ἐπίωσι τοῖς ἀντιτεταγμένοις.—Εὔκολον ἔφασκεν ὁ Βίων τὴν εἰς ᾅδου ὁδόν· καταμύοντας γὰρ αὐτὴν ἰέναι.—Μαρίου μὲν τὸν πατέρα οὐκ ἴσμεν, αὐτὸν δὲ θαυμάζομεν διὰ τὰ ἔργα.

4. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὖος ἕστηκεν.—Τριπτολέμῳ
30 μὲν ἱερὰ καὶ βωμοὺς ἀνέστησαν, ὅτι τὰς ἡμέρους τροφὰς ἡμῖν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὑρόντι τίς ὑμῶν βωμὸν ἱδρύσατο;—Ἀριστῶντι Διογένει ἐν ἀγορᾷ οἱ περιεστῶτες συνεχὲς ἔλεγον· Κύον, κύον· ὁ δὲ, Ὑμεῖς, εἶπεν, ἐστὲ

κύνες, οἵ με ἀριστῶντα περιεστήκατε.—Οὐδὲ τὸν ἀέρα οἱ ἄνθρωποι τοῖς ὄρνισιν εἶων ἐλεύθερον, παγίδας καὶ νεφέλας ἱστάντες.—Τὸν Κρόνον λέγουσι τοὺς καθ' ἑαυτὸν ἀνθρώπους ἐξ ἀγρίας διαίτης εἰς βίον ἥμερον μεταστῆσαι.

5. Οὐδὲν τῶν μὴ καλῶν δίδωσι θεός· ἀλλ' ἐστὶ ταῦτα 5 δωρεὰ τύχης ἀλόγου.—Ἁπλῆν Ὅμηρος θεοῖς δίαιταν ἀποδίδωσιν.—Δίδου παῤῥησίαν τοῖς εὖ φρονοῦσιν.—Τένθης τις δακτυλήθρας ἔχων ἥσθιε τὸ ὄψον, ἵν' ὡς θερμότατον ἀναδιδοίη τῇ γλώττῃ.—Ἡ φύσις τὰ δάκρυα ἔδωκεν ἡμῖν παραμυθίαν ἐν ταῖς τύχαις.—Προμηθεύς, Ἰαπέτου υἱός, 10 τὸ πῦρ τοῖς ἀνθρώποις ἔδωκεν.—Οἱ Φοίνικες τοῖς Ἕλλησι τὰ γράμματα παραδεδώκασιν.—Φασὶν Εὐριπίδην Σωκράτη, ἀποδόντα τι Ἡρακλείτου σύγγραμμα, ἔρεσθαι, Τί δοκεῖ; τὸν δὲ φάναι, Ἃ μὲν συνῆκα, γενναῖα, οἶμαι δὲ καὶ ἃ μὴ συνῆκα. 15

6. Ὁ οἶνος μέτριος μὲν ληφθεὶς ῥώννυσι, πλείων δὲ παρίησιν.—Ἡ πλαστικὴ δείκνυσι τὰ εἴδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν.—Ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ.—Οὐδὲν θαλάσσης ἀπιστότερον· πλοῦτον γὰρ διδοῦσα, αὐτὸν πάλιν ἀφαιρεῖται, καὶ μετ' αὐτοῦ 20 ἀφαιρεῖται τὰς ψυχάς· καί τις ἀναχθεὶς μετὰ πολλῶν χρημάτων, ἢ συγκατέδυ τοῖς χρήμασιν ἢ ἀπεσώθη γυμνός. —Ἡ σαλαμάνδρα, ὥς φασι, διὰ τοῦ πυρὸς βαδίζουσα, κατασβέννυσι τὸ πῦρ.

2. Middle.

1. Ὅτε εἷλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο 25 τοὺς ἐλευθέρους πάντας.—Ἡρακλεῖ ἡ ἀρετὴ τὴν προσηγορίαν ἔθετο· Ἡρακλῆς γὰρ προσηγορεύθη, ὅτι δι' Ἥραν κλέος ἔσχεν.—Ὁ νόμος λέγει· Ὃ μὴ κατέθου, μὴ λάμβανε. —Ξενοφῶντι θύοντι ἧκέ τις ἐκ Μαντινείας ἄγγελος, λέγων, τὸν υἱὸν αὐτοῦ, τὸν Γρύλλον, τεθνάναι· κἀκεῖνος 30 ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον.—Ἡρακλῆς χειρωσάμενος τὸν λέοντα, τὴν μὲν δορὰν ἠμφιέσατο, τῷ χάσματι δὲ

ἐχρήσατο κόρυθι.—Οἱ Ἀθηναῖοι τὸν Πειραιᾶ ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος κατεστήσαντο.—Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ, θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν.

5 2. Ἀρετὴ, κἂν θάνῃ τις, οὐκ ἀπόλλυται.—Ἐν Τήνῳ κρήνη ἐστὶν, ἧς τῷ ὕδατι οἶνος οὐ μίγνυται.—Ὅσον ἐν πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.—Οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν.—Οἱ Ἀθηναῖοι ἐψηφίσαντο, Αἰγινητῶν ἑκάστῳ τὸν μέγαν ἀποκόψαι
10 τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν βαστάζειν μὴ δύνωνται, κώπην δὲ ἐλαύνειν δύνωνται.—Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.—Σχολαστικὸς οἰκίαν πριάμενος, τῆς θυρίδος προκύψας, ἠρώτα τοὺς παριόντας, εἰ πρέπει αὐτῷ ἡ οἰκία.—Τὰ Τέμπη χωρός ἐστι κείμενος
15 μεταξὺ τοῦ Ὀλύμπου καὶ τῆς Ὄσσης.

3. Passive.

1. Ἑωράκαμεν ἀνθρώπους οἳ καὶ κυνῶν θανάτῳ καὶ ἵππων αἰσχρῶς ὑπὸ λύπης διετέθησαν.—Δάφνιν τὸν βουκόλον λέγουσι τεχθέντα ἐκτεθῆναι ἐν δάφνῃ, ὅθεν καὶ τὸ ὄνομα ἔλαβεν.—Οἱ ἑστιῶντες τὸν Ἀλέξανδρον τὸν Φιλίπ-
20 που τῶν φίλων, τὸ μέλλον παρατεθήσεσθαι τῶν τραγημάτων περιεχρύσουν.—Τοῦ Καράνου ἐν Μακεδονίᾳ γάμους ἑστιῶντος, τοῖς συγκεκλημένοις εὐθέως ἐδόθησαν φιάλαι ἀργυραῖ, ἑκαστῷ μία, δωρεά.—Ἡρακλῆς τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλὴν, παρειμένον
25 ἐνεβρόχισεν.

2. Πλάτων πρὸς Ἀρίστιππον εἶπε· Σοὶ μόνῳ δέδοται καὶ χλαμύδα εὖ φορεῖν καὶ ῥάκος.—Πυθαγόρας ἔλεγε, δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δεδόσθαι κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν.—Ταῖς Μούσαις λέγουσι
30 παρὰ Διὸς τὴν γραμμάτων εὕρεσιν δοθῆναι.—Ὁ οἶνος εἰς τὴν ἰατρικὴν χρησιμώτατος· πολλάκις γὰρ τοῖς ποτοῖς φαρμάκοις κεράννυται.—Νεὼς ἐν Ῥώμῃ δείκνυται, οὐ πρόσω τῆς ἀγορᾶς, ἐν ᾧ αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν κεῖνται.

XI. SOME IRREGULAR VERBS.

1. Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν.—Ἀπέκειρεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσοῦσα τὰ λήϊα, καὶ λιμοῦ φάρμακον οὐδέν.—Εἰπόντος τινὸς τῶν στρατιωτῶν πρὸς Πελοπίδαν, Ἐμπεπτώκαμεν εἰς τοὺς πολεμίους, Τί μᾶλλον, 5 εἶπεν, ἢ εἰς ἡμᾶς ἐκεῖνοι;—Νῖνος Σεμίραμιν ἔγημε, τὴν ἐπιφανεστάτην ἁπασῶν τῶν γυναικῶν, ὧν παρειλήφαμεν. —Ὁ Κάτων φησὶν, αὐτὸς πλείονας εἰληφέναι πόλεις, ὧν διήγαγεν ἡμερῶν ἐν Ἰβηρίᾳ.—Πολὺς ὁ χειμὼν· πάντα ἡ χιὼν κατείληφε, καὶ λευκανθίζουσιν οὐχ οἱ λόφοι μόνον, 10 ἀλλὰ καὶ τὰ κοῖλα τῆς γῆς.—Ὦ δαῖμον, ὅς με εἵληχας, ὡς πονηρὸς εἶ, καὶ λυπεῖς, ἀεὶ τῇ πενίᾳ συνδέων.

2. Εἰς τοῦτό τινες ἀνοίας ἐληλύθασιν, ὥσθ' ὑπειλήφασι, τὴν μὲν ἀδικίαν ἐπονείδιστον μὲν εἶναι, κερδαλέαν δὲ, τὴν δὲ δικαιοσύνην, εὐδόκιμον μὲν, ἀλυσιτελῆ δέ.—Ἐὰν 15 τὰ παρεληλυθότα μνημονεύῃς, ἀμείνων καὶ περὶ τῶν μελλόντων βουλεύσει.—Μαρσύας εὑρὼν αὐλοὺς, οὓς ἔρριψεν Ἀθηνᾶ, ἦλθεν εἰς ἔριν περὶ μουσικῆς Ἀπόλλωνι.—Σχολαστικὸς, βουλόμενος περάσαι ποταμὸν, ἀνῆλθεν ἐς τὸ πλοῖον ἔφιππος· πυθομένου δέ τινος τὴν αἰτίαν, ἔφη, σπουδάζειν. 20 —Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλατοῦντες εἰς τὴν Ἀσίαν διέβησαν.

3. Μακαριώτατον ἐν ἀνθρώποις εὐτυχοῦντα ἀποθανεῖν. —Ὁ Ἑλλήσποντος ἐκλήθη ἀπὸ τῆς Ἕλλης ἐν αὐτῷ θανούσης.—Περικλῆς τοὺς ἐν Σάμῳ τεθνηκότας ἐγκω- 25 μιάζων ἐπὶ τοῦ βήματος, ἀθανάτους ἔλεγε γεγονέναι καθάπερ τοὺς θεούς.—Τεθνάναι πολὺ κρεῖττον ἢ δι' ἀκρασίαν τὴν ψυχὴν ἀμαυρῶσαι.—Ἡρακλῆς τυχὼν ἀθανασίας, καὶ διαλλαγεὶς Ἥρᾳ, τὴν ἐκείνης θυγατέρα Ἥβην ἔγημεν. —Τὸ κάλλος ἢ χρόνος ἀνήλωσεν, ἢ νόσος ἐμάρανεν· ἡ 30 δὲ τῆς ἀρετῆς κτῆσις συγγηράσκει.—Τίς οὐκ οἶδεν, οἷα ἔπαθεν ὁ Προμηθεὺς, διότι καθ' ὑπερβολὴν φιλάνθρωπος ἦν;—Δίκαια δράσας συμμάχου τεύξει θεοῦ.

4. Πολλὰ λυπηρὰ ὁ βίος ἐν ἑαυτῷ φέρει.—Ἀνὴρ σοφὸς

τὰς ἐν βίῳ συμφορὰς ῥᾷον οἴσει τῶν ἄλλων.—Μέγιστον μὲν, καὶ θεοῦ μόνον, τὸ ἀναμάρτητον· γενναίων δὲ, μετὰ τὸ ἁμάρτημα ὡς τάχιστα ἀνενεγκεῖν.—Θάμυρις κάλλει διενεγκὼν καὶ κιθαρῳδίᾳ, περὶ μουσικῆς ἤρισε Μούσαις.—Ὅτε οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις 5 ἐπόρθουν, ἐν Μιλήτῳ Θεσμοφορίων ὄντων, καὶ συνηθροισμένων γυναικῶν ἐν τῷ ἱερῷ, ὁ βραχὺ τῆς πόλεως ἀπέχει, μέρος τι τῶν βαρβάρων διῆλθεν εἰς τὴν Μιλησίαν, καὶ ἐξαπιναίως ἐπιδραμὸν εἷλε τὰς γυναῖκας.—Ἡ Σφίγξ, Οἰδίποδος τὸ αὐτῆς αἴνιγμα εὑρόντος, ἐκ σκοπέλου ἑαυτὴν 10 ῥίψασα ἀνεῖλεν.—Ἀδμήτου μέλλοντος θανεῖν, Ἄλκηστις εἵλετο ὑπὲρ αὐτοῦ θάνατον.—Λέγεται ὅτι ὁ Λερναῖος ὄφις πεντήκοντα κεφαλὰς εἶχε, σῶμα δὲ ἕν· καὶ ὁπότε Ἡρακλῆς ἀφέλοιτο κεφαλὴν μίαν, δύο ἀνεφύοντο.

5. Γλαῦκος, ὁ Σισύφου υἱὸς, ὑφ' ἵππων κατεβρώθη.— 15 Φασὶν Ἀκταίωνα μὲν ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆναι· πολλοὶ δὲ ὑπὸ κολάκων καὶ παρασίτων καταβιβρώσκονται. —Κύκνος, ὑπ' Ἀχιλλέως πληγεὶς λίθῳ, οὐκ ἐτρώθη· ὅθεν ἄτρωτος γεγονέναι λέγεται.—Μίνως, ὁ Κρήτης βασιλεὺς, Δαίδαλον καὶ Ἴκαρον καθεῖρξε· Δαίδαλος δὲ ποιήσας πτέρ- 20 υγας προσθετὰς ἐξέπτη μετὰ τοῦ Ἰκάρου.—Ὁ δὲ Ἴκαρος τελευτᾷ ἐν τῷ πελάγει· ὅθεν ἀπ' ἐκείνου Ἰκάριον πέλαγος ἐκλήθη.—Φρίξος μαθὼν ὅτι ὁ πατὴρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κριὸν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὔξεινον πόντον. 25

6. Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σαυτῷ γε συνειδήσεις.—Πύῤῥος, ἐπεὶ συμβαλὼν τοῖς Ῥωμαίοις δὶς ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπολέσας, Ἂν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπολώλαμεν.—Θεμιστοκλῆς 30 τῆς Ἑλλάδος ἐκπεσὼν, πλούσιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν· Ὦ παῖδες, ἀπωλόμεθα ἄν, εἰ μὴ ἀπολώλειμεν.

7. Οὐδεὶς ἀνθρώπων ἠξιώθη τοῖς θεοῖς ὁμιλεῖν, πλὴν ὅσοι μετεσχήκασι κάλλους. Πέλοψ γὰρ τούτου χάριν ἀμβροσίας μετέσχε, καὶ Γανυμήδης, καὶ ἄλλοι τινές.—Ὁ 35 Θησεὺς τὴν Ἑλένην ἥρπασε, Πειρίθουν παραλαβὼν κοινω-

νοῦντα, καὶ μεγίστην ἔσχεν αὐτῷ χάριν τῆς συμμαχίας ταύτης. Ἡ γὰρ Ἑλένη πλεῖστον μέρος μετέσχηκε κάλλους.—Δαναὸς ἐξ Αἰγύπτου φυγὼν Ἄργος κατέσχεν.

XII. MISCELLANEOUS EXAMPLES OF THE VERBS.

1. *Οἱ Πέρσαι θύουσι πυρὶ, καὶ ἐπιφοροῦντες αὐτῷ τὴν πυρὸς τροφὴν, λέγουσι· Πῦρ, δέσποτα, ἔσθιε.—Οἱ Αἰγύπτιοι θηρία τιμῶσι, καὶ οἱ αὐτῶν θεοὶ ἀποθνήσκουσι, καὶ πενθοῦνται, καὶ δείκνυνται τάφοι θεῶν.—Τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις ἕπεται κατ' ἀνάγκην σκιά· τοῖς δὲ διὰ τῆς δόξης βαδίζουσιν ἀκολουθεῖ φθόνος.—Τὸ ἐσθίειν πολλὰ τοὺς μὲν λογισμοὺς ἐξαιρεῖ, καὶ τὰς ψυχὰς ποιεῖται βραδυτέρας, ὀργῆς δὲ καὶ σκληρότητος ἐμπίμπλησιν.—Ὁ Ἀθάμας, συναστεύων Βοιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν παῖδα Φρίξον, θυγατέρα δὲ Ἕλλην· αὖθις δὲ Ἰνὼ γαμεῖ, ἐξ ἧς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο.*

2. *Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι ἥστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα.—Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἷς ἀνὴρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν, καὶ ἀνίστη, καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ.*

3. *Ἀλέξανδρος, ὅτε ἐνίκησε Δαρεῖον, ἀπέστειλε τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι.—Ἥρα δύο δράκοντας ἀπέστειλεν, ἀναλώσοντας Ἡρακλέα, ἔτι βρέφος ὄντα.—Ὁ δὲ παῖς οὐ καταπλαγεὶς ἑκατέρᾳ τῶν χειρῶν τὸν αὐχένα σφίγξας, ἀπέπνιξε τοὺς δράκοντας.—Κόνων τῇ περὶ Κνίδον ναυμαχίᾳ νικήσας Λακεδαιμονίους, ἑκατόμβην θύσας, πάντας Ἀθηναίους εἱστίασε.—Τίς λοιμὸς ἢ σεισμὸς τοσαύτας πόλεις ἐκένωσεν, ἢ τοσαῦτα γένη ἀνθρώπων ἠφάνισεν ἢ κατέδυσεν, ὅσα ἡ τῶν βασιλέων φιλοτιμία;—Ἀθηνᾶ Κάδμῳ βασιλείαν κατεσκεύασε· Ζεὺς δὲ ἔδωκεν αὐτῷ γυναῖκα Ἁρμονίαν, καὶ πάντες θεοὶ, καταλιπόντες τὸν οὐρανὸν, ἐν τῇ Καδμείᾳ τὸν γάμον εὐωχούμενοι ἀνύμνησαν.—Ὁ Ξέρξης τῷ στρατοπέδῳ ἔπλευσε μὲν διὰ τῆς ἠπείρου, ἐπόρευσε δὲ διὰ τῆς θαλάσσης, τὸν μὲν Ἑλλήσποντον ζεύξας, τὸν δὲ Ἄθω διορύξας.*

4. *Ὁ Ζεὺς τοῖς θεοῖς ἀπειλήσας, Ἢν ἐθελήσω, ἔφη, ἐγὼ*

μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ', ἣν ἀποκρεμασθέντες βιάζησθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθελκύσετε· εἰ δ' ἐγὼ ἐθελήσαιμι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν συναρτήσας μετεωριῶ. —Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς Ἕλλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήξεται, ἡ δὲ ψυχὴ ἀναπτᾶσα οἰχήσεται ἀθάνατος καὶ ἀγήρως.—Ἐμπεδοκλῆς τὴν τῶν Ἀκραγαντίνων τρυφὴν ἰδών, ἔλεγεν· Ἀκραγαντῖνοι τρυφῶσι μὲν ὡς αὔριον ἀποθανούμενοι, οἰκίας δὲ κατασκευάζονται ὡς πάντα τὸν χρόνον βιωσόμενοι.—Ἡρακλῆς τὴν Ἡσιόνην ἰδὼν κήτει ἐκκειμένην, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους τοῦ Λαομέδοντος λήψεται.

5. Τῷ Ἀλωέως παῖδε, ἀτασθάλω ὄντε, δίκας ἐτισάτην, ἃ κλίμακα ἐπὶ τὸν οὐρανὸν ἐποιησάσθην.—Πολλὰ ἦσαν ἐν τοῖς παλαιοῖς χρόνοις θεῶν ἀγάλματα, ὧν τὰ μὲν δι' ἔκπληξιν ἐσεβάσθη, τὰ δὲ διὰ τὸ κάλλος ἐπηνέθη.—Μηδέποτε ἐπὶ μηδενὸς εἴπῃς, ὅτι ἀπώλεσα αὐτό, ἀλλ' ὅτι ἀπέδωκα· τὸ παιδίον ἀπέθανεν; ἀπεδόθη· τὸ χωρίον ἀφῃρέθη; οὐκοῦν καὶ τοῦτο ἀπεδόθη.—Ἀκταίων τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν.

6. Τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται, ἀλλὰ δεδάνεικεν.—Ἀλεξάνδρου ἡ σκηνὴ πολυτελὴς ἦν· χρυσοῖ γὰρ κίονες διειλήφεσαν αὐτήν, καὶ τὸν δροφον διάχρυσος ἦν, καὶ ἐκπεπόνητο ποικίλμασι πολυτελέσι.—Καὶ πρῶτοι μὲν Πέρσαι πεντακόσιοι περὶ αὐτὴν εἱστήκεσαν, πορφυρᾶς καὶ μηλίνας ἠσθημένοι στολάς· ἐπ' αὐτοῖς δὲ τοξόται χίλιοι, φλόγινα ἐνδεδυκότες καὶ ὑσγινοβαφῆ.

7. Γνῶθι σαυτόν· μὴ πολλὰ λάλει· τὸν τετελευτηκότα μακάριζε· τοὺς πρεσβυτέρους σέβου· ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ νοῦ· θυμοῦ κράτει· ἀδικούμενος διαλλάσσου, ὑβριζόμενος δὲ τιμωροῦ.—Φίλων παρόντων καὶ ἀπόντων μέμνησο.

Ἀγάπα τὸν πλησίον· νόμῳ πείθου· θεοὺς σέβου· γονεῖς αἰδοῦ· ἄρχε σεαυτοῦ· πρόνοιαν τίμα· κακίας ἀπέχου. χρόνου φείδου· ὅρα τὸ μέλλον· σοφοῖς χρῶ.—Λαβὼν ἀπόδος· τὸ

συμφέρον θηρῶ· ἐπὶ ῥωμης μὴ καυχῶ· κακοῖσι μὴ προσομίλει ἀνδράσιν, ἀλλ' ἀεὶ τῶν ἀγαθῶν ἔχου· θεοὺς δείδιθι· ἐπίορκον μὴ ἐπόμνυθι.

Μίνως. Ὁ μὲν λῃστὴς οὗτος ἐς τὸν Πυριφλεγέθοντα
5 *ἐμβεβλήσθω· ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω· ὁ δὲ τύραννος ὑπὸ τῶν γυπῶν κειρέσθω τὸ ἧπαρ· ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπιτε ἐς τὸ Ἠλύσιον πεδίον, καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε κατὰ τὸν βίον.*

10 8. *Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθίοιεν, αὐτὸν δὲ ἐσθίειν ἵνα ζῴη.—Ὁ αὐτὸς ἠξίου τοὺς νέους συνεχῶς κατοπτρίζεσθαι, ἵν', εἰ μὲν καλοὶ εἶεν, ἄξιοι γίγνοιντο· εἰ δὲ αἰσχροί, παιδείᾳ τὴν δυσειδείαν ἐπικαλύπτοιεν.—Σόλων ἐρωτηθεὶς, πῶς ἂν μὴ γίγνοιτο*
15 *ἀδίκημα ἐν τῇ πόλει, εἶπεν, Εἰ ὁμοίως ἀγανακτοῖεν οἱ μὴ ἀδικούμενοι τοῖς ἀδικουμένοις.—Πυθαγόρας ἐρωτηθεὶς, πῶς ἂν οἰνόφλυξ τοῦ μεθύειν παύσαιτο, Εἰ συνεχῶς, ἔφη, θεωροίη τὰ ὑπ' αὐτοῦ πρασσόμενα.—Ἀνάχαρσις ἐρωτηθεὶς, πῶς ἄν τις μὴ μεθύσκοιτο, Εἰ, ἔφη, ὁρῴη τοὺς μεθύ-*
20 *οντας οἷα ποιοῦσι.—Θεόπομπος πρὸς τὸν ἐρωτήσαντα, πῶς ἄν τις ἀσφαλῶς τηροίη τὴν βασιλείαν, Εἰ τοῖς μὲν φίλοις, ἔφη, μεταδιδοίη παῤῥησίας δικαίας, τοὺς δὲ ἀρχομένους κατὰ δύναμιν μὴ περιορῴη ἀδικουμένους.*

Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς
25 *ψυχῆς ἀρεταῖς διήνεγκεν, ὥστε, ὁπότε μὲν αὐτὸν ὁρῷεν οἱ τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς· ὁπότε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, οὕτω σφόδρα πιστεύειν, ὥστε καὶ εἴ τις ἄλλος τολμῴη περὶ αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς ἔσεσθαι*
30 *βοηθόν.—Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμήσειε λέγειν.*

Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ λέγοντος· Ἀπολοίμην, εἰ μή σε τιμωρησαίμην, Ἐγὼ δὲ, εἶπεν,
35 *εἰ μή σε φιλεῖν ἡμᾶς πείσαιμι.—Εἴ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοι ἐκ τοῦ βίου, τί ἂν ἔτι ἀγαθὸν ἡμῖν γένοιτο,*

ἢ τίς ἄν τι λαμπρὸν ἐργάσασθαι ἐπιθυμήσειεν;—Τῷ αὐτῷ φυσήματι τὸ μὲν πῦρ ἀνακαύσειας ἄν, καὶ μεῖζον ποιήσειας ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέσειας.—Μάλιστα ἂν εὐδοκιμοίης, εἰ φαίνοιο ταῦτα μὴ πράττων, ἃ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῴης.—Εἰ ἅπαντες μιμησαίμεθα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα· εἰ δὲ τοῖς τῶν Αἰγυπτίων χρῆσθαι νομίμοις βουληθείημεν, εὐδαιμόνως ἂν τὸν βίον διατέλοιμεν. 5

9. Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν, καθόσον οἱ μὲν ζῶσιν, ἵν' ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα ζῇ.—Θεώρει ὥσπερ ἐν κατόπτρῳ τὰς σαυτοῦ πράξεις, ἵνα τὰς μὲν καλὰς ἐπικοσμῇς, τὰς δ' αἰσχρὰς καλύπτῃς.—Ὁ Πίττακος τῷ μεθύοντι, ἐὰν ἁμάρτῃ, διπλῆν ζημίαν ἔθηκεν, ἵνα μὴ μεθύοιεν οἱ πολῖται.—Τὸν οἶνον ἢν πίνῃ τις μετρίως, τὸ σῶμα ὤνησε, τὴν δὲ ψυχὴν οὐκ ἔβλαψεν· ἢν δὲ πίνῃ πρὸς ὑπερβολήν, καὶ ἤδη μεθύσκηται, αἰσχρὰ πάσχει, καὶ γελοῖον θέαμα τοῖς ἄλλοις παρέχει.—Ἀπόλλων ᾐτήσατο παρὰ τῶν Μοιρῶν, ἵνα, ὅταν Ἄδμητος μέλλῃ τελευτᾶν, ἀπολυθείη τοῦ θανάτου, ἂν ἑκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἕληται.—Πομπηίου καὶ Καίσαρος διαστάντων, ὁ Κικέρων ἔφη, Γιγνώσκω ὃν φύγω, μὴ γιγνώσκων πρὸς ὃν φύγω.—Οἱ δραπέται, κἂν μὴ διώκωνται, φοβοῦνται, οἱ δὲ ἄφρονες, κἂν μὴ κακῶς πράττωσι, ταράττονται. 10 15 20

Οἱ Κρῆτες τοὺς παῖδας μανθάνειν τοὺς νόμους κελεύουσι μετά τινος μελῳδίας, ἵνα ἐκ τῆς μουσικῆς ψυχαγωγῶνται, καὶ εὐκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσιν.—Διογένης ἰδὼν τοξότην ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν, εἰπών, Ἵνα μὴ πληγῶ. 25

—Χωρὶς τῶν ἀναγκαίων κακῶν
αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν·
λυπούμεθ', ἢν πτάρῃ τις· ἢν εἴπῃ κακῶς,
ὀργιζόμεθ'· ἢν ἴδῃ τις ἐνύπνιον, σφόδρα
φοβούμεθ'. ἢν γλαὺξ ἀνακράγῃ, δεδοίκαμεν. 30

10. Ἐδιδάχθη Ἡρακλῆς ἁρματηλατεῖν μὲν ὑπὸ Ἀμφιτρύωνος· παλαίειν δὲ ὑπὸ τοῦ Αὐτολύκου· τοξεύειν δὲ 35

ὑπὸ Εὐρύτου· ὁπλομαχεῖν δὲ ὑπὸ Κάστορος· κιθαρῳδεῖν δὲ ὑπὸ Λίνου· οὗτος δὲ ὑπὸ Ἡρακλέους τῇ κιθάρᾳ πληγεὶς ἀπέθανεν· ἐπιπλήξαντα γὰρ αὐτὸν ὀργισθεὶς ἀπέκτεινεν.

Πυθαγόρας λέγεται παρεγγυᾶν τοῖς μαθηταῖς, τοὺς πρεσβυτέρους τιμᾶν, μὴ ὀμνύναι θεούς, ἀνομίᾳ πολεμεῖν, φυτὸν ἥμερον μήτε φθείρειν μήτε σίνεσθαι, μνήμην ἀσκεῖν, ἐν ὀργῇ μήτε τι λέγειν, μήτε πράσσειν.—Χείλων, εἷς τῶν ἑπτὰ σοφῶν προσέταττε, γλώττης κρατεῖν, μὴ κακολογεῖν τοῖς πλησίον, γῆρας τιμᾶν, ζημίαν αἱρεῖσθαι μᾶλλον ἢ κέρδος αἰσχρὸν, ἀτυχοῦντι μὴ ἐπιγελᾶν, νόμοις πείθεσθαι.

Κάδμον φασὶ τὸν Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης, ἐντολὰς λαβόντα, ἢ τὴν παρθένον ἀγαγεῖν, ἢ μὴ ἀνακάμπτειν εἰς τὴν Φοινίκην. Μὴ δυνάμενον δὲ ἀνευρεῖν, ἀπογνῶναι τὴν ἐς οἶκον ἀνακομιδὴν, καὶ κατά τινα χρησμὸν κτίσαι τὰς Θήβας. Ἐνταῦθα δὲ κατοικήσαντα γῆμαι μὲν Ἁρμονίαν, γεννῆσαι δὲ ἐξ αὐτῆς Σεμέλην, καὶ Ἰνὼ, καὶ Αὐτονόην, καὶ Ἀγαύην

11. Λέγεται Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἴτνης ἐνάλασθαι, καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην βεβαιῶσαι, ὅτι γεγόνοι θεός· ὕστερον δὲ γνωσθῆναι, ἀναῤῥιπισθείσης αὐτοῦ μιᾶς τῶν κρηπίδων· χαλκᾶς γὰρ εἴθιστο ὑποδεῖσθαι.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι ῥᾴδιον· τὸ δὲ, ὅπως τὰ παρόντα βελτίω γένηται, συμβουλεῦσαι, τοῦτ' ἔμφρονος συμβούλου ἔργον.—Θεὸν μὲν νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον· τὸ γὰρ ἀσώματον σώματι σημῆναι ἀδύνατον.

Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναί φασι, καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀναφῦναι· οἱ Θηβαῖοι δὲ ἐξ ὄφεως ὀδόντων ἄνδρας ἀναβεβλαστηκέναι λέγουσιν.—Οἱ Νάξιοι μυθολογοῦσι τὸν Διόνυσον παρ' αὐτοῖς τραφῆναι· καὶ διὰ τοῦτο τὴν νῆσον αὐτῷ γεγονέναι προσφιλεστάτην.

Λόγος ἐστὶ Δῆλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις φανῆναι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι, φανέν-

τος δὲ τοῦ θεοῦ ἀναδραμεῖν ἐκ τῶν βυθῶν καὶ στῆναι ἐν μέσοις τοῖς κύμασιν.

12. *Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι τὸν ἥλιον μύδρον ἔλεγε διάπυρον· ἀπολογησαμένου δὲ ὑπὲρ αὐτοῦ Περικλέους, πέντε ταλάντοις ζημιωθῆναι καὶ φυγαδευθῆναι.—Σχολαστικὸς νοσοῦντα ἐπισκεπτόμενος, ἠρώτα περὶ τῆς ὑγιείας· ὁ δὲ οὐκ ἠδύνατο ἀποκριθῆναι· ὀργισθεὶς οὖν, Ἐλπίζω, ἔφη, κἀμὲ νοσήσειν, καὶ ἐλθόντι σοι μὴ ἀποκρινεῖσθαι.—Λέγεται, τὴν Χίμαιραν τραφῆναι μὲν ὑπὸ Ἀμισωδάρου, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ Ἐχίδνης.*

Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐζεῦχθαι, καὶ τὸν Ἄθω διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων.—Ὁ Πλάτων τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι· ἀποστήσεσθαι γὰρ τῆς τοιαύτης ἀσχημοσύνης.

Καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται.—Οἱ δελφῖνες ἀνασκιρτῶντες χειμῶνα ἐπιόντα μηνύουσιν.—Οἱ περὶ τὴν Σαλαμῖνα διατρίβοντες Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούοντες κατεσκάφθαι, δεινῶς ἠθύμουν.

Δαίδαλος πρῶτος τῶν ἀγαλμάτων τὰ σκέλη διαβεβηκότα, καὶ τὰς χεῖρας διατεταμένας ποιῶν, ζῶντα ἀγάλματα κατασκευάζεσθαι ἐλέγετο. Οἱ γὰρ πρὸ αὐτοῦ τεχνῖται κατεσκεύαζον τὰ ἀγάλματα τοῖς μὲν ὄμμασι μεμυκότα, τὰς δὲ χεῖρας ἔχοντα καθειμένας, καὶ ταῖς πλευραῖς κεκολλημένας.

13. *Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίων, Ἢ τούτῳ, ἔφη, κακὸν γέγονεν ἢ ἄλλῳ ἀγαθόν.—Ὁ αὐτὸς πρὸς τὸν τὰ χωρία κατεδηδοκότα, Τὸν μὲν Ἀμφιάραον, ἔφη, ἡ γῆ κατέπιε, σὺ δὲ τὴν γῆν.—Τὸν Μίνω βεβασιλευκότα νομιμώτατα, καὶ μάλιστα δικαιοσύνης πεφροντικότα, δικαστὴν καθ' ᾅδου ἀποδεδεῖχθαι λέγουσι.—Τὰ παιδία, ἄχρι γένηται τετταράκοντα ἡμερῶν, ἐγρηγορότα μὲν οὐ γελᾷ, οὐδὲ δακρύει, ὑπνοῦντα δὲ ἀμφότερα.*

14. *Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἁμαρτάνοντι· τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσειν, Οὐκ ἔστιν, εἶπεν, ἐν πολέμῳ δὶς ἁμαρτάνειν.—Δημοσθένης, λοιδορουμένου*

τινὸς αὐτῷ, Οὐ συγκαταβαίνω, εἶπεν, εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός ἐστι κρείττων.

Εἴ τις οἴεται τερπνότερον εἶναι τὸν ἐν ἄστει βίον τοῦ ἐν ἀγροῖς, ἐνθυμηθήτω πρὸς ἑαυτὸν, οἷον μέν ἐστι βότρυς
5 *ὁρᾷν ἐξ ἀμπέλου κρεμαμένους, οἷον δὲ ἰδεῖν λήϊα Ζεφύρων αὔραις κινούμενα, οἷον δὲ ἀκοῦσαι βοῶν μυκωμένων καὶ προβάτων βληχωμένων, οἷον δὲ θέαμα δαμάλεις σκιρτῶσαι καὶ ἕλκουσαι γάλα· ἐμοὶ γὰρ δοκεῖ τὰ ἐν τοῖς θεάτροις δεικνύμενα μηδὲν εἶναι πρὸς τὴν ἀπ' ἐκείνων ἡδονήν.*

10 *Μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὑρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν ἀντιδωρησαμένην.*

15 *Τοῦ Κρόνου τὰ ἑαυτοῦ τέκνα κατεσθίοντος, ὁ Ζεὺς, κλαπεὶς ὑπὸ τῆς Ῥέας, καὶ ἐς τὴν Κρήτην ἐκτεθεὶς, ὑπ' αἰγὸς ἀνετράφη.—Ὁ Ἴκαρος, ὁ τοῦ Δαιδάλου υἱὸς, τακέντος αὐτῷ τοῦ κηροῦ, καὶ τῶν πτερῶν περιῤῥυέντων, εἰς τὸ πέλαγος ἐνέπιπτεν.*

SECOND COURSE.

EXERCISES IN READING.

FABLES AND ANECDOTES.

I. FABLES.

1. *The Wolf.*

Λύκος ἰδὼν ποιμένας ἐσθίοντας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, Ἡλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

2. *The Lioness.*

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἕνα τίκτειν, Ἕνα, ἔφη, ἀλλὰ λέοντα. 5

3. *The Gnat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοὸς ἐκαθέσθη καὶ ηὔλει· εἶπε δὲ πρὸς τὸν βοῦν, Εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, Οὔτε ὅτε ἦλθες ἔγνων, οὔτε ἐὰν μένῃς, μελήσει μοι.

4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὥρᾳ, ὄφιν εὑρὼν ὑπὸ κρύους πεπη- 10
γότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἔπληξε τὸν εὐεργέτην.

5. *The Fox and the Grapes.*

Βότρυας πεπείρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τούτους ἐπειρᾶτο καταφαγεῖν. Πολλὰ δὲ καμοῦσα καὶ μὴ δυνη- 15
θεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν, Ὄμφακες ἔτι εἰσίν.

6. *The Kid and the Wolf.*

Ἔριφος ἐπί τινος δώματος ἑστὼς, ἐπειδὴ λύκον παριόντα εἶδεν, ἐλοιδόρει καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη, Ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς, λουσάμενος ἐν ποταμῷ, ἐκινδύνευε πνιγῆναι· καὶ
5 ἰδών τινα παροδίτην, ἐπεφώνει, Βοήθησον. Ὁ δὲ ἐμέμφετο τῷ παιδὶ τὴν τολμηρίαν. Τὸ δὲ παιδίον εἶπεν, Ἀλλὰ νῦν μοι βοήθησον, ὕστερον δὲ σωθέντι μέμφου.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὡς δὲ ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ
10 ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη, Ὦ κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες, οὔτινος οὐδὲ τὸν βρυχηθμὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι
15 θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτὸν, Ἀλλ' αἱρετώτερόν μοί ἐστι θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὄνος δορὰν λέοντος ἐπενδυθεὶς, λέων ἐνομίζετο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ
20 ἄνεμος, βιαιότερον πνεύσας, ἐγύμνου αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐτὸν ἔπαιον.

11. *The Woman and the Hen.*

Γυνή τις χήρα ὄρνιν εἶχε, καθ' ἑκάστην ἡμέραν ὠὸν αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὡς, εἰ πλείους τῇ ὄρνιθι
25 κριθὰς παραβάλοι, δὶς τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πιμελὴς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

12. *The Birds and the Peacock.*

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταὼς ἑαυτὸν ἠξίου διὰ τὸ κάλλος χειροτονεῖν. Αἱρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοιὸς ὑπολαβὼν ἔφη· Ἀλλ' εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις; 5

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἐμαστίγου. Τοῦ δὲ εἰπόντος, Εἱμαρτό μοι κλέψαι, Καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μειράκιον, Διὰ τοῦτο, εἶπε, δύο ὦτα ἔχομεν, στόμα δὲ ἕν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν. —3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, Τὰ ὠτά 10 σου εἰς τὴν γλῶσσαν συνερρύηκεν.—4. Ζήνων, Ἀντιγόνου πρέσβεις Ἀθήναζε πέμψαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κἀκείνων παρὰ πότον σπευδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγείλωσι 15 περὶ αὐτοῦ πρὸς Ἀντίγονον; Τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγᾷν ἐπιστάμενον.

Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενός ποτε, ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, Οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἄνθρωπον ἠλέησα.—6. Τοὺς Ἀθηναίους ἔφασκεν εὑ- 20 ρηκέναι πυροὺς καὶ νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή.—7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἴη, Οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν οἱ μαθηταὶ, ἔφη, Ἐὰν, τοὺς προέχοντας διώκον- 25 τες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα, ἔφη, Ὡς ἂν εὐξαίμεθα

αὐτοὺς ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης, ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, Οὐ θαυμαστὸν ὅ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ἀλλ' εἴ τις πόδας ἔχων σὲ
5 ὑπομένει.

Plato.

11. Πλάτων θρασυνόμενον ἰδών τινα πρὸς τὸν ἑαυτοῦ πατέρα, Οὐ παύσει, μειράκιον, εἶπε, τούτου καταφρονῶν, δι' ὃν μέγα φρονεῖν ἀξιοῖς;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, Λαβὼν, ἔφη,
10 τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὀργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππη λοιδοροῦσα, Οὐ καὶ σὺ, εἶπε, χηνῶν βοώντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον
15 θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, Οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεὺς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρίᾳ
20 ἐπηρείσατο ἀσθενήσας· ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτήν. Καὶ πήραν ἐκομίσατο, ἔνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δέ τινι, οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντος, πίθον τινὰ ἔσχεν οἰκίαν.—17. Διογένης ἡνίκα ἀπέλιπε τὴν πατρίδα, εἷς αὐτῷ τῶν οἰκετῶν ἠκολούθει,
25 ὄνομα Μάνης· ὃς οὐ φέρων τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, Οὐκ αἰσχρόν ἐστι, Μάνην μὲν μὴ δεῖσθαι Διογένους, Διογένην δὲ Μάνους;—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξέῤῥιψε τῆς πήρας τὴν κοτύλην, εἰπὼν, Παιδίον με νενί-
30 κηκεν εὐτελείᾳ. Ἐξέβαλε δὲ καὶ τὸ τρυβλίον,* ὁμοίως παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτῳ

* Τρύβλιον — Arcad. 119, 19. St. Thes.

τὴν φακῆν ὑποδεχόμενον.—19. Λύχνον μεθ' ἡμέραν ἅψας, Ἄνθρωπον, ἔφη, ζητῶ.—20. Ὅτε ἁλοὺς καὶ πωλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, Ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, Κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην αὑτῷ πρίασθαι.—21. Ἔλεγε τῷ Ξενιάδῃ, τῷ πριαμένῳ αὐτὸν, δεῖν πείθεσθαι αὑτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ ἰατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.—22. Μοχθηροῦ τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, Μηδὲν εἰσίτω κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσέλθοι ἄν;—23. Ἐκ τοῦ βαλανείου ἐξιὼν, τῷ μὲν πυθομένῳ, εἰ πολλοὶ ἄνθρωποι λοῦνται, ἠρνήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὡμολόγησεν.—24. Πρὸς τοὺς ἑρπύσαντας ἐπὶ τὴν τράπεζαν μῦς, Ἰδοὺ, φησὶ, καὶ Διογένης παρασίτους τρέφει.—25. Πρὸς τὸν πυθόμενον, ποίᾳ ὥρᾳ δεῖ ἀριστᾶν, Εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ.—26. Πλάτωνος ὁρισαμένου, Ἄνθρωπός ἐστι ζῶον δίπουν, ἄπτερον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρυόνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, Οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.—27. Διογένης ἄσωτον ᾔτει μνᾶν· τοῦ δὲ εἰπόντος, Διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μνᾶν αἰτεῖς; ἔφη, Παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. Ἀττικοῦ τινος ἐγκαλοῦντος αὐτῷ, διότι Λακεδαιμονίους μᾶλλον ἐπαινῶν, παρ' ἐκείνοις οὐ διατρίβει· Οὐδὲ γὰρ ἰατρὸς, εἶπεν, ὑγιείας ὢν ποιητικὸς, ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται.—29. Διογένης τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετάβασιν αὑτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἔαρος μὲν ἐν Σούσοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δ' ἐν Μηδίᾳ διατριβαῖς.

Antisthenes.

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, Ἀγωνιῶ, ἔφη, μή τι κακὸν εἴργασμαι.—31. Ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν.—32. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκαιότατον, ἔφη, Τὸ κακὰ ἀπομαθεῖν.—33. Συνεβούλευεν Ἀθη-

ναίοις, τοὺς ὄνους ἵππους ψηφίσασθαι. Ἄλογον δὲ ἡγουμένων, Ἀλλὰ μὴν καὶ στρατηγοί, φησί, γίγνονται παρ' ὑμῶν μηδὲν μαθόντες, μόνον δὲ χειροτονηθέντες.—34. Αἱρετώτερον εἶπεν εἶναι, εἰς κόρακας ἐμπεσεῖν ἢ εἰς κόλα-
5 κας· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι πᾶσι θαῤῥούντως ὁμιλεῖν. —36. Ἐρωτηθείς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι,
10 ἔφη, Ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσομεν. —37. Ἐρωτηθείς ποτε, τίνι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, Εἰς ἀγνῶτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει.—38. Ἐρωτηθεὶς, τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδεύτων, ἔφη, Ὥπερ οἱ δεδαμασμένοι ἵπποι
15 τῶν ἀδαμάστων.—39. Ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μανθάνειν, ἔφη, Οἷς ἄνδρες γενόμενοι χρήσονται. —40. Ἐρωτηθεὶς ὑπό τινος, τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, Καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Συνίσταντός
20 τινος αὐτῷ υἱὸν, ἤτησε πεντακοσίας δραχμάς· τοῦ δὲ εἰπόντος, Τοσούτου δύναμαι ἀνδράποδον ὠνήσασθαι, Πρίω, ἔφη, καὶ ἕξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ βαρυνομένου, Ἀπόχεε, ἔφη, τὸ πλέον, καὶ ὅσον δύνασαι βάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ
25 τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκέτι, ἔφη, Ὅτι οἱ μὲν ἴσασιν ὧν δέονται, οἱ δὲ οὐκ ἴσασι.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον παριόντα ἔσκωψε καὶ ἔφη, Εἰ ταῦτα ἔμαθες προσφέρεσθαι, οὐκ ἂν τυράννων
30 αὐλὰς ἐθεράπευες· ὁ δὲ, Καὶ σὺ, εἶπεν, εἴπερ ἤδεις ἀνθρώποις ὁμιλεῖν, οὐκ ἂν λάχανα ἔπλυνες.—45. Εἰς Κόρινθον αὐτῷ πλέοντί ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι· πρὸς οὖν τὸν εἰπόντα, Ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε· Οὐ γὰρ περὶ ὁμοίας, ἔφη,
35 ψυχῆς ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν υἱὸν ἔκλαυσεν. Εἰπόντος δέ τινος πρὸς αὐτὸν, ὡς οὐδὲν προὔργου ποιεῖ κλαίων, Δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντῖνος ἐρωτηθεὶς, ποίᾳ διαίτῃ χρώμενος εἰς μακρὸν γῆρας ἦλθεν, Οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν οὔτε φαγὼν, οὔτε δρά- 5 σας.—48. Γοργίας, ἤδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἡδέως ἀποθνήσκοι, Μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐτὸς ἐπὶ τέρματι ὢν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δέ τις 10 αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττοι; ὁ Γοργίας ἀπεκρίνατο· Ἤδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

Pittacus. Xenophon.

50. Πιττακὸς ἀδικηθεὶς ὑπό τινος καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀφῆκεν, εἰπὼν, Συγγνώμη τιμωρίας ἀμεί- 15 νων· τὸ μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηριώδους. —51. Γρύλλος, ὁ Ξενοφῶντος υἱὸς, ἐν τῇ μάχῃ περὶ Μαντίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηνικαῦτα δὴ καὶ τὸν Ξενοφῶντα φασὶ θύειν ἐστεμμένον· ἀπαγγελθέντος δὲ 20 αὐτῷ τοῦ θανάτου τοῦ παιδὸς, ἀποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἔνιοι δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν, ἀλλὰ γὰρ, εἰπεῖν ᾔδειν θνητὸν γεγεννηκώς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πέντε 25 τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν, ἀπέδωκεν αὐτὰ, εἰπών· Μισῶ δωρεὰν ἥτις ἀναγκάζει ἀγρυπνεῖν. —53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετε-

νόησε, σιωπήσας δὲ οὐδέποτε.—**54.** *Αἰσχύλος ὁ τραγῳδὸς ἐκρίνετο ἀσεβείας ἐπί τινι δράματι. Ἑτοίμων οὖν ὄντων Ἀθηναίων βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφὸς, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν ἔρημον τῆς χειρός. Ἔτυχε δὲ ἀριστεύων ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκὼς τὴν χεῖρα, καὶ πρῶτος Ἀθηναίων τῶν ἀριστείων ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσθησαν τῶν ἔργων αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.*—**55.** *Φιλόξενος, παραδοθεὶς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας, διὰ τὸ φαυλίζειν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι δέ τινος ὑπομείνας, ἀνέστη. Πυθομένου δὲ τοῦ Διονυσίου, Ποῖ δὴ σύ; Εἰς τὰς λατομίας, εἶπεν.*—**56.** *Σοφοκλῆς, ὁ τραγῳδοποιὸς, ὑπὸ τοῦ Ἰοφῶντος τοῦ υἱέος ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος, ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δράματος, ὅπως τὸν νοῦν ὑγιαίνεν· ὡς τοὺς δικαστὰς τὸν μὲν ὑπερθαυμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ μανίαν.*—**57.** *Φιλήμων, ὁ κωμικὸς, ἑπτὰ πρὸς τοῖς ἐννενήκοντα ἔτη βιοὺς, κατέκειτο μὲν ἐπὶ κλίνης ἠρεμῶν· θεασάμενος δὲ ὄνον τὰ παρεσκευασμένα αὐτῷ σῦκα κατεσθίοντα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλωτι εἰπὼν, προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν, ἀποπνιγεὶς ὑπὸ τοῦ γέλωτος ἀπέθανεν.*—**58.** *Φιλήταν λέγουσι τὸν Κῷον λεπτότατον γενέσθαι τὸ σῶμα. Ἐπεὶ τοίνυν ἀνατραπῆναι ῥᾴδιος ἦν ἐκ πάσης προφάσεως, μολίβδου, φασὶ, πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον.*—**59.** *Φιλιππίδης ὁ κωμῳδοποιὸς, φιλοφρονουμένου τοῦ βασιλέως αὐτὸν Λυσιμάχου, καὶ λέγοντος, Τίνος σοὶ μεταδῶ τῶν ἐμῶν; Οὗ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀποῤῥήτων.*—**60.** *Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ βουλομένου, διττοὺς ἤτησε μισθούς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, Ἕνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγᾷν.*—**61.** *Λυσίας τινὶ δίκην ἔχοντι λόγον συγγράψ-*

ας ἔδωκεν· ὁ δὲ πολλάκις ἀναγνοὺς, ἧκε πρὸς τὸν Λυσίαν ἀθυμῶν καὶ λέγων, τὸ μὲν πρῶτον αὐτῷ διεξιόντι θαυμαστὸν φανῆναι τὸν λόγον, αὖθις δὲ καὶ τρίτον ἀναλαμβάνοντι παντελῶς ἀμβλὺν καὶ ἄπρακτον· ὁ δὲ Λυσίας γελάσας, Τί οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δικαστῶν;

IV. ANECDOTES OF PRINCES AND STATESMEN.

62. Ἐν φυγῇ τινι, τῆς ἀποσκευῆς Ἀρταξέρξου τοῦ Μνήμονος διαρπαγείσης, ξηρὰ σῦκα καταφαγὼν καὶ κρίθινον ἄρτον, Οἷας, εἶπεν, ἡδονῆς ἄπειρος ἦμην.—63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχου κουρέως περιβαλόντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένου, Πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἔφη.—64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.

Philip, King of Macedonia.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων, λέοντος στρατηγοῦντος, ἢ λεόντων, ἐλάφου στρατηγοῦντος.—66. Φίλιππος, ὁ Ἀλεξάνδρου πατὴρ, Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καθ' ἕκαστον ἐνιαυτὸν αἱρεῖσθαι δέκα στρατηγοὺς εὑρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρατηγὸν εὑρηκέναι, Παρμενίωνα.—67. Φίλιππος ἐρωτώμενος, οὕστινας μάλιστα φιλεῖ, καὶ οὕστινας μάλιστα μισεῖ, Τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον, τὸν τῆς τραγῳδίας ὑποκριτὴν, ἤρετό τις, τί θαυμάζοι τῶν ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὃ δ' αὐτὸς ἐθεάσατο ἐπὶ μείζονος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ τρισκαιδέκατον θεὸν ἐπικληθέντα, τῇ ἑξῆς ἐπισφαγέντα ἐν τῷ θεάτρῳ, καὶ

ἐρρίμμένον.—69. Τριῶν Φιλίππῳ προσαγγελθέντων εὐτυχημάτων ὑφ' ἕνα καιρὸν, πρώτου μὲν, ὅτι τεθρίππῳ νενίκηκεν Ὀλύμπια· δευτέρου δὲ, ὅτι Παρμενίων ὁ στρατηγὸς μάχῃ Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρρεν αὐτῷ παιδίον ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς χεῖρας, Ὦ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθες ἐλάττωμα! εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλῃ νίκῃ ἐνίκησε Φίλιππος. Ἐπαρθεὶς δὲ τῇ εὐπραγίᾳ, ᾤετο δεῖν αὐτὸν ὑπομιμνήσκεσθαι, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξέ τινι παιδὶ τοῦτο ἔργον ἔχειν. Τρὶς δὲ ἑκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε, ἄνθρωπος εἶ.

Alexander.

71. Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν, οὕτω κατεπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρὸς, ὥστε πολλάκις αὐτοῦ μνημονεύων λέγειν, Εἰ μὴ Ἀλέξανδρος ἤμην, Διογένης ἂν ἤμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος κατεμήνυε τῷ χαλκῷ τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετήν· οἱ δὲ ἄλλοι τὴν ἀποστροφὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρρενωπὸν καὶ λεοντῶδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τί δακρύει, Οὐκ ἄξιον, ἔφη, δακρύειν, εἰ κόσμων ὄντων ἀπείρων, ἑνὸς οὐδέπω κύριοι γεγόναμεν;

Successors of Alexander.

74. Πτολεμαῖόν φασι τὸν Λάγου, καταπλουτίζοντα τοὺς φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν.—75. Ἀντίγονος πρός τινα μακαρίζουσαν αὐτὸν γραῦν, Εἰ ᾔδεις, ἔφη, ὦ μῆτερ, ὅσων κακῶν μεστόν ἐστι τουτὶ τὸ ῥάκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ υἱοῦ, πηνίκα μέλλουσιν ἀναζευγνύειν, Τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσῃς τῆς σάλπιγγος;

Alexander of Pheræ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγῳδὸν, ἐμπαθέστερον διετέθη πρὸς τὸν οἶκτον· ἀναπηδήσας οὖν ἐκ τοῦ θεάτρου ἀπιὼν ᾤχετο, δεινὸν εἶναι λέγων, εἰ τοσούτους ἀποσφάξας πολίτας ὀφθήσεται τοῖς Ἑκάβης καὶ Πολυξένης πάθεσιν ἐπιδακρύων. 5

Cræsus.

78. Ὅτε Κροῖσος ἦρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα. Προσελθὼν δέ τις τῶν Λυδῶν, Ὦ βασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις αἴτιός ἐστι, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος πάντα συμφλεχθέντα διαφθαρῆναι. Οὕτως ἕνα μὲν βασιλέα δέχονται Λυδοὶ, καὶ σωτῆρα πιστεύουσιν εἶναι, δύο δὲ ἅμα οὐκ ἂν ἀνάσχοιντο. 10

Themistocles.

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν ἐν πότοις ἐκυλινδεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλεγεν, Οὐκ ἐᾷ με καθεύδειν, οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλετ' ἂν εἶναι ἢ Ὅμηρος; Σὺ δὲ αὐτὸς, ἔφη, πότερον ἤθελες ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσων τοὺς νικῶντας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, Πάταξον μὲν, ἔφη, ἄκουσον δέ. Ἤιδει δὲ, ὅτι ἃ μέλλει λέγειν, τῷ κοινῷ λυσιτελεῖ.—82. Σεριφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὡς οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἔνδοξός ἐστιν, Ἀληθῆ λέγεις, εἶπεν, ἀλλ' οὔτ' ἂν ἐγὼ Σερίφιος ὢν ἐγενόμην ἔνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἐξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκεῖνον γενέσθαι ποιητὴν ἀγαθὸν, ᾄδοντα παρὰ μέλος, μήτ' αὐτὸν 15 20 25 30

ἄρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον.—84. Ἀπείκαζεν αὐτὸν ταῖς πλατάνοις, αἷς ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι καὶ κολούουσιν.

Epaminondas.

5 85. Ἐπαμινώνδας ἕνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἑτέρου.—86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, Ἡλίκον, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει!—87. Ἔλεγε πρὸς Πελοπίδαν, μὴ 10 πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρᾳ, πρὶν ἢ φίλον τοῖς ἀρχαίοις τινὰ προσπορίσαι νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, μήτε πλείονα γιγνώσκοντι, μήτε ἐλάττονα φθεγγομένῳ ῥᾳδίως ἐντυχεῖν ἑτέρῳ.

Pelopidas and other Commanders.

15 89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐτῷ, ὡς βλασφημήσαντος αὐτὸν, Ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα.—90. Ἰφικράτης τὸ στράτευμα οὕτως ἔφασκε δεῖν συντετάχθαι, ὡς ἓν σῶμα· θώρακα μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλοὺς, 20 πόδας δὲ τοὺς ἱππέας, κεφαλὴν δε τὸν στρατηγόν.—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρειότατα τὸν θάνατον αὐτῶν ἤνεγκε, καὶ πάντας Ἀθηναίους ἔπεισε τοὺς τῶν φιλτάτων θανάτους εὐθυμότερον φέρειν. —92. Ὀδυρομένων τῶν μετὰ Φωκίωνος μελλόντων ἀπο- 25 θνήσκειν, εἶπεν ὁ Φωκίων, Εἶτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων;

V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν, ὁπόσοι εἰσὶν, ἀλλὰ ποῦ εἰσιν οἱ πολέμιοι; καὶ ἐρωτῶντός τινος, πόσοι εἰσὶ Λακεδαιμόνιοι, Ὅσοι, ἔφη, ἱκανοὶ

τοὺς κακοὺς ἀπερύκειν.—94. Δημάρατος, ἀνθρώπου τινὸς πονηροῦ κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν, ἔφη, Ὁ σοὶ ἀνομοιότατος.—95. Πλειστώναξ, ὁ Παυσανίου, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς ἀποκαλοῦντος, Ὀρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου, εἰπόντος τινὸς, ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυνθον κατέσκαψε, Μὰ τοὺς θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκοῦργος οὕτως ὀλίγους ἔθηκεν, Ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεία.

98. Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτὸς, σοφιστοῦ τινος μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, Τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν ἐπαινοῦντα κιθαρῳδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, Ὦ λῷστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρῳδὸν οὕτως ἐπαινῇς.—101. Ταῖς θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελῆ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, Φοβοῦμαι μὴ περιθέμεναι αἱ κόραι φανῶσί μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγησιλάου, καταπελτικὸν βέλος ἰδὼν, τότε πρώτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, Ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγησίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀηδόνα μιμουμένου, παρῃτήσατο, φήσας, Αὐτῆς ἀκήκοα πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησιλάου τοῦ βασιλέως, ὡς ταῖς συνεχέσι καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Διὸ καὶ τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, Καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους αὐτοὺς, μήδ' εἰδότας μάχεσθαι διδάξας.—105. Ἀνὴρ εἰς

Λακεδαίμονα ἀφίκετο Κεῖος, γέρων ἤδη ὤν, τὰ μὲν ἄλλα ἀλαζών, ἡδεῖτο δὲ ἐπὶ τῷ γήρᾳ, καὶ διὰ ταῦτα τὴν τρίχα, πολιὰν οὖσαν, ἐπειρᾶτο βαφῇ ἀφανίζειν· παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἀρ-
5 χίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, Τί δ' ἄν, ἔφη, οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἔλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακε-
10 δαιμονίων εἶναι ποιητὴν, ὡς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὡς χρὴ γεωργεῖν.—107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπό τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρήσαιτο, ὅπως αὐτὸς βού-
15 ληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἄνδρα ἀγαθὸν, παρήγαγεν εἰς τὸ θέατρον. Θαυμαζόντων δὲ τῶν Λακεδαιμονίων, Τοῦτον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπιεικῆ καὶ δημοτικόν.—108. Περσῶν τὴν Ἑλλάδα λεηλα-
20 τούντων, Παυσανίας, ὁ τῶν Λακεδαιμονίων στρατηγὸς, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσίου λαβὼν, ἔμελλε προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν μεσολαβηθεισῶν, Ἡγησίλαος, ὁ πατὴρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ τῆς χαλ-
25 κιοίκου συνεδίωξεν Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρούρησε, καὶ λιμῷ τὸν προδότην ἀνεῖλεν, ὃν ἡ μήτηρ ἀείρασα ὑπὲρ τοὺς ὅρους ἔρριψεν.

109. Ὁ Βρασίδας μῦν τινα συλλαβὼν ἐν ἰσχάσι, καὶ
30 δηχθεὶς, ἀφῆκεν· εἶτα πρὸς ἑαυτὸν, Ὦ Ἡράκλεις, ἔφη, ὡς οὐδέν ἐστιν οὕτω μικρὸν, οὐδ' ἀσθενὲς, ὃ μὴ ζήσεται, τολμῶν ἀμύνασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαντευόμενον αὐτοῖς θάνατον εἵλοντο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὖ καὶ
35 καλῶς ἀγωνισάμενοι τέλους ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος.

—111. Λέγοντός τινος, ἀπὸ τῶν ὀϊστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν, Οὐκοῦν, ἔφη, χαρίεν, εἰ ὑπὸ σκιὰν αὐτοῖς μαχεσόμεθα.—112. Βουλόμενος ἤδη τοῖς πολεμίοις ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ᾅδου δειπνοποιησομένους. 5

Spartan Women.

113. Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπυνθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ ἀφικόμεναι, τὰ τραύματα αὐτῶν ἐπεσκόπουν, τά τε ἔμπροσθεν, καὶ τὰ ὄπισθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἷδε γαυρούμεναι τοὺς παῖδας εἰς τὰς πατρῴας ἔφερον ταφάς· εἰ δὲ ἑτέρως 10 εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι, καὶ, ὡς ἔνι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι, ἢ λάθρα εἰς τὰ οἰκεῖα ἠρία ἐκόμιζον αὐτούς.—114. Λάκαινα γυνὴ, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χωλωθέντος, καὶ δυσ- 15 φοροῦντος ἐπὶ τούτῳ, Μὴ λυποῦ, τέκνον, εἶπε· καθ' ἕκαστον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσει.—115. Γοργὼ, ἡ Λακεδαιμονία, Λεωνίδου γυνὴ, τοῦ υἱοῦ αὐτῆς ἐπὶ στρατείαν πορευομένου, τὴν ἀσπίδα ἐπιδιδοῦσα, εἶπεν· Ἢ ταύταν, ἢ ἐπὶ ταύτᾳ.—116. Εἰπούσης τινὸς, ὡς ἔοικε, 20 ξένης πρὸς Γοργὼ, τὴν Λεωνίδου γυναῖκα, ὡς Μόναι τῶν ἀνδρῶν ἄρχετε ὑμεῖς αἱ Λάκαιναι, Μόναι γὰρ, ἔφη, τίκτομεν ἄνδρας.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωνὶς, ὡς ἀφικόμενοί τινες εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς 25 αὐτὴν, ἠρώτησεν, εἰ καλῶς ὁ Βρασίδας ἀπέθανε, καὶ τῆς Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἡ Σπάρτη, Μὴ λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασίδας, πολλοὺς δ' ἄνδρας ἡ Λακεδαίμων ἔχει κείνου 30 κρείττονας.—118. Λάκαινά τις ἐκπέμψασα τοὺς υἱοὺς αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἱστήκει, καραδοκοῦσα, τί ἐκ τῆς μάχης ἀποβήσοιτο· ὡς δὲ παραγενόμενός τις πυθομένης ἀπήγγειλε, τοὺς παῖδας

ἅπαντας τετελευτηκέναι, Ἀλλ' οὐ τοῦτο ἐπυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί πράσσει ἡ πατρίς. Φήσαντος δὲ, ὅτι νικᾷ, Ἀσμένη, τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

5 119. Λακὼν τρωθεὶς ἐν πολέμῳ καὶ βαδίζειν οὐ δυνάμενος, τετραποδιστὶ ὤδευεν· αἰσχυνομένῳ δ' αὐτῷ ἐπὶ τῷ γελοίῳ, ἡ μήτηρ, Καὶ πόσῳ βέλτιον, ὦ τέκνον, εἶπε, μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλωτι ἀνοήτῳ!—120. Σεμνυνομένης γυναικός τινος Ἰων-
10 ικῆς ἐπί τινι τῶν ἑαυτῆς ὑφασμάτων ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμιωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ μεγαλαυχεῖν.—121. Γοργὼ, ἡ βασιλέως Κλεομένους θυγάτηρ,
15 Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχνουμένου χρημάτων πλῆθος, καὶ ὅσῳ ἀντέλεγε, πλείονα προστιθέντος, Καταφθερεῖ σε, ὦ πάτερ, ἔφη, τὸ ξενύλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς.—122. Τὸν δὲ Ἀρισταγ-
20 όραν ὑπό τινος τῶν οἰκετῶν ὑποδούμενον θεασαμένη, Πάτερ, ἔφη, ὁ ξένος χεῖρας οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ βραδέως, Ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολύν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν
25 Πολυβιάδου, ὑπερσαρκοῦντα τῷ σώματι, καὶ ὑπέρπαχυν διὰ τρυφὴν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπείλησαν αὐτῷ φυγῆς προστίμησιν, ἐὰν μὴ τὸν βίον, ὃν ἐβίου τότε, τοῦ λοιποῦ μεθαρμόσηται· φέρειν γὰρ αὐτοῦ τὸ εἶδος, καὶ τὴν τοῦ σώματος διάθεσιν, αἰσχύνην καὶ τῇ
30 Λακεδαίμονι καὶ τοῖς νόμοις.—125. Δημάδης, ὁ ῥήτωρ, ληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἐκείνου παρὰ πότον σεμ-

νυνομένου, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; Ἔγνως ἂν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης ὁ τῶν μελῶν ποιητὴς, Παυσανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαί τι αὐτῷ σοφὸν μετὰ χλευασμοῦ, συνεὶς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μεμνῆσθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσούσης τῆς οἰκίας, ἐν ᾗ μετὰ πλειόνων ἐδείπνει, μόνος σωθεὶς καὶ πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλῃ τῇ φωνῇ, Ὦ τύχη, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεις; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους τοῦ ἰατροῦ, ἐπεὶ κατατυχὼν ἔν τισιν ἀπεγνωσμέναις θεραπείαις Ζεὺς ἐπεκλήθη, φορτικῶς ταύτῃ χρωμένου τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησιλάῳ χαίρειν· οὐκ ἀναγνοὺς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει ὑγιαίνειν.—129. Μενεκράτης, ὁ ἰατρὸς, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἱστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θυμιατήριον παρέθηκε, καὶ ἐθυμιᾶτο αὐτῷ· οἱ δὲ λοιποὶ εἱστιῶντο, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτὸν, καὶ ἠλέγχετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα εὐήθης, ἐξαναστὰς ἀπιὼν ᾤχετο, καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάνυ τοῦ Φιλίππου τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἐνόσησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ πάλιν ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰσιοῦσιν εἰς τὸν

λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς συνοικῶν τῷ ἀῤῥωστήματι τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἰατρῷ ἰάσασθαι, καὶ ἐπαύσατο τῆς νόσου οὕτως. Ἐμέμνητο δὲ πολλάκις τῆς
5 ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον, ὅσον τότε ἥδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις ναυσὶν ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐημερήσαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς ἐκκλησίας ἐπιφανῶς, οὐ παρῆλθεν, οὐδ' ἐξέκλινεν, ὥσπερ
10 εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, Εὖ γ', ἔφη, ποιεῖς αὐξόμενος, ὦ παῖ· μέγα γὰρ αὔξει κακὸν ἅπασι τούτοις.

132. Σώστρατος, ὁ αὐλητής, ὀνειδιζόμενος ὑπό τινος ἐπὶ τῷ γονέων ἀσήμων εἶναι, εἶπε, Καὶ μὴν διὰ τοῦτο
15 ὤφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται.—133. Ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο· τοῦ δὲ βασιλέως πολλάκις λέγοντος, Τὴν νήτην ἐπίσφιγξον, εἶτα πάλιν, Τὴν μέσην, ὅδε ἀγανακτήσας, ἔφη· Μὴ γένοιτό σοι οὕτω κακῶς, ὦ βασιλεῦ, ὡς ἐμοῦ ταῦτα ἀκριβοῦν μᾶλλον.
20 134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, Ὅτι αὐτάρκης κόσμος μοι ἐστὶν ἡ τοῦ ἀνδρὸς ἀρετή.—135. Θεανὼ, ἡ Πυθαγορικὴ φιλόσοφος, ἐρωτηθεῖσα, τί πρέπον εἴη γυναικὶ, Τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.—136. Στρατ-
25 ονίκη, ἡ Σελεύκου γυνὴ, φαλακρὰ οὖσα, τοῖς ποιηταῖς ἀγῶνα προὔθηκε περὶ ταλάντου, ὅστις ἂν ἄμεινον ἐπαινέσαι αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει τὸ πλάτος πήχεως, τὰ δὲ ὦτα αἱ αἶγες σπιθαμῆς καὶ παλαιστῆς· καὶ
30 ἐνίαι συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

The Elephant.

2. Ὀῤῥωδεῖ ὁ ἐλέφας κεράστην κριὸν καὶ χοίρου βοήν. Οὕτω τοίνυν, φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύῤῥῳ τῷ Ἠπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι ὁ μυκτὴρ ἐστι μακρὸς καὶ ἰσχυρός· καὶ χρῆται αὐτῷ ὥσπερ χειρί· λαμβάνει γὰρ τούτῳ, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφὴν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικήσαντος φωνήν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θαυμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ Λιβυκῶν οἱ Ἰνδικοὶ μείζους τέ εἰσιν καὶ ῥωμαλεώτεροι. Ταῖς γοῦν προβοσκίσιν ἐπάλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρόῤῥιζα, διανιστάμενοι εἰς τοὺς ὀπισθίους πόδας. Τοσοῦτον δέ εἰσιν εὐτιθάσσευτοι καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ σκοπὸν μανθάνουσι, καὶ ὅπλοις χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδασκομένων στάσεις τινὰς ἵστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἀνακυκλεῖν, εἷς ὁ δυσμαθέστατος αὐτῶν, ἀκούων κακῶς ἑκάστοτε, καὶ κολαζόμενος πολλάκις, ὤφθη νυκτὸς αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προβοσκίδα κεντούντων, ἕνα αὐτῶν συλλαβὼν καὶ μετέωρον ἐξάρας, ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρείσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ φοβηθῆναι.—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἐπιδοὺς ἑαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἑστῶτες ἀποθεωροῦσιν, ὡς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεῦμα, πολλὴν τοῖς μείζοσι πρὸς τὸ θαῤῥεῖν περιουσίαν τῆς ἀσφαλείας οὖσαν.

9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἀναβάντες ἐπί τινας τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύσωσι. Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατευθύνει τῷ δρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. Ἐπιβεβηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ ἅπαντες πρᾳεῖς εἰσιν· ὅταν δ' ἀποβῇ, οἱ μὲν, οἱ δ' οὔ· ἀλλὰ τῶν ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν' ἡσυχάζωσιν.

The Rhinoceros.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεβηκότος ῥινόκερως, ἀλκῇ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι, τῷ δὲ ὕψει ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χρόαν πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτήρων φέρει κέρας, τῷ τύπῳ σιμὸν, τῇ δὲ στερεότητι σιδήρῳ παρεμφερές. Τοῦτο, περὶ τῆς νομῆς ἀεὶ διαφερόμενον ἐλέφαντι, τὸ μὲν κέρας πρός τινα τῶν μειζόνων πετρῶν θήγει, συμπεσὸν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ, καὶ ὑποδῦνον ὑπὸ τὴν κοιλίαν, ἀναῤῥήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέφας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν, τῇ προβοσκίδι προκαταλάβηται τὸν ῥινόκερων, περιγίγνεται ῥᾳδίως, τύπτων τοῖς ὀδοῦσι, καὶ τῇ βίᾳ πλέον ἰσχύων.

The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει μέν ἐστιν οὐκ ἐλάττων πηχῶν πέντε, τετράπους δ' ὢν καὶ δίχηλος παραπλησίως τοῖς βουσὶ, τοὺς χαυλιόδοντας ἔχει μείζους τῶν ἀγρίων ὑῶν, τρεῖς ἐξ ἀμφοτέρων τῶν μερῶν· ὦτα δὲ καὶ κέρκον καὶ φωνὴν ἵππῳ παρεμφερῆ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι, καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χώρας κατανέμεται τόν τε σῖτον καὶ τὸν χόρτον· ὥστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἐλυμαίνετο ἂν ὁλοσχερῶς τὰς γεωργίας τὰς κατ' Αἴγυπτον.

The Camel.

12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὖβον ἐπὶ τῷ νώτῳ· διαφέρουσι δὲ αἱ Βάκτριαι τῶν Ἀραβίων· αἱ μὲν γὰρ δύο ἔχουσιν ὖβους, αἱ δ' ἕνα μόνον. Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκτει δὲ αἰεὶ ἓν μόνον. Ζῇ δὲ χρόνον πολὺ πλείω ἢ πεντήκοντα ἔτη.

The Ape with a Dog's Head.

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώποις δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμοὺς ἀνθρωπίνους προΐενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσευτά ἐστιν.

The Crocottas.

14. Ὁ λεγόμενος παρὰ Αἰθίοψι κροκόττας μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων· τοῖς δὲ ὀδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὀστῶν μέγεθος συντρίβεται ῥᾳδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως.

The Fox.

15. Οἱ Θρᾶκες, ὅταν παγέντα ποταμὸν διαβαίνειν ἐπιχειρῶσιν, ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στερρότητος. Ἡσυχῇ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κἂν μὲν αἴσθηται ψόφῳ τοῦ ῥεύματος ἐγγὺς ὑποφερομένου, τεκμαιρομένη μὴ γεγονέναι διὰ βάθους τὴν πῆξιν, ἀλλὰ λεπτὴν καὶ ἀβέβαιον, ἵσταται, κἂν ἐᾷ τις, ἐπανέρχεται· τῷ δὲ μὴ ψοφεῖν θαρροῦσα, διῆλθεν.

The Deer.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδὸν, ὅπου τὰ σαρκοβόρα θηρία μὴ πρόσεισιν· οἱ δὲ ἄρρενες, ὅταν αἴσθωνται βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρκίας ὄντες, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν, ὅτε τῷ φεύγειν οὐ πεποίθασιν.

The Hedgehog.

17. Ἡ τῶν χερσαίων ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάνυ γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τὰς ἀμπέλους ὑποδυόμενος, καὶ τοῖς ποσὶ τὰς ῥᾶγας ἀποσείσας τοῦ βότρυος χαμᾶζε, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάν-
5 θαις· εἶτα καταδὺς εἰς τὸν φωλεὸν, τοῖς σκύμνοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὀπὰς ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ ἀέρος, ἐμφράσσουσι τὴν κατ' ἄνεμον, τὴν δὲ
10 ἑτέραν ἀνοίγουσιν.

The Dog.

18. Πύῤῥος, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὶ φρουροῦντι σῶμα πεφονευμένου, καὶ πυθόμενος τρίτην ἡμέραν ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν.
15 Ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φονέας τοῦ δεσπότου παριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτοὺς, καὶ καθυλάκτει πολλάκις μεταστρεφόμενος εἰς τὸν Πύῤῥον·
20 ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους γενέσθαι· διὸ συλληφθέντες εὐθὺς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων ἔξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ὑρκανόν. Οὗτος νεκρῷ τε
25 μόνος παρέμεινεν αὐτῷ, καὶ καιομένου τοῦ σώματος ἐνδραμὼν αὐτὸς ἑαυτὸν ἐπέῤῥιψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν δρᾶσαι λέγουσιν, ὃν Πύῤῥος, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός τις ἰδιώτης, ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ, περὶ τὸ σῶμα διατρίβων, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφε-
30 ρομένου, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε.—Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφου ἀφιεμένου καὶ κάπρου καὶ ἄρκτου, ἡσυχίαν ἔχοντα κεῖσθαι, καὶ περιορᾶν· ὀφθέν-

τος δὲ λέοντος εὐθὺς ἐξαναστῆναι καὶ διακονίεσθαι, καὶ φανερὸν εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων ὑπερφρονοῦντα πάντων.

The Raven.

20. Ὁ κόραξ ὁ ἤδη γέρων, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεῦθέν φασι τὴν γένεσιν λαβεῖν, τὴν λέγουσαν· Κακοῦ κόρακος κακὸν ᾠόν.

The Pelican.

21. Φασὶ τοὺς πελεκᾶνας τὰς ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθίειν· ἔπειτα ὅταν πλῆθος εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἶθ' οὕτως τὰ μὲν κρέα ἐσθίειν τῶν κογχῶν, τῶν δὲ ὀστράκων μὴ ἅπτεσθαι.

The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλῳ παραπλήσιον, τὰς δὲ κεφαλὰς πεφρικυίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χρόαν μέλανας. Μακροτράχηλον δ' ὑπάρχον, ῥύγχος ἔχει βραχὺ παντελῶς, καὶ εἰς ὀξὺ συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς μαλακοῖς καὶ τετριχωμένοις, καὶ δυσὶ σκέλεσι στηριζόμενον, καὶ ποσὶ διχήλοις, χερσαῖον ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος οὐ δυνάμενον ἐξᾶραι καὶ πέτεσθαι, κατὰ τῆς γῆς ὠκέως ἀκροβατεῖ, καὶ, διωκόμενον ὑπὸ τῶν ἱππέων, τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς διώκοντας, ὥστε πολλάκις καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.

The Magpie.

23. Κουρεύς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θαυμαστόν τι χρῆμα πολυφώνου κίττης ἔτρεφεν, ἣ ἀνθρώπου ῥήματα καὶ θηρείους φθόγγους ἀνταπεδίδου, καὶ ψόφους ὀργάνων, μηδενὸς ἀναγκάζοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμου-

μένη μηδὲν ἄῤῥητον ἀπολιπεῖν, μηδὲ ἀμίμητον. Ἔτυχε δέ τις ἐκεῖ τῶν πλουσίων ἐκκομιζόμενος ὑπὸ σάλπιγξι πολλαῖς, καὶ γενομένης, ὥσπερ εἴωθε, κατὰ τὸν τόπον ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλπιγκταὶ καὶ κελευόμενοι, πολὺν χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν ἐκείνην ἄφθογγος ἦν καὶ ἄναυδος. Τοῖς οὖν πρότερον αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα μεῖζον ἡ σιωπὴ παρεῖχεν· ὑποψίαι δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους ἦσαν· οἱ δὲ πλεῖστοι τὰς σάλπιγγας εἴκαζον ἐκπλῆξαι τὴν ἀκοὴν, τῇ δ' ἀκοῇ συγκατεσβέσθαι τὴν φωνήν. Ἦν δὲ οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὡς ἔοικεν· ἄφνω γὰρ αὖθις ἀφῆκεν, οὐδὲν τῶν συνηθῶν καὶ παλαιῶν μιμημάτων ἐκείνων, ἀλλὰ τὰ μέλη τῶν σαλπίγγων, αὐταῖς περιόδοις φθεγγομένη, καὶ μεταβολὰς πάσας διεξιοῦσα.

The Crocodile.

24. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος, ὡς ἂν ὠὰ μὲν τοῦ ζώου τίκτοντος τοῖς χηνείοις παραπλήσια, τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἑκκαίδεκα. Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχύρωται. Τὸ μὲν γὰρ δέρμα αὐτοῦ πᾶν φολιδωτόν ἐστι καὶ τῇ σκληρότητι διαφέρον, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοὶ, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει τῶν ἄλλων διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν ἐπὶ τῆς γῆς ζώων τὰ προσπελάζοντα τῷ ποταμῷ. Πλῆθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, ὡς ἂν πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν γὰρ ἐγχωρίων τοῖς πλείστοις νόμιμόν ἐστιν ὡς θεὸν σέβεσθαι τὸν κροκόδειλον· τοῖς δ' ἀλλοφύλοις ἀλυσιτελής ἐστιν ἡ θήρα παντελῶς, οὐκ οὔσης ἐδωδίμου τῆς σαρκός. Ἀλλ' ὅμως τοῦ πλήθους τούτου φυομένου κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκεύασε μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων παραπλήσιος ὢν μικρῷ κυνὶ, περιέρχεται τὰ τῶν κροκοδείλων ὠὰ συντρίβων, τίκτοντος τοῦ ζώου παρὰ τὸν ποταμόν.—25. Ὁ κροκόδειλος

ἔχει ὀφθαλμοὺς μὲν ὑὸς, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον θηρίων οὐκ ἔφυσε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν ἄνω γνάθον προσάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροὺς, καὶ δέρμα λεπιδωτὸν ἄῤῥηκτον ἐπὶ τοῦ νώτου· τυφλὸν δὲ 5 ἐν ὕδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

The Ephemeron.

26. Περὶ τὸν Ὕπανιν ποταμὸν τὸν περὶ Βόσπορον τὸν Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης· καταφερομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένῳ 10 ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.

Bees. Geese.

27. Θαύματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ τὰ τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδές τι μέλλουσαι κάμπτειν ἀκρωτήριον, ἑρματίζουσιν ἑαυτὰς, 15 ὑπὲρ τοῦ μὴ παραφέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες τοὺς ἀετοὺς δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα λίθον εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομίζοντες αὐτῶν καὶ χαλινοῦντες τὸ φιλόφωνον καὶ λάλον, ὅπως λάθωσι σιωπῇ παρελθόντες. 20

Of some Marine Animals.

28. Τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐτῆς ἐκπήγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγήνης βαρύτητα ναρκώδη ταῖς χερσὶ τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἔνιοι δὲ ἱστοροῦσι, πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέσῃ ζῶσα, κατασκεδαννύντες ὕδωρ ἄνωθεν, αἰσθάνεσθαι τοῦ πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἁφὴν ἀμβλύνοντος, ὡς ἔοικε, διὰ τοῦ ὕδατος τρεπομένου καὶ προπεπονθότος.—29. Ὁ πινναστήρας ζῶόν ἐστι καρκινῶδες, καὶ τῇ πίννῃ σύνεστι, καὶ πυλωρεῖ τὴν κόγχην προκαθήμενος, ἐὼν ἀνεῳγμένην καὶ διακεχηνυῖαν, ἄχρι προσπέσῃ τι 30 τῶν ἁλωσίμων αὐτοῖς ἰχθυδίων· τότε δὲ τὴν σάρκα τῆς

πίννης δακὼν παρεισῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἕρκους γενομένην κατεσθίουσιν.

The Pilot-fish and the Whale.

30. Ὁ καλούμενος ἡγεμὼν ἀεὶ σύνεστιν ἑνὶ τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐνσχεθήσεται βράχεσιν, οὐδὲ εἰς τέναγος ἤ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἕπεται γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἴακι ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων ὅ, τι ἂν παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβεβυθισμένον· ἐκεῖνο δὲ γιγνῶσκον, ἀναλαμβάνει τῷ στόματι καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, καὶ τὸ κῆτος ἕστηκεν ἀναπαυομένου καὶ ὁρμεῖ· προελθόντος δὲ αὖθις ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολειπόμενον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ ἀκυβέρνητα πρὸς γῆν ἐξενεχθέντα.

The Tortoise.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν γεννωμένων ἐπιμέλεια. Τίκτει μὲν γὰρ ἐκβαίνουσα τῆς θαλάττης πλησίον· ἐπωάζειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν πολὺν χρόνον, ἐντίθησι τῇ ψάμμῳ τὰ ὠά, καὶ τὸ λειότατον ἐπαμᾶται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ καταχώσῃ καὶ ἀποκρύψῃ βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύττειν καὶ καταστίζειν τὸν τόπον, εὔσημον ἑαυτῇ ποιοῦσαν, οἱ δὲ, τὴν θήλειαν ὑπὸ τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ σφραγῖδας ἐναπολείπειν. Ὃ δὲ τούτου θαυμασιώτερόν ἐστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ ἐκπέττεται καὶ περιῤῥήγνυται τὰ ὠά) πρόσεισι, καὶ γνωρίσασα τὸν ἑαυτῆς ἑκάστη θησαυρὸν, ὡς οὐδεὶς χρυσίου θήκην ἄνθρωπος, ἀσμένως ἀνοίγει καὶ προθύμως.

The Magnet. Nitre.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνῆτιν ὠνόμασεν, οἱ δὲ πολλοὶ Ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροῦς ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλίοις, ὥστε δύνασθαι ταὐτὸν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐνίοτε ὁρμαθὸς μακρὸς πάνυ σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἤρτηται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανίᾳ λίμνῃ οὕτω νιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἑτέρου ῥύμματος προσδεῖσθαι· κἂν πλείω χρόνον ἐν τῷ ὕδατι ἐάσῃ τις, διαπίπτει.

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς ἐστι τὰ ἔξω. Ὑπερβάντι δὲ καὶ ἐπὶ τοῦ νώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διαυγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δέ, πρῶτον μὲν οἰκοῦσιν αἱ Ὧραι· πυλωροῦσι γάρ· ἔπειτα δέ, ἡ Ἶρις, καὶ ὁ Ἑρμῆς, ὄντες ὑπηρέται καὶ ἀγγελιαφόροι τοῦ Διός. Ἑξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἁπάσης τέχνης· μετὰ δέ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασίλεια, ταῦτα πάντως περικαλλῆ τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνειστιῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκεῖνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει καὶ ἀπόῤῥητος ὁ οὐρανός.

2. Οἱ θεοὶ οὔτε σῖτον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἥδονται σιτούμενοι τὸν ἐκ τῶν

θυσιῶν καπνὸν αὐτῇ κνίσσῃ ἀνηνεγμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.—3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῦν μὲν ὁ γεωργὸς, ἄρνα δὲ ὁ ποιμὴν, καὶ αἶγα ὁ αἰπόλος· ὁ δέ τις
5 λιβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἱλάσκεται τὸν θεὸν φιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν Ἀθηνᾶν παρθένον καλὴν, γλαυκῶπιν, αἰγίδα ἀνεζωσμένην,
10 κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικὴν, ἱδρυμένην ἐπὶ χρυσοῦ θρόνου, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμυδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θέοντα.—Ἕκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἢ θεοῖς ἢ ἀνθρώποις χρησίμην.
15 Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἄρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγόνους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδ-
20 ίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἄρτεμιν, καὶ τὰς προσαγορευομένας Ὥρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαιστον καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων δὲ ἑκάστῳ μυθολογοῦσι τὸν Δία τῶν
25 εὑρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὑρέσεως ἀπονεῖμαι, βουλόμενον αἰώνιον αὐτοῖς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τήν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτὰς,
30 καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι δοθῆναι τὴν τῆς ὄψεως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας.
35 6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν ἐν τῷ τίκτειν κακοπαθουσῶν·

διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνευούσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν δέ φασιν εὑρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τροφάς τινας ἁρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον αὐτὴν ὀνομάζεσθαι. Τῶν δὲ 5 ὀνομαζομένων Ὡρῶν ἑκάστῃ δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ Εἰρήνης. 10

7. Ἀθηνᾷ δὲ προσάπτουσι τήν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμαις εἰσηγήσασθαι τοῖς 15 ἀνθρώποις· εὑρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν 20 γραμμάτων εὕρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην ποιητικήν. Ἥφαιστον δὲ λέγουσιν εὑρετὴν γενέσθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἁπάσης, καὶ τῆς περὶ τὸν χαλκὸν καί χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην 25 δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὑρετὴν ἀναγορεύουσι, 30 καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξενεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀῤῥωστούντας· εὑρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος 35 δὲ καὶ Κορωνίδος Ἀσκληπιὸν γεννηθέντα, καὶ πολλὰ

παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα, προσεξευρεῖν τήν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιβάσαι τὴν τέχνην ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

5 10. Τῷ δ' Ἑρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις γινομένας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφετερίζεσθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαίστρας γεν-
10 έσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον δὲ μυθολογοῦσιν εὑρετὴν γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἰνοποιίας, καὶ τοὺς πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησαυρίζειν.

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι
15 λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνιά τ', Οὐρανίη τε,
Καλλιόπη θ', ἥ σφέων προφερεστάτη ἐστὶν ἁπασέων.

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20 12. Ὁ πολὺς ὅμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὁμήρῳ τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον τινὰ ὑπὸ τῇ γῇ πάνυ βαθὺν Ἅδην ὑπειλήφασι, μέγαν τε καὶ πολύχωρον τοῦτον εἶναι, καὶ ζοφερὸν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς, Πλούτωνα κεκλημένον.
25 Περιῤῥεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνομάτων· Κωκυτοὶ γὰρ, καὶ Πυριφλεγέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ μέγιστον, ἡ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἁπαντῶντας, ἣν οὐκ ἔνι διαπλεῦσαι, ἢ παρελθεῖν,
30 ἄνευ τοῦ πορθμέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλῃ, οὔσῃ ἀδαμαντίνῃ, ἀδελφιδοῦς τοῦ βασιλέως Αἰακός ἐστι, τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ' αὐτῷ κύων τρικέφαλος. Περαιωθέντας δὲ τὴν λίμνην λειμὼν ὑποδέχεται μέγας, καὶ ποτὸν, μνήμης πολέμιον. Λήθης γοῦν διὰ
35 τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη

δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἐριννύες, καὶ Φόβοι, καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρῆτες ὄντες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν ἐς τὸ Ἠλύσιον πεδίον, τῷ ἀρίστῳ βίῳ συνεσομένους· τοὺς δὲ πονηροὺς ταῖς Ἐριννύσι παραδόντες, ἐς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ ᾅδου φρουρὸς, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων ὄφεων κεφαλάς.—14. Ὁ Τάρταρος τόπος ἐστὶν ἐρεβώδης ἐν ᾅδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. Λητὼ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἅπασαν ὑφ' Ἥρας ἠλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρώτην Ἄρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.—Ἄρτεμις μὲν οὖν, τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανὸς, ἧκεν εἰς Δελφοὺς, χρησμῳδούσης τότε Θέμιδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφις ἐκώλυεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσε, καὶ ἠτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἄδμητος μέλλῃ τελευτᾷν, ἀπολυθῇ τοῦ θανάτου, ἂν ἑκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἕληται. Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκειν θελόντων, Ἄλκηστις, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη· ὡς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ μισθῷ τειχιεῖν τὸ Πέργαμον· τοῖς δὲ τειχίσασι τὸν μισθὸν οὐκ ἀπεδίδου. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, ἐὰν προθῇ Λαομέδων Ἡσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν τῷ κήτει, οὗτος προὔθηκε, ταῖς πλησίον τῆς θαλάσσης πέτραις προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκκειμένην Ἡρακλῆς, ὑπέσχετο σώσειν αὐτὴν, εἰ τὰς ἵππους παρὰ Λαομέδοντος λήψεται, ἃς ὁ Ζεὺς ποινὴν τῆς Γανυμήδους ἁρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν εἷλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ διαφέρων, κατῴκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλεῖον. Ὕστερον δὲ τὴν εὐτυχίαν οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης καὶ πάσης παῤῥησίας, ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόῤῥητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ τελευτήσας αἰωνίου τιμωρίας ἠξιώθη, καταχθεὶς εἰς τοὺς ἀσεβεῖς.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας τὰς ἴσας, εὐπρεπείᾳ διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρυαττομένη, πλεονάκις ἐκαυχᾶτο, καὶ τῆς Λητοῦς ἑαυτὴν εὐτεκνοτέραν ἀπεφαίνετο. Εἰθ' ἡ μὲν Λητὼ, χολωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατατοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυγατέρας. Τούτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὑφ' ἕνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιποῦσα, πρὸς τὸν πατέρα Τάνταλον ἧκεν εἰς Σίπυλον τῆς Ἀσίας· κἀκεῖ Διὶ εὐξαμένη, τὴν μορφὴν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.

6. Ἀκταίων, Αὐτονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἄρτεμιν λουομένην εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφὴν εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἑπομένοις αὐτῷ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη· ἀπολομένου δὲ Ἀκταίωνος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, κατωρύοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἴδωλον κατεσκεύασεν Ἀκταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυέ τινας ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύκλωπας, τοὺς τὸν κεραυνὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ῥίπτειν αὐτὸν εἰς Τάρταρον· δεηθείσης δὲ Λητοῦς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φερὰς πρὸς Ἄδμητον, τὸν Φέρητος, τούτῳ λατρεύων ἐποίμαινε, καὶ τὰς θηλείας βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκοῦργος, παῖς Δρύαντος, Ἠδωνῶν βασιλεύων, οἳ Στρυμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θρᾴκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Αἱ δε Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μανίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει πλήξας

ἀπέκτεινε, καὶ ἀκρωτηριάσας ἑαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτὴν, ἂν θανατωθῇ Λυκοῦργος. Ἡδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος, ἔδησαν· κἀκεῖ
5 κατὰ Διονύσου βούλησιν ὑφ' ἵππων διαφθαρεὶς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην, καὶ τὴν Ἰνδικὴν ἅπασαν, στήλας ἐκεῖ στήσας, ἧκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱὸς, παρὰ Κάδμου εἰληφὼς τὴν
10 βασιλείαν, διεκώλυε ταῦτα γίγνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγαύης κατὰ μανίαν ἐμελεῖσθη. Ἐνόμισε γὰρ αὐτὸν θηριον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομ-
15 ισθῆναι, Τυρρηνῶν ληστρικὴν ἐμισθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθέμενοι, Νάξου μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἱστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἔπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης
20 ἔφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἰνοποιίαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρήσασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρός τινας
25 ποιμένας, οἳ γευσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτόν. Ἠριγόνη δὲ τῇ θυγατρὶ, τὸν πατέρα μαστευούσῃ, κύων συνήθης, ὄνομα Μαίρα, ἢ τῷ Ἰκαρίῳ συνείπετο, τὸν
30 νεκρὸν ἐμήνυσε· κἀκείνη ὀδυρομένη τὸν πατέρα, ἑαυτὴν ἀνήρτησεν.

III. MERCURY.

Ἑρμῆς, Μαίας καὶ Διὸς υἱὸς, ἔτι ἐν σπαργάνοις ὢν, ἐκδὺς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἵνα δὲ μὴ φωραθείη ὑπὸ τῶν ἰχνῶν,

ὑποδήματα τοῖς ποσὶ περίεθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ᾤχετο, καὶ εὑρίσκει πρὸ τοῦ ἄντρου νεμομένην χελώνην. Ταύτην ἐκκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντείνας, λύραν εὗρε καὶ πλῆκτρον.—Ἀπόλλων δὲ τὰς βόας ζητῶν, εἰς Πύλον 5 ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἠλάθησαν, διὰ τὸ μὴ εὑρεῖν ἴχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κεκλοφότα, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν Ἑρμῆν ᾐτιᾶτο· ἡ δὲ ἀπε- 10 δείξεν αὐτὸν ἐν τοῖς σπαργάνοις. Ἀπόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κομίσας, τὰς βόας ἀπῄτει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ἠρνεῖτο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.— Ἀκούσας δὲ τῆς λύρας, ὁ Ἀπόλλων ἀντιδίδωσι τὰς βόας. 15 Ἑρμῆς δὲ, ταύτας νέμων, σύριγγα πηξάμενος ἐσύριζεν. Ἀπόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσῆν ῥάβδον ἐδίδου αὐτῷ, ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν. 20

IV. MINERVA.

1. Κέκροψ αὐτοχθὼν, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν γῆν, πρότερον λεγομένην Ἀκτην, ἀφ' ἑαυτοῦ Κεκροπίαν ὠνόμασεν. Ἐπὶ τούτου, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις καταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος. 25 Ἧκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαίνῃ, κατὰ μέσην τὴν ἀκρόπολιν ἀνέφηνε θάλασσαν, ἣν νῦν Ἐρεχθηΐδα καλοῦσι. Μετὰ δὲ τοῦτον ἧκεν Ἀθηνᾶ καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσίῳ δείκνυται. Γενομένης δὲ ἔριδος ἀμφοῖν περὶ τῆς χώρας, 30 Ἀθηνᾶν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηνᾶ μὲν οὖν ἀφ' ἑαυτῆς τὴν

πόλιν ἐκάλεσεν Ἀθήνας· Ποσειδῶν δὲ, θυμῷ ὀργισθεὶς, τὸ Θριάσιον πεδίον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὕφαλον ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς. Οὗ περὶ τῆς πηρώσεως καὶ μαντικῆς, λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυεν· ἄλλοι δὲ, ὑπὸ Ἀθηνᾶς αὐτὸν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης τὴν θεὸν (ἦν δὲ προσφιλὴς τῇ Ἀθηνᾷ ἡ Χαρικλὼ) ἀποκαταστῆσαι πάλιν τοὺς ὀφθαλμοὺς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἐδωρήσατο, ὃ φέρων ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα.
Δεύτερον, ἐν Λέρνῃ πολυαύχενον ἔκτανεν ὕδραν.
Τὸ τρίτον αὖτ' ἐπὶ τοῖς Ἐρυμάνθιον ἔκτανε κάπρον.
Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσε τέταρτον.
Πέμπτον, δ' ὄρνιθας Στυμφαλίδας ἐξεδίωξεν.
Ἕκτον, Ἀμαζονίδος κόμισε ζωστῆρα φαεινόν.
Ἕβδομον, Αὐγείου πολλὴν κόπρον ἐξεκάθηρεν.
Ὄγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον.
Εἶνατον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.
Γηρυόνου, δέκατον, βόας ἤλασεν ἐξ Ἐρυθείης.
Ἑνδέκατον, κύνα Κέρβερον ἤγαγεν ἐξ Ἀΐδαο.
Δωδέκατον δ', ἤνεγκεν ἐς Ἑλλάδα χρύσεα μῆλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμῃ σώματος πολὺ τῶν ἁπάντων διενέγκας, ἐπῆλθε τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀοίκητον ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν περιποιήσας, ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλέος παιδὸς ὄντος ὀκταμηνιαίου, δύο δράκοντας ὑπερμεγέθεις Ἥρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε, διαφθαρῆναι τὸ βρέφος θέλουσα. Ἐπιβωμένης δὲ Ἀλκμήνης Ἀμφιτρύωνα, Ἡρακλῆς διαναστὰς ἄγχων ἑκατέραις ταῖς χερσὶν αὐτοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπ- 5 έταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν. Τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον. Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν ἀφικόμενος, τὸν λέοντα ἐτόξευσε πρῶτον. Ὡς δὲ ἔμαθεν ἄτρωτον ὄντα, τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ 10 λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν ἑτέραν ἀπῳκοδόμησεν εἴσοδον, διὰ δὲ τῆς ἑτέρας ἐπεισῆλθε τῷ θηρίῳ, καὶ περιθεὶς τὴν χεῖρα τῷ τραχήλῳ κατέσχεν ἄγχων, ἕως ἔπνιξε, καὶ θέμενος ἐπὶ τῶν ὤμων, ἐκόμιζεν εἰς Μυκήνας.—5. Ἕκτον ἐπέταξεν ἆθλον αὐτῷ τὰς Στυμ- 15 φαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συνηρεφὴς ὕλῃ. Εἰς ταύτην ὄρνεις συνέφυγον ἄπλετοι. Ἀμηχανοῦντος οὖν Ἡρακλέος, πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλῃ, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηνᾶ, παρ' 20 Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπί τινος ὄρους τῇ λίμνῃ παρακειμένου, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν δοῦπον οὐχ ὑπομένουσαι, μετὰ δέους ἀνίπταντο, καὶ τοῦτον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Λιβύης ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς 25 ξένους ἀναγκάζων παλαίειν ἀνῄρει. Τούτῳ δὲ παλαίειν ἀναγκαζόμενος, Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον, ἀπέκτεινε· ψαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. Μετὰ Λιβύην Ἡρακλῆς Αἴγυπτον διεξῄει. Ταύτης ἐβασίλευε 30 Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθυεν ἐπὶ βωμῷ Διός, κατά τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, ἐὰν ξένον ἄνδρα τῷ Διῒ σφάξωσι κατ' ἔτος. Βούσιρις δὲ, 35 ἐκεῖνον πρῶτον σφάξας τὸν μάντιν, πάντας τοὺς κατιόν-

τας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ δεσμὰ διαῤῥήξας, τόν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς, οἱ παῖδες
5 αὐτοῦ, φυγόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας, καὶ καθεσθέντες ἐπὶ τὸν Ἐλέου βωμὸν, ἠξίουν βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ
10 ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἅρματος κτείνει διώξας Ὕλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυξεν αὐτοῦ

VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ
15 τῆς μητρυιᾶς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἕλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατά τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι·
20 τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατά τέ τι λόγιον θύσαντα τὸν κριὸν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτῃ χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπ-
25 λεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὴ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὠμότητα καταδεῖξαι θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσαι τῆς χώρας.

30 2. Τῷ Πελίᾳ, τῆς Ἰώλκου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον φυλάξασθαι. Τὸ μὲν οὖν πρῶτον ἠγνόει τὸν χρησμόν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσσῃ Ποσειδῶνι θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο· Ὁ δὲ

πόθῳ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἄναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ῥείθρῳ πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν, ἡρώτα προσελθὼν, τί ἂν ἐποίησεν, ἐξουσίαν ἔχων, εἰ λάγιον ἦν αὐτῷ πρός τινας φονευθήσεσθαι τῶν πολιτῶν; Ὁ δὲ ἔφη, Τὸ χρυσόμαλλον δέρας προσέταττον ἂν φέρειν αὐτῷ. Τοῦτο Πελίας ἀκούσας, εὐθὺς ἐπὶ τὸ δέρας ἐλθεῖν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει κρεμάμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος ἀΰπνου.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φρίξου· κἀκεῖνος, Ἀθηνᾶς ὑποθεμένης, πεντηκόντορον ναῦν κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργώ· κατὰ δὲ τὴν πρώραν ἐνήρμοσεν Ἀθηνᾶ φωνῆεν φηγοῦ τῆς Δωδωνίδος ξύλον· ὡς δὲ ἡ ναῦς κατεσκευάσθη, χρωμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θρᾴκης Σαλμυδησσὸν, ἔνθα ᾤκει Φινεὺς μάντις, τὰς ὄψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήνορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν· καὶ πηρωθῆναι φασὶν αὐτὸν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρυιᾷ, τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἔπεμψαν δὲ αὐτῷ καὶ τὰς Ἁρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνήρπαζον, ὀλίγα δὲ ὅσα ὀσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἁρπυιῶν αὐτὸν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἁρπυιαι δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἥρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαϊς, ὄντες πτερωτοὶ, σπασάμενοι τὰ ξίφη, δι' ἀέρος ἐδίωκον. Ἦν δὲ ταῖς Ἁρπυίαις χρεὼν τεθνάναι ὑπὸ τῶν Βορέου παίδων τοῖς

δὲ Βορέου παισὶ, τότε τελευτήσειν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἁρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αἳ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται· 5 ἐστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἠϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὅρκον, τὸν Φινέα μηκέτι ἀδικήσειν.

10 4. Ἀπαλλαγεὶς δὲ τῶν Ἁρπυιῶν, Φινεὺς ἐμήνυσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν, τῶν κατὰ τὴν τοῦ Πόντου εἴσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὗται, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον 15 ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὁμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἐὰν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονοῦντας· ἐὰν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι. 20 Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφιᾶσιν ἐκ τῆς πρώρας πελειάδα· τῆς δὲ ἱπταμένης, τὰ ἄκρα τῆς οὐρᾶς ἡ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνου, συλλαβομένης Ἥρας, διῆλθον, τὰ ἄκρα 25 τῶν ἀφλάστων τῆς νηὸς περικοπείσης. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν· χρεὼν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στῆναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμώδοντα καὶ Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολ- 30 χικῆς ἐστι γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἧκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, ἐὰν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον 35 Ἡφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπείρειν

δράκοντος ὀδόντας· εἶχε γὰρ λαβὼν παρ' Ἀθηνᾶς τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταζεῦξαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. 5 Δεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθαρῇ, κρύφα τοῦ πατρὸς συνεργήσειν αὐτῷ πρὸς τὴν κατάζευξιν τῶν ταύρων ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, ἐὰν ὀμόσῃ αὐτὴν ἕξειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγηται. Ὀμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ καταζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῖσαι τήν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μήτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μήτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι 15 ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὰν ἀθρόους θεάσηται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἄποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεὼ ἄλσος, ἐμάστευσε 20 τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὁρμήσαντας αὐτοὺς κατέζευξε. Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἔνοπλοι· ὁ δὲ, ὅπου πλείονας ἑώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσιὼν, ἀνῄρει. Κατεζευγμένων δὲ τῶν ταύρων, 25 οὐκ ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο δὲ τήν τε Ἀργὼ καταφλέξαι, καὶ κτεῖναι τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργὼ 30 παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἄψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτεῖναι ἤθελεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς 35 ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ,

ἐπαρασαμένη Πελίᾳ, νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἑαυτὴν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ὧν δὲ ἠδικήθη μετελθεῖν ἐθέλων, καιρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἰσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὖθις δὲ Μήδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσειν νέον· καὶ τοῦ πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθεψήσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἄκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσονα μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱὸς, ᾄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς ᾅδου, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ ὑπέσχετο τοῦτο ποιήσειν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασὶ, Φαέθοντα τὸν Ἡλίου μὲν υἱὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πεῖσαι τὸν πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους καταφρονήσαντας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, κεραυνῶσαι μὲν τὸν Φαέθοντα,

ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἠριδανοῦ προσαγορευομένου, θρηνῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον. 5

3. Προμηθεύς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διός, ἐν νάρθηκι κρύψας. Ὡς δὲ ᾔσθετο Ζεύς, ἐπέταξεν Ἡφαίστῳ τῷ Καυκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἑκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἧπαρ αὐτοῦ ἐνέμετο, αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν. 10 15

4. Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πύῤῥαν, τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναῖκα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνάμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύῤῥας εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν· ὥστε διαφθαρῆναι πάντας ἀνθρώπους, ὀλίγων χωρίς, οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, τῷ Παρνασσῷ προσίσχει, κἀκεῖ, τῶν ὄμβρων παῦλαν λαβόντων, ἐκβὰς ἔθυσε Διὶ Φυξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὅ τι βούλεται· ὁ δὲ αἱρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς εἰπόντος, ὑπὲρ κεφαλῆς αἴρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πύῤῥα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶας, ὁ λίθος. 20 25 30 35

5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἔλεγε γὰρ

ἑαυτὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, ἑαυτῷ προσέτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἅρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Στασιάντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικὼς, ὑποθεμένης Ἀθηνᾶς αὐτῷ, ναῦν κατεσκεύασε πεντηκόντορον, καὶ, τὰς θυγατέρας ἐνθέμενος, ἔφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν Δαναὸν, τῆς τε ἔχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἠξίουν. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὡμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο τοὺς γάμους, ἑστιάσας ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας. Αὕτη δὲ Λυγκέα διέσωσε· διὸ καθείρξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατώρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδευσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκεῖ συνῴκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθήνας, καὶ Μέγαρα εἷλε, Νίσου βασιλεύοντος, τοῦ Πανδίονος. Ἀπέθανε δὲ ὁ Νῖσος διὰ θυγατρὸς προδοσίαν. Ἔχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἧς ἀφαιρεθείσης αὐτὸν μοῖρα ἦν τελευτᾶν), ἡ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνωος, ἐξεῖλε τὴν τρῖχα κοιμωμένῳ. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφιγγα μυθολογοῦσι, θηρίον δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἴνιγμα προτιθέναι τῷ δυναμένῳ λῦσαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός· Τί ἐστι τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν· 5

ἀλλ' ὁπόταν βαίνῃ πλείστοισι πόδεσσι,
Ἔνθα μένος γυῖοισιν ἀφαυρότατον πέλει αὐτοῦ.

Ἀπορουμένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφήνατο, ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν εἶναι· αὐξήσαντα δὲ, δίπουν· γηράσαντα δὲ, τρίπουν, βακτηρίᾳ χρώμενον διὰ τὴν ἀσθένειαν. 10 Ἐνταῦθα τὴν μὲν Σφίγγα ἑαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνοουμένην ὑφ' ἑαυτοῦ μητέρα, τῷ λύσαντι ἔπαθλον προτιθεμένην.

9. Ἑλένη, Λήδας καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Διὸς, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἑνὸς, στασιάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου τινὸς ἀδικῆται περὶ τὸν γάμον, καὶ αἱρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδωσιν. 15 20

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα. Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλέως εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτὸς, ἔφθειρεν ὃ ἦν αὐτῷ θνητὸν πατρῷον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, ἐβόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρεΐδας ᾤχετο. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεύς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ συῶν ἀγρίων καὶ ἄρκτων μυελοῖς. 25 30

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἕλλησι, καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ- 35

βαλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἂν εὑρέσθαι, παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγήν. Σωθέντες δὲ καὶ τυχόντες
5 ἁπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὗπερ ἐκεῖνος ἐποιήσατο τὴν εὐχήν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὢν διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρῃ τιμὰς μεγίσ-
10 τας ἔχων παρεδρεύειν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμὼν καὶ Πηλεύς. Ὧν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεὺς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι,
15 τῇ Νηρέως, θνητὸς ὢν ἀθανάτῳ, συνῴκησε· καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ᾀσθῆναι. Τούτοιν δ' ἑκατέροιν, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη. Πηλέως δ' Ἀχιλλεύς. Οἳ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρε-
20 τῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατῴκουν· ἀλλὰ στρατείας τοῖς Ἕλλησιν ἐπὶ τοὺς Βαρβάρους γενομένης, καί πολλῶν μὲν ἑκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεὺς
25 μὲν ἁπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκεῖνον ἠρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἄξιος, καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξεῖλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνα κατῴκισεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος,
30 καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφυεῖς, οἳ καὶ τάχει καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθὺς μὲν τὴν ὕβριν αὐτῶν ἔπαυσεν, οὐ πολλῷ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ
35 τραφέντι, δασμὸν ἀπέστειλαν δὶς ἑπτὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἠγανάκτησεν, ὥσθ' ἡγήσατο κρεῖττον

εἶναι τεθνάναι, ἢ ζῆν αἰσχρῶς, ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἠναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγ- 5 *ματος ἠλευθέρωσεν.*

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Ζεύς. *Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλήν, ὦ Ἑρμῆ;*

Ἑρμῆς. *Ναί, τὴν Ἰὼ λέγεις.*

Ζ. *Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.* 10

Ἑ. *Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;*

Ζ. *Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον Ἄργον τοὔνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, ἄϋπνος ὤν.* 15

Ἑ. *Τί οὖν ἡμᾶς χρὴ ποιεῖν;*

Ζ. *Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκεῖνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποίησον. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον ἀναγ-* 20 *έτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλέοντας.*

II. VULCAN AND JUPITER.

Ἥφ. *Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἥκω γὰρ, ὡς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾷ πληγῇ διατεμεῖν.* 25

Ζ. *Εὖγε, ὦ Ἥφαιστε. Ἀλλὰ δίελέ μου τὴν κεφαλὴν, ἐς δύο κατενεγκών.*

Ἥφ. *Πειρᾷ μου, εἰ μέμηνα; Πρόσταττε δ' οὖν τἀληθὲς, ὅπερ θέλεις σοι γενέσθαι.*

Ζ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσει μου· ἀλλὰ χρὴ καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἵ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

5 Ἡφ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξὺς γὰρ ὁ πέλεκύς ἐστι.

Ζ. Κατένευκε μόνον, ὦ Ἡφαιστε, θαῤῥῶν· οἶδα γὰρ ἐγὼ τὸ συμφέρον.

Ἡφ. Ἄκων μέν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σοῦ 10 κελεύοντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ἡ που στρατόπεδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων· ἡ δὲ πηδᾷ, καὶ πυῤῥιχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ 15 δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ÆSCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῆ γὰρ ταῦτα, 20 καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

Ἡρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαί μου;

Ἀσκ. Νὴ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἡρ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκε- 25 ραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὖθις ἀθανασίας μετείληφας;

Ἀσκ. Ἐπιλέλησαι γὰρ καὶ σὺ, ὦ Ἡρακλες, ἐν τῇ Οἴτῃ καταφλεγεὶς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

Ἡρ. Οὔκουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς 30 μὲν υἱός εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἀσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ, πορφυρίδα ἐνδεδυκὼς, καὶ παιόμενος ὑπὸ 5 τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναῖκα.

Ἡρ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσει, ὡς οὐ πολύ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα 10 ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημὶ, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὔγνωμον, ὦ Ἡρακλες, προκατακλίνεσθαί σου τὸν Ἀσκληπιὸν, ἅτε καὶ πρότερον ἀποθανόντα. 15

IV. JUNO AND LATONA.

Ἥρα. Καλὰ μὲν γὰρ, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διί.

Λητώ. Οὐ πᾶσαι, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος ὁ Ἥφαιστός ἐστιν.

Ἡρ. Ἀλλ' οὗτος μὲν ὁ χωλὸς ὅμως χρήσιμός γε ἐστὶ, 20 τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν· οἱ δὲ σοὶ παῖδες, ἡ μὲν αὐτῶν ἀῤῥενικὴ πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. 25 Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἐξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὡς ἀκίνδυνον εἶναι 30 τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖταί γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἠγνόει, ὅτι φονεύσει

μὲν τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὡς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα. Ὥστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

5 Λητ. Ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος, καὶ ὁ ψευδόμαντις, οἶδα ὅπως λυπεῖ σε, ὁρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινῆται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἁπάντων.

Ἡρ. Ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστὸς, ὃν ὁ Μαρ-
10 σύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἂν, αὐτὸς κρατήσας τῇ μουσικῇ; νῦν δὲ κατασοφισθεὶς ἄθλιος ἀπόλωλεν, ἀδίκως ἁλούς· ἡ δὲ καλή σου παρθένος οὕτω καλή ἐστιν, ὥστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ
15 αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

Λητ. Μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διΐ, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἀλλ' ὄψομαί σε μετ' ὀλίγον αὖθις δακρύουσαν, ὁπόταν σὲ καταλιπὼν ἐς τὴν γῆν κατίῃ, ταῦρος ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

20 Ἡρ. Ἐγὼ μὲν ᾐσχυνόμην ἂν, ὦ Ζεῦ, εἴ μοι τοιοῦτος ἦν υἱὸς, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μίτρᾳ μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις γυναιξὶ συνὼν, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων· καὶ ὅλως παντὶ
25 μᾶλλον ἐοικὼς, ἢ σοὶ τῷ πατρί.

Ζ. Καὶ μὴν οὗτός γε ὁ θηλυμίτρης, ὁ ἁβρότερος τῶν γυναικῶν, οὐ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρώσατο, καὶ τοὺς κατοικοῦντας τὸν Τμῶλον ἔλαβε, καὶ τοὺς Θρᾷκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικείῳ
30 τούτῳ στρατιωτικῷ, τούς τε ἐλέφαντας εἷλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἔπραξεν, ὀρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρώμενος κιττίνοις, μεθύων, ὡς φῄς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπε-

χείρησε λοιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετὴν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὁρᾷς ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τρυφὴ πρόσεστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ 5 μάλιστα εἰ λογίσαιτό τις, οἷος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν. 10

Ἑρμ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἕωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ, διαστρώσαντα τὴν κλισίαν, εἶτα εὐθετήσαντα ἕκαστα, παρεστάναι τῷ Διΐ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, 15 ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἥκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτωνι 20 ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, κἂν ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέρ- 25 αν ἑκάτερος ἐν οὐρανῷ ἢ ἐν ᾅδου εἰσίν· ἐμοὶ δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κἀκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἥκοντά με ἀπὸ 30 Σιδῶνος παρὰ τῆς Ἀγήνορος θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀψόμενον ὅ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὖθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· εἶτ' ἐκεῖθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ἐν παρόδῳ

τὴν Ἀντιόπην ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἠξίωσα πεπρᾶσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖ. Ἔα ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥσπερ ἐπέμφθης, σόβει ἐς Ἄργος, εἶτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσσῃ, ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν;

Ζέφ. Ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις ἔτι.

Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμην· ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὧν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

Ζέφ. Περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.

Νότ. Μῶν ὅτι ὁ Ζεὺς ἐραστὴς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἠϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἑαυτὸν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπὴς, καὶ τὸ βλέμμα ἥμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἠϊόνος, καὶ ἐμυκᾶτο ἥδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὥρμησεν ἐπὶ τὴν θάλασσαν, φέρων αὐτὴν, καὶ ἐνήχετο ἐμπεσών· ἡ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὡς μὴ ἀπολισθάνοι· τῇ ἑτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον συνεῖχεν.

Νότ. Ἠδὺ τοῦτο θέαμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδίω παραπολύ, ὦ Νότε· ἡ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἔρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὡς ἐνίοτε ἄκροις τοῖς 5 ποσὶ ἐπιψαύειν τοῦ ὕδατος, ἡμμένας τὰς δᾷδας φέροντες, ᾖδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηΐδες δὲ ἀναδῦσαι παρίππευον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί· τό τε τῶν Τριτώνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν τῶν θαλασσίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ 10 μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἅρματος, παροχουμένην τε καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθώς, προοδοιπορῶν νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχης κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς 15 Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο· ἡμεῖς δὲ, ἐμπεσόντες, ἄλλος ἄλλο τοῦ πελάγους μέρος διεκυμαίνομεν.

Νότ. Ὦ μακάριε Ζέφυρε τῆς θέας! Ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἑώρων. 20

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κύκ. Ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὖτιν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη. 25

Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσὴς ὤν;

Κύκ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλούς τινας, ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ 30 ἔστι μοι παμμεγέθης), καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον, λῃστὰς ὄντας. Ἐνταῦθα ὁ πανουρ-

γότατος ἐκεῖνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγχέας, ἡδὺ μὲν καὶ εὔοσμον, ἐπιβουλότατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφ-
5 ετο, καὶ οὐκέτι ὅλως ἐν ἐμαυτῷ ἤμην· τέλος δὲ ἐς ὕπνον κατεσπάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυφλός εἰμί σοι, ὦ Πόσειδον.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες
10 μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν, εὖ οἶδ' ὅτι, ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κύκ. Ἀλλ' ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας
15 ἐκπετάσας, μόνα παρεὶς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῷ, ὁπόσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθών σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπάς σ' ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

20 Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἧκον· ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύσαντος τοὔνομα, κἀγὼ ἔφην, ὅτι Οὔτις ἐστὶ, μελαγχολᾷν οἰηθέντες με, ᾤχοντο ἀπιόντες. Οὕτω κατεσοφίσατό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὃ μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, Οὐδ' ὁ
25 πατὴρ, φησὶν, ὁ Ποσειδῶν, ἰάσεταί σε.

Ποσ. Θάρσει, ὦ τέκνον, ἀμυνοῦμαι γὰρ αὐτὸν, ὡς μάθῃ, ὅτι, εἰ καὶ πήρωσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἔτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθὲς, οἷα ἐποίησεν ἡ Ἔρις παρὰ
30 τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ συμπόσιον;

Γαλ. Οὐ συνειστιώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσούτῳ φυλάττειν τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. Ἡ δ' Ἔρις ἐν τοσούτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ ῥᾳδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι κιθαρίζοντι, ἢ ταῖς Μούσαις ᾀδούσαις προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὅλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἧκεν ἔνθα Ἥρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλίνοντο. Κἀπειδὴ ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηΐδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιεῖν, ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἑκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἠξίουν. Καὶ εἰ μή γε ὁ Ζεὺς διέστησεν αὐτὰς, καὶ ἄχρι χειρῶν ἂν προὐχώρησε τὸ πρᾶγμα. Ἀλλ' ἐκεῖνος, Αὐτὸς μὲν οὐ κρινῶ, φησὶ, περὶ τούτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἠξίουν), ἄπιτε δὲ ἐς τὴν Ἴδην παρὰ τὸν Πριάμου παῖδα· ὃς οἶδέ τε διαγνῶναι τὸ καλλίον, φιλόκαλος ὤν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαὶ, ὦ Πανόπη;

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἴδην, καί τις ἥξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.

Γαλ. Ἤδη σοι φημὶ, οὐκ ἄλλη κρατήσει, τῆς Ἀφροδίτης ἀγωνιζομένης, ἢν μή τι πάνυ ὁ διαιτητὴς ἀμβλυώττῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, δεινὰ πεπονθότα, καὶ κατάσβεσόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν;

Ξάν. Ἥφαιστος· ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἱκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἥφαιστος, ἔτυχε γὰρ πλησίον που ὤν, πᾶν, οἶμαι, ὅσον ἐν τῇ Λήμνῳ

πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἴποθι ἄλλοθι, φέρων ἐπῆλθέ μοι· καὶ κατέκαυσε μὲν τὰς πτελέας καὶ μυρίκας· ὤπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγχέλεις· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον
5 ξηρὸν εἴργασται. Ὁρᾷς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

Θάλ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν. ἡ θέρμη δὲ, ὡς φῄς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὃς ἐπὶ τὸν ἐμὸν υἱωνὸν ὥρμησας,
10 οὐκ αἰδεσθεὶς ὅτι Νηρηΐδος υἱὸς ἦν.

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

(*In the Lower World.*)

15 Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμιτελῆ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναῖκα.

Αἰ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοι-
20 αύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια ᾤχετο ἁρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ'
25 ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι, τοσούτοις θανάτου αἴτιος γεγενημένος.

Πρωτ. Ἄμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἄδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμό-
30 τεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ θεῷ κατέσχημαι. Οἶσθα δὲ, ὡς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

Πρωτ. Εὖ λέγεις· εἴθε οὖν μοι τὸν Ἔρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

Αἰ. Ἐγώ τοι καὶ περὶ τοῦ Ἔρωτος ἀποκρινοῦμαί σοι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον, ὦ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων, δόξης ἐρασθεὶς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Οὐκοῦν καὶ ὑπὲρ ἐμαυτοῦ σοι, ὦ Αἰακὲ, ἀποκρινοῦμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

Αἰ. Ὀρθῶς· τί οὖν τούτους αἰτιᾷ;

XII. A TRITON, IPHIANASSA, AND DORIS.

(*Nereïds.*)

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηΐδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα ἠδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ δέλεαρ προθεὶς τὴν κόρην, ἀπέκτεινεν ἐπιὼν, λοχήσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὔκ· ἀλλ' ἴστε, οἶμαι ὦ Ἰφιάνασσα καὶ Δωρὶ, τὸν Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἐσώσατε, οἰκτείρασαι αὐτούς.

Ἰφ. Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν.

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὡς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἆθλόν τινα τοῦτον τῷ βασιλεῖ ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιβύην, ἔνθα ἦσαν...

Ἰφ. Πῶς, ὦ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμάχους ἦγεν; ἄλλως γὰρ δύσπορος ἡ ὁδός.

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἡ Ἀθηνᾶ ἔθηκεν. Ἐπεὶ δ' οὖν ἧκεν, ὅπου διῃτῶντο, αἱ μὲν ἐκάθευδον, οἶμαι, ὁ δὲ ἀποτεμὼν τῆς Μεδούσης τὴν κεφαλὴν ᾤχετ' ἀποπτάμενος.

5 Ἰφ. Πῶς ἰδών; ἀθέατοι γάρ εἰσιν· ἢ ὃς ἂν ἴδῃ, οὐκ ἄν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἤκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὕστερον), ἡ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος
10 ἀποστιλβούσης, ὥσπερ ἐπὶ κατόπτρου, παρέσχεν αὐτῷ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαιᾷ τῆς κόμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἅρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφὰς ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον
15 ταύτην τῆς Αἰθιοπίας ἐγένετο, ἤδη πρόσγειος πετόμενος, ὁρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπί τινος πέτρας προβλῆτος, προσπεπατταλευμένην, καλλίστην, ὦ θεοί, καθειμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον, οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς
20 καταδίκης· κατὰ μικρὸν δὲ ἁλοὺς ἔρωτι βοηθεῖν διέγνω. Κἀπειδὴ τὸ κῆτος ἐπῄει, μάλα φοβερόν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον ἔχων τὴν ἅρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνὺς τὴν Γοργόνα λίθον ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ,
25 καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδητὶ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς οὔσης· καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἄργος· ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα
30 εὕρετο.

Ἰφ. Ἐγὼ μὲν οὐ πάνυ ἐπὶ τῷ γεγονότι ἄχθομαι· τί γὰρ ἡ παῖς ἠδίκει ἡμᾶς, εἴ τι ἡ μήτηρ ἐμεγαλαύχει τότε, καὶ ἠξίου καλλίων εἶναι;

Δωρ. Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ
35 γε οὖσα.

Ἰφ. Μηκέτι μεμνώμεθα, ὦ Δωρὶ, ἐκείνων, εἴ τι βάρβα-

ρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

GEOGRAPHY.

I. EUROPE.

1. Ἡ Εὐρώπη σύμπασα οἰκήσιμός ἐστι πλὴν ὀλίγης τῆς ἀοικήτου διὰ ψύχος· αὕτη δ' ὁμορεῖ τοῖς Ἀμαξοικοῖς, τοῖς περὶ τὸν Τάναϊν, καὶ τὴν Μαιῶτιν, καὶ τὸν Βορυσθένη. Τῆς δὲ οἰκησίμου, τὸ μὲν δυσχείμερον καὶ τὸ ὀρεινὸν μοχθηρῶς οἰκεῖται τῇ φύσει· ἐπιμελητὰς δὲ λαβόντα ἀγαθοὺς καὶ τὰ φαύλως οἰκούμενα ἡμεροῦται. Καθάπερ οἱ Ἕλληνες, ὄρη καὶ πέτρας κατέχοντες, ᾤκουν καλῶς διὰ τὴν πρόνοιαν τὴν περὶ τὰ πολιτικὰ, καὶ τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον. Ῥωμαῖοί τε πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς ἀγριωτέρους πολιτικῶς ζῆν ἐδίδαξαν.

2. Διαφέρει δὲ ἡ Εὐρώπη καὶ ταύτῃ, διότι τοὺς καρποὺς ἐκφέρει τοὺς ἀρίστους, καὶ τοὺς ἀναγκαίους τῷ βίῳ, καὶ μέταλλα ὅσα χρήσιμα· θυώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν, ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος ἐστὶν, ἢ τοῖς εὐπορουμένοις. Ὡς δ' αὕτως βοσκημάτων μὲν πολλῶν ἀφθονίαν παρέχει, θηρίων δὲ σπάνιν.

3. Τῆς Ἰβηρίας τὸ μὲν πλέον οἰκεῖται φαύλως· ὄρη γὰρ καὶ δρυμοὺς καὶ πεδία λεπτὴν ἔχοντα γῆν, οὐδὲ ταύτην ὁμαλῶς εὔυδρον οἰκοῦσι τὴν πολλήν· ἡ δὲ πρόσβορρος ψυχρά ἐστι τελέως πρὸς τῇ τραχύτητι. Ἡ δὲ νότιος πᾶσα εὐδαίμων σχεδόν τι, καὶ διαφερόντως ἡ ἔξω στηλῶν.

4. Τὴν Βαιτικὴν διαῤῥεῖ ὁ Βαῖτις ποταμὸς, ἐξ ἀνατολῶν ὁρμώμενος. Οἰκοῦσιν αὐτὴν Τουρδιτανοὶ, σοφώτατοι τῶν Ἰβήρων ὄντες. Ὁ Βαῖτις ἀναπλέεται ὁλκάσι μεγάλαις, καί εἰσι περὶ τὰς ὄχθας αὐτοῦ μέταλλα ἄλλα τε καὶ ἄργυρος πλεῖστος. Ἰβηρία πᾶσα τῶν ὀλεθρίων θηρίων

σπανίζει, πλὴν τῶν γεωρύχων λαγιδίων. Λυμαίνονται γὰρ οὗτοι καὶ φυτὰ καὶ σπέρματα ῥιζοφαγοῦντες.

5. Ἡ Τουρδιτανία καὶ ἡ προσεχὴς αὐτῇ γῆ εὔκαρπός ἐστι, καὶ μετάλλοις πληθύει. Οὔτε γὰρ χρυσὸς, οὔτε ἄρ-
5 γυρος, οὐδὲ δὴ χαλκὸς, οὐδὲ σίδηρος, οὐδαμοῦ τῆς γῆς οὔτε τοσοῦτος, οὔθ' οὕτως ἀγαθὸς ἐξήτασται γεννώμενος μέχρι νῦν· ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον, ἀλλὰ καὶ σύρεται· καταφέρουσι δὲ οἱ ποταμοὶ καὶ οἱ χείμαῤῥοι τὴν χρυσῖτιν ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις οὖσαν·
10 ἀλλ' ἐκεῖ μὲν ἀφανής ἐστιν, ἐν δὲ τοῖς ἐπικλύστοις ἀπολάμπει τὸ τοῦ χρυσοῦ ψῆγμα. Ἐν δὲ τοῖς ψήγμασι τοῦ χρυσίου φασὶν εὑρίσκεσθαί ποτε καὶ ἡμιλιτριαίας βώλους, ἃς καλοῦσι πάλας, μικρᾶς καθάρσεως δεομένας.

6. Τῶν δὲ Ἰβήρων ἀλκιμώτατοι μέν εἰσιν οἱ καλούμενοι
15 Λυσιτανοί. Φοροῦσι δ' ἐν τοῖς πολέμοις πέλτας μικρὰς παντελῶς, διαπεπλεγμένας νεύροις, καὶ δυναμένας σκέπειν τὸ σῶμα περιττότερον διὰ τὴν στερεότητα. Χρῶνται δὲ καὶ σαυνίοις ὁλοσιδήροις ἀγκιστρώδεσιν· ἀκοντίζουσι δὲ εὐστόχως καὶ μακράν. Εὐκίνητοι δὲ ὄντες καὶ κοῦφοι,
20 ῥᾳδίως καὶ φεύγουσι καὶ διώκουσιν. Ἐπιτηδεύουσι δὲ κατὰ μὲν τὴν εἰρήνην ὄρχησίν τινα κούφην καὶ περιέχουσαν πολλὴν εὐτονίαν σκελῶν· ἐν δὲ τοῖς πολέμοις πρὸς ῥυθμὸν ἐμβαίνουσι, καὶ παιᾶνας ᾄδουσιν, ὅταν ἐπίωσι τοῖς ἀντιτεταγμένοις.

25 7. Τὰ Πυρηναῖα ὄρη κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος ὑπάρχει διάφορα τῶν ἄλλων. Πολλῶν δὲ ὄντων ἐν αὐτοῖς δρυμῶν, φασὶν ἐν τοῖς παλαιοῖς χρόνοις ὑπό τινων νομέων, ἀφέντων πῦρ, κατακαῆναι παντελῶς ἅπασαν τὴν ὀρεινὴν χώραν. Διὸ καὶ συχνὰς ἡμέρας συνεχῶς πυρὸς
30 ἐπιφλέγοντος, καῆναι τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὄρη διὰ τὸ συμβεβηκὸς κληθῆναι Πυρηναῖα, τὴν δὲ ἐπιφάνειαν τῆς κατακεκαυμένης χώρας ἀργύρῳ ῥυῆναι πολλῷ, καὶ ῥύακας γενέσθαι πολλοὺς ἀργύρου καθαροῦ. Τῆς δὲ τούτου χρείας ἀγνοουμένης παρὰ τοῖς ἐγχωρίοις, τοὺς
35 Φοίνικας, ἐμπορίαις χρωμένους καὶ τὸ γεγονὸς μαθόντας, ἀγοράζειν τὸν ἄργυρον μικρᾶς τινὸς ἀντιδόσεως ἄλλων

φορτίων. Διὸ δὴ τοὺς Φοίνικας μεγάλους περιποιήσασθαι πλούτους.

8. Καταντικρὺ δὲ τῆς Ἰβηρίας νῆσοι ὑπάρχουσιν, ὑπὸ μὲν τῶν Ἑλλήνων ὀνομαζόμεναι Γυμνήσιαι, διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ θέρους ὥραν· ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορεύονται Βαλλιαρεῖς, ἀπὸ τοῦ βάλλειν ταῖς σφενδόναις λίθους μεγάλους κάλλιστα τῶν ἀνθρώπων—Ὁπλισμὸς δ' ἔστιν αὐτοῖς τρεῖς σφενδόναι, καὶ τούτων μίαν μὲν περὶ τὴν κεφαλὴν ἔχουσιν, ἄλλην δὲ περὶ τὴν γαστέρα, τρίτην δ' ἐν ταῖς χερσί. Κατὰ δὲ τὰς πολεμικὰς χρείας βάλλουσι λίθους πολὺ μείζους τῶν ἄλλων, οὕτως εὐτόνως, ὥστε δοκεῖν τὸ βληθὲν ἀπό τινος καταπέλτου φέρεσθαι.

9. Ἡ Γαλατία, κειμένη κατὰ τὸ πλεῖστον ὑπὸ τὰς ἄρκτους, χειμέριός ἐστι καὶ ψυχρὰ διαφερόντως. Κατὰ γὰρ τὴν χειμερινὴν ὥραν, ἐν ταῖς συννεφέσιν ἡμέραις, ἀντὶ μὲν τῶν ὄμβρων χιόνι πολλῇ νίφεται, κατὰ δὲ τὰς αἰθρίας κρυστάλλῳ καὶ πάγοις ἐξαισίοις πληθύει, δι' ὧν οἱ ποταμοὶ, πηγνύμενοι, διὰ τῆς ἰδίας φύσεως γεφυροῦνται. Οὐ μόνον γὰρ οἱ τυχόντες ὁδῖται κατ' ὀλίγους κατὰ τοῦ κρυστάλλου πορευόμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατοπέδων μυριάδες μετὰ σκευοφόρων καὶ ἁμαξῶν γεμουσῶν ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν ῥεόντων διὰ τῆς Γαλατίας, καὶ τοῖς ῥείθροις ποικίλως τὴν πεδιάδα τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀβύσσων ῥέουσιν, οἱ δὲ ἐκ τῶν ὀρῶν ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιῤῥοίας· τὴν δὲ ἐκβολὴν οἱ μὲν εἰς τὸν Ὠκεανὸν ποιοῦνται, οἱ δὲ εἰς τὴν καθ' ἡμᾶς θάλασσαν. Μέγιστός δ' ἐστι τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος ῥεόντων ὁ Ῥοδανός, τὰς μὲν γονὰς ἔχων ἐν τοῖς Ἀλπείοις ὄρεσι, πέντε δὲ στόμασιν ἐξερευγόμενος εἰς τὴν θάλασσαν.—10. Εὐφυῶς δὲ κεῖνται οἱ τῆς χώρας ποταμοὶ, ὥστε ἀπὸ τοῦ Ὠκεανοῦ εἰς τὴν ἔσω θάλασσαν καὶ ἔμπαλιν τὰ φόρτια διὰ τῶν ποταμῶν οἱ ἔμποροι διαβιβάζουσιν, ὀλίγων τινῶν χωρίων πεζῇ κομίζεσθαι ἀναγκαζόντων.

11. Κατὰ τὴν Γαλατίαν ἄργυρος μὲν τὸ σύνολον οὐ γίγνεται, χρυσὸς δὲ πολύς, ὃν τοῖς ἐγχωρίοις ἡ φύσις ἄνευ κακοπαθείας ὑπουργεῖ. Ἐν γὰρ βόθροις ὀρυχθεῖσιν ἐπὶ μικρὸν εὑρίσκονται καὶ χειροπληθεῖς χρυσίου πλάκες, ἔσθ' ὅτε μικρᾶς ἀποκαθάρσεως δεόμεναι. Τὸ δὲ λοιπὸν, ψῆγμά ἐστι καὶ βῶλοι, καὶ αὗται κατεργασίαν οὐ πολλὴν ἔχουσαι.—12. Τῷ δὲ χρυσῷ καταχρῶνται πρὸς κόσμον, οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ τοὺς καρποὺς καὶ τοὺς βραχίονας ψέλλια φοροῦσι· περὶ δὲ τοὺς αὐχένας κρίκους παχεῖς ὁλοχρύσους, καὶ δακτυλίους ἀξιολόγους, ἔτι δὲ χρυσοῦς θώρακας.

13. Τὸ σύμπαν ἔθνος, ὃ νῦν Κελτικόν τε καὶ Γαλατικὸν καὶ Γαλλικὸν καλεῖται, θυμικόν ἐστι καὶ μάχιμον, καὶ μάλιστα ἱππικῇ μάχῃ εὐδοκιμοῦν, καὶ τὸ κράτιστον Ῥωμαίοις ἱππικὸν οὗτοι παρέχουσιν. Εἰσὶ δὲ τοῖς τρόποις ἁπλοῖ, καὶ οὐ κακοήθεις· τῷ δὲ ἁπλῷ καὶ θυμικῷ πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσεστι τοῖς Γαλάταις καὶ τὸ φιλόκοσμον.—14. Τοῖς μὲν σώμασίν εἰσιν εὐμήκεις, ταῖς δὲ σαρξὶ κάθυγροι καὶ λευκοί· ταῖς δὲ κόμαις οὐ μόνον ἐκ φύσεως ξανθοὶ, ἀλλὰ καὶ διὰ τῆς κατασκευῆς ἐπιτηδεύουσιν αὔξειν τὴν φυσικὴν τῆς χρόας ἰδιότητα. Τιτάνου γὰρ ἀποπλύματι σμῶντες τὰς τρίχας συνεχῶς, ἵνα διαφανεῖς ὦσι, καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφὴν καὶ τοὺς τένοντας ἀνασπῶσιν· ὥστε τὴν πρόσοψιν αὐτῶν φαίνεσθαι Σατύροις καὶ Πᾶσιν ἐοικυῖαν· παχύνονται γὰρ αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μηδὲν τῆς τῶν ἵππων χαίτης διαφέρειν. Τὰ δὲ γένειά τινες μὲν ξυρῶνται, τινὲς δὲ μετρίως ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τὰς μὲν παρειὰς ἀπολειαίνουσι, τὰς δ' ὑπήνας ἀνειμένας ἐῶσιν ὥστε τὰ στόματα αὐτῶν ἐπικαλύπτεσθαι.

15. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται συνωρίσιν, ἔχοντος τοῦ ἅρματος ἡνίοχον καὶ παραβάτην. Κατὰ δὲ τὰς παρατάξεις εἰώθασι προάγειν τῆς παρατάξεως, καὶ προκαλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους εἰς μονομαχίαν, προανασείοντες τὰ ὅπλα καὶ καταπληττόμενοι τοὺς ἐναντίους. Ὅταν δέ τις ὑπακούσῃ πρὸς τὴν

μάχην, τάς τε τῶν προγόνων ἀνδραγαθίας ἐξυμνοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς προφέρονται, καὶ τὸν ἀντιταττόμενον ἐξονειδίζουσι. Τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτουσι τοῖς αὐχέσι τῶν ἵππων· τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα λαφυραγω- 5 γοῦσι, παιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον· καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν, ὥσπερ ἐν κυνηγίαις τισὶ κεχειρωμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς, ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσιν. 10

16. Κατὰ τὴν Γαλατίαν τὴν παρωκεανῖτιν, καταντικρὺ τῶν Ἑρκυνίων ὀνομαζομένων δρυμῶν νῆσοι πολλαὶ κατὰ τὸν Ὠκεανὸν ὑπάρχουσιν, ὧν ἐστὶ μία καὶ μεγίστη, Βρεττανικὴ καλουμένη. Αὕτη δὲ τῷ σχήματι τρίγωνος οὖσα παραπλησίως τῇ Σικελίᾳ, τὰς πλευρὰς οὐκ ἰσοκώλους ἔχει. 15 Κατοικεῖν δέ φασι τὴν Βρεττανικὴν αὐτόχθονα γένη, καὶ τὸν παλαιὸν βίον ταῖς ἀγωγαῖς διατηροῦντα. Ἅρμασι μὲν γὰρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἑλλήνων ἥρωες ἐν τῷ Τρωϊκῷ πολέμῳ κεχρῆσθαι παραδέδονται· καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ καλάμων ἢ 20 ξύλων κατὰ τὸ πλεῖστον συγκειμένας. Τοῖς δὲ ἤθεσιν ἁπλοῦς εἶναι αὐτοὺς λέγουσι, καὶ πολὺ κεχωρισμένους τῆς τῶν νῦν ἀνθρώπων ἀγχινοίας καὶ πονηρίας· τάς τε διαίτας εὐτελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεννωμένης τρυφῆς πολὺ διαλλάττοντας· βασιλεῖς τε καὶ δυνάστας 25 πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἰρηνικῶς διακεῖσθαι.

17. Τῆς Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλούμενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως εἰσὶ, καὶ διὰ τὴν τῶν ξένων ἐμπόρων ἐπιμιξίαν ἐξημερω- 30 μένοι τὰς ἀγωγάς. Οὗτοι τὸν κασσίτερον κατασκευάζουσι, φιλοτέχνως ἐργαζόμενοι τὴν φέρουσαν αὐτὸν γῆν.—18. Ἡ πλείστη τῆς μεγάλης Βρεττανίας πεδιάς ἐστι καὶ κατάδρυμος, πολλὰ δ' ἔχει καὶ ὀρεινά. Φέρει δὲ σῖτον καὶ βοσκήματα καὶ μέταλλα χρυσοῦ καὶ ἀργύρου καὶ σιδήρου· 35 καὶ δέρματα δὲ καὶ ἀνδράποδα χορηγεῖ καὶ κύνας κυνηγετ-

ικούς. Κελτοὶ δὲ καὶ τοῖς κυσὶ τούτοις χρῶνται πρὸς τοὺς πολέμους. Εἰσὶ δ' οἱ Βρεττανοὶ εὐμήκεις τοῖς σώμασι, τὰ δὲ ἤθη ἁπλούστερα καὶ βαρβαρώτερα ἔχουσιν ἤπερ οἱ Κελτοί, ὥστ' ἔνιοι διὰ τὸ ἀγνοεῖν, καίτοι γαλακτὸς εὐποροῦντες, οὐ τυροποιοῦσιν· ἄπειροι δ' εἰσὶ καὶ κηπείας καὶ ἄλλων γεωργικῶν. Πόλεις δὲ αὐτῶν εἰσὶν οἱ δρυμοί. Φράξαντες γὰρ δένδρεσι καταβεβλημένοις εὐρυχωρῆ κύκλον, καὶ αὐτοὶ ἐνταῦθα καλυβοποιοῦνται, καὶ τὰ βοσκήματα κατασταθμεύουσιν, οὐ πρὸς πολὺν χρόνον. Ἔπομβροι δ' εἰσὶν οἱ ἀέρες μᾶλλον ἢ νιφετώδεις. Ἐν δὲ ταῖς αἰθρίαις ὁμίχλη κατέχει πολὺν χρόνον, ὥστε, δι' ἡμέρας ὅλης, ἐπὶ τρεῖς μόνον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὁρᾶσθαι τὸν ἥλιον.

19. Οἱ Γερμανοὶ μικρὸν ἐξαλλάττουσι τοῦ Κελτικοῦ φύλου τῷ τε πλεονασμῷ τῆς ἀγριότητος, καὶ τοῦ μεγέθους, καὶ τῆς ξανθότητος· τἆλλα δὲ παραπλήσιοι καὶ μορφαῖς καὶ νόμοις, ὅθεν καὶ Γερμανοὶ ὑπὸ Ῥωμαίων καλοῦνται· δύναται δὲ τὸ ὄνομα γνήσιοι. Τὰ βορειότερα ἔθνη τῶν Γερμανῶν ἁμαξόβιά ἐστι καὶ νομαδικά, καὶ ῥᾳδίως μεταναστεύειν ἕτοιμα, διὰ τὸ μὴ θησαυρίζειν.—20. Οἱ παρωκεανῖται Γερμανοὶ καλοῦνται Κίμβροι. Ἔθος δέ τι αὐτῶν διηγοῦνται τοιοῦτον, ὅτι ταῖς γυναιξὶν αὐτῶν συστρατευούσαις τοῖς ἀνδράσι παρηκολούθουν γυναῖκες προμάντεις ἱέρειαι, πολιότριχες, λευχείμονες, καρπασίνας ἐφαπτίδας ἐπιπεπορπημέναι, ζῶσμα χαλκοῦν ἔχουσαι, γυμνόποδες. Τοῖς οὖν αἰχμαλώτοις διὰ τοῦ στρατοπέδου συνήντων ξιφήρεις· καταστέψασαι δὲ αὐτοὺς ἦγον ἐπὶ κρατῆρα χαλκοῦν, ὅσον ἀμφορέων εἴκοσιν. Εἶχον δὲ ἀναβάθραν, ἣν ἀναβᾶσα ἡ ἱέρεια ὑπερπετὴς τοῦ λέβητος ἐλαιμοτόμει ἕκαστον μετεωρισθέντα. Ἐκ δὲ τοῦ προχεομένου αἵματος εἰς τὸν κρατῆρα μαντείαν τινὰ ἐποιοῦντο. Ἄλλαι δὲ διασχίσασαι ἐσπλάγχνευον, ἀναφθεγγόμεναι νίκην τοῖς οἰκείοις. Ἐν δὲ τοῖς ἀγῶσιν ἔτυπτον τὰς βύρσας, τὰς περιτεταμένας τοῖς γέρροις τῶν ἁρμαμαξῶν, ὥστε ἀποτελεῖσθαι ψόφον ἐξαίσιον.

21. Μετὰ τὴν ὑπώρειαν τῶν Ἀλπέων ἀρχή ἐστι τῆς

Ἰταλίας. Καὶ τὰ μὲν ὑπὸ ταῖς Ἄλπεσιν ἔστι πεδίον εὔδαιμον σφόδρα, καὶ γεωλοφίαις εὐκάρποις πεποικιλμένον. Διαιρεῖ δ' αὐτὸ μέσον πως ὁ Πάδος. Ἅπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύει καὶ ἕλεσι, μάλιστα δὲ ἡ τῶν Ἐνετῶν.—Παρὰ τοῖς Ἐνετοῖς τῷ Διομήδει ἀποδεδειγμέναι τινὲς ἱστοροῦνται τιμαί· καὶ γὰρ θύεται λευκὸς ἵππος αὐτῷ· καὶ δύο ἄλση, τὸ μὲν Ἥρας Ἀργείας δείκνυται, τὸ δ' Ἀρτέμιδος Αἰτωλίδος. Προσμυθεύουσι δὲ ἐν τοῖς ἄλσεσι τούτοις ἡμεροῦσθαι τὰ θηρία, καὶ λύκοις ἐλάφους συναγελάζεσθαι· προσιόντων δὲ τῶν ἀνθρώπων καὶ καταψαυόντων ἀνέχεσθαι· τὰ δὲ διωκόμενα ὑπὸ τῶν κυνῶν, ἐπειδὰν καταφύγῃ δεῦρο, μηκέτι διώκεσθαι.

22. Οἱ Λίγυες νέμονται χώραν τραχεῖαν καὶ παντελῶς λυπράν· τοῖς δὲ πόνοις καὶ ταῖς κατὰ τὴν λειτουργίαν συνεχέσι κακοπαθείαις ἐπίπονον τινὰ βίον καὶ ἀτυχῆ ζῶσι. Καταδένδρου γὰρ τῆς χώρας οὔσης, οἱ μὲν αὐτῶν ὑλοτομοῦσι δι' ὅλης τῆς ἡμέρας, οἱ δὲ τὴν γῆν ἐργαζόμενοι τὸ πλεῖον πέτρας λατομοῦσι διὰ τὴν ὑπερβολὴν τῆς τραχύτητος—οὐδεμίαν γὰρ βῶλον τοῖς ἐργαλείοις ἀνασπῶσιν ἄνευ λίθου—καὶ τοιαύτην ἔχοντες ἐν τοῖς ἔργοις κακοπάθειαν, τῇ συνεχείᾳ περιγίγνονται τῆς φύσεως· καὶ πολλὰ μοχθήσαντες, ὀλίγους καρποὺς καὶ μόλις λαμβάνουσι. Πρὸς δὲ τὴν κακοπάθειαν ταύτην συνεργοὺς ἔχουσι τὰς γυναῖκας, εἰθισμένας ἐπίσης τοῖς ἀνδράσιν ἐργάζεσθαι. Κυνηγίας δὲ ποιοῦνται συνεχεῖς, ἐν αἷς πολλὰ τῶν θηρίων χειρούμενοι, τὴν ἐκ τῶν καρπῶν σπάνιν διορθοῦνται. Θρασεῖς δ' εἰσὶ καὶ γενναῖοι, οὐ μόνον εἰς πόλεμον, ἀλλὰ καὶ πρὸς τὰς ἐν τῷ βίῳ περιστάσεις τὰς ἐχούσας δεινότητας. Ἐμπορευόμενοι γὰρ πλέουσι τὸ Σαρδῷον καὶ τὸ Λιβυκὸν πέλαγος, ἑτοίμως ἑαυτοὺς ῥίπτοντες εἰς ἀβοηθήτους κινδύνους. Σκάφεσι γὰρ χρώμενοι τῶν σχεδιῶν εὐτελεστέροις, καὶ τοῖς ἄλλοις τοῖς κατὰ ναῦν χρησίμοις ἥκιστα κατεσκευασμένοις, ὑπομένουσι τὰς ἐκ τῶν χειμώνων φοβερωτάτας περιστάσεις καταπληκτικῶς.

23. Συνεχεῖς τούτοις εἰσὶν οἱ Τυῤῥηνοί, οἳ παρὰ τοῖς Ῥωμαίοις Ἐτροῦσκοι καὶ Τοῦσκοι προσαγορεύονται, τὰ

πεδία ἔχοντες τὰ μέχρι τοῦ ποταμοῦ τοῦ Τιβέριδος. Ῥεῖ δὲ ἐκ τῶν Ἀπεννίνων ὀρῶν ὁ Τίβερις· πληροῦται δὲ ἐκ πολλῶν ποταμῶν· μέρος μέντοι δι' αὐτῆς φερόμενος τῆς Τυῤῥηνίας, τὸ δ' ἐφεξῆς διορίζων ἀπ' αὐτῆς, πρῶτον μὲν
5 τὴν Ὀμβρικὴν, εἶτα τοὺς Σαβίνους καὶ Λατίνους, τοὺς πρὸς τῇ Ῥώμῃ μέχρι τῆς παραλίας.—24. Οἱ Τυῤῥηνοὶ, τὸ μὲν παλαιὸν ἀνδρείᾳ διενέγκαντες, χώραν πολλὴν κατεκτήσαντο, καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἔκτισαν. Ὁμοίως δὲ καὶ ναυτικαῖς δυνάμεσιν ἰσχύσαντες, καὶ πολ-
10 λοὺς χρόνους θαλαττοκρατήσαντες, τὸ μὲν παρὰ τὴν Ἰταλίαν πέλαγος ἀφ' ἑαυτῶν ἐποίησαν Τυῤῥηνικὸν προσαγορευθῆναι· τὰ δὲ κατὰ τὰς πεζικὰς δυνάμεις ἐκπονήσαντες, τήν τε σάλπιγγα ἐξεῦρον, καὶ πολλὰ ἄλλα, ὧν τὰ πλεῖστα Ῥωμαῖοι μιμησάμενοι μετήνεγκαν ἐπὶ τὴν ἰδίαν
15 πολιτείαν. Γράμματά τε καὶ φυσιολογίαν καὶ θεολογίαν ἐξεπόνησαν ἐπὶ πλεῖον, καὶ τὰ περὶ τὴν κεραυνοσκοπίαν μάλιστα πάντων ἀνθρώπων ἐξειργάσαντο. Χώραν δὲ νεμόμενοι παμφόρον, καὶ ταύτην ἐξεργαζόμενοι, καρπῶν ἀφθονίαν ἔχουσιν. Ἐνδοξότατοι δὲ τὸ πρὶν ὄντες, εἰς
20 τρυφὴν ὠλίσθησαν, καὶ ἐν πότοις τε καὶ ῥᾳθυμίαις βιοῦντες, τὴν ἐκ παλαιῶν χρόνων παρ' αὐτοῖς ζηλουμένην ἀλκὴν καὶ τὴν τῶν πατέρων δόξαν ἐν τοῖς πολέμοις ἀποβεβλήκασιν.

25. Ἡ τῶν Λατίνων χώρα μεταξὺ κεῖται τῆς τε ἀπὸ
25 τῶν Ὠστίων παραλίας, μέχρι πόλεως Σινυέσσης καὶ τῆς Σαβινῆς· ἐκτείνεται δὲ ἐπὶ μῆκος μέχρι τῆς Καμπανίας καὶ τῶν Σαυνιτικῶν ὀρῶν.—26. Ἅπασα ἡ Λατίνη, οὗ Ῥώμη κεῖται, ἐστὶν εὐδαίμων καὶ παμφόρος, πλὴν ὀλίγων χωρίων τῶν κατὰ τὴν παραλίαν, ὅσα ἑλώδη καὶ νοσερὰ, ἢ
30 εἴ τινα ὀρεινὰ καὶ πετρώδη· καὶ ταῦτα δ' οὐ τελέως ἀργὰ, οὐδ' ἄχρηστα, ἀλλὰ νομὰς παρέχει δαψιλεῖς ἢ ὕλην, ἢ καρπούς τινας ἐλείους ἢ πετραίους. Τὸ δὲ Καίκουβον, ἑλῶδες ὂν, εὐοινοτάτην ἄμπελον τρέφει, τὴν δενδρῖτιν.

27. Τὸ Καμπανίας πεδίον εὐδαιμονέστατον τῶν ἁπάν-
35 των ἐστί· περίκεινται δ' αὐτῷ γεωλοφίαι τε εὔκαρποι, καὶ ὄρη τά τε τῶν Σαυνιτῶν καὶ τὰ τῶν Ὄσκων. Διὰ δὲ

τὴν ἀρετὴν περιμάχητον ἦν τὸ πεδίον. Ἱστορεῖται δὲ ἔνια τῶν πεδίων σπείρεσθαι δι' ἔτους, δὶς μὲν τῇ ζέᾳ, τὸ δὲ τρίτον ἐλύμῳ, τινὰ δὲ καὶ λαχανεύεσθαι τῷ τετάρτῳ σπόρῳ. Καὶ μὴν τὸν οἶνον τὸν κράτιστον ἐντεῦθεν ἔχουσι Ῥωμαῖοι, τὸν Φάλερνον, καὶ τὸν Στάτανον καὶ Κάληνον. Ὡς δ' αὔτως εὐέλαιός ἐστι, καὶ πᾶσα ἡ περὶ τὸ Οὐέναφρον ὅμορον τοῖς πεδίοις ὄν.

28. Ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐεσσούϊον, ἀγροῖς περιοικούμενον παγκάλοις, πλὴν τῆς κορυφῆς· αὕτη δ' ἐπίπεδος μὲν πολὺ μέρος ἐστὶν, ἄκαρπος δ' ὅλη· ἐκ δὲ τῆς ὄψεως τεφρώδης, καὶ κοιλάδας φαίνει σηραγγώδεις πετρῶν αἰθαλωδῶν κατὰ τὴν χρόαν, ὡς ἂν ἐκβεβρωμένων ὑπὸ πυρός· ὡς τεκμαίροιτ' ἄν τις, τὸ χωρίον τοῦτο καίεσθαι πρότερον, καὶ ἔχειν κρατῆρας πυρὸς, σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης.

29. Ἡ Κρότων, ἣν Μύσκελλος ἔκτισε, δοκεῖ τά τε πολέμια καλῶς ἀσκῆσαι, καὶ τὰ περὶ τὴν ἄθλησιν. Ἐν μιᾷ γοῦν Ὀλυμπιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ σταδίῳ ἑπτὰ ἄνδρες ἅπαντες ὑπῆρξαν Κροτωνιᾶται· ὥστ' εἰκότως εἰρῆσθαι δοκεῖ, διότι Κροτωνιατῶν ὁ ἔσχατος πρῶτος ἦν τῶν ἄλλων Ἑλλήνων. Πλείστους οὖν Ὀλυμπιονίκας ἔσχε, καίπερ οὐ πολὺν χρόνον οἰκηθεῖσα, διὰ τὸν φθόρον τῶν ἐπὶ Σάγρᾳ πεσόντων ἀνδρῶν, πλείστων τὸ πλῆθος. Προσέλαβε δὲ τῇ τῆς πόλεως δόξῃ καὶ τὸ τῶν Πυθαγορείων πλῆθος, καὶ Μίλων, ἐπιφανέστατος μὲν τῶν ἀθλητῶν γεγονὼς ὁμιλητὴς δὲ Πυθαγόρου, διατρίψαντος ἐν τῇ πόλει πολὺν χρόνον. Φασὶ δὲ ἐν τῷ συσσιτίῳ ποτὲ τῶν φιλοσόφων πονήσαντος στύλου, τὸν Μίλωνα ὑποδύντα σῶσαι ἅπαντας, ὑποσπάσαι δὲ ἑαυτόν. Τῇ δὲ αὐτῇ ῥώμῃ πεποιθότα εἰκός ἐστιν εὑρέσθαι καὶ τὴν τοῦ βίου καταστροφήν. Λέγεται γοῦν ὁδοιπορῶν ποτε δι' ὕλης βαθείας εὑρεῖν ξύλον μέγα ἐσφηνωμένον· ἐμβαλὼν δὲ χεῖρας ἅμα καὶ πόδας εἰς τὴν διάστασιν, βιάζεσθαι πρὸς τὸ διασχίσαι τελέως· τοσοῦτον δ' ἴσχυσε μόνον, ὥστ' ἐκπεσεῖν τοὺς σφῆνας, εἶτ' εὐθὺς συμπεσεῖν τὰ μέρη τοῦ ξύλου, ἀποληφθέντα δ' αὐτὸν ἐν τῇ τοιαύτῃ πάγῃ θηρόβρωτον γενέσθαι.

30. Ἐφεξῆς δ' ἐστὶν Ἀχαιῶν κτίσμα ἡ Σύβαρις, δυοῖν ποταμῶν μεταξύ, Κράθιδος καὶ Συβάριδος. Τοσοῦτον δ' εὐτυχίᾳ διήνεγκεν ἡ πόλις αὕτη τὸ παλαιὸν, ὡς τεττάρων μὲν ἐθνῶν τῶν πλησίον ἐπῆρξε, πέντε δὲ καὶ εἴκοσι πόλεις ὑπηκόους ἔσχε, τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσαν, πεντήκοντα δὲ σταδίων κύκλον συνεπλήρουν οἰκοῦντες ἐπὶ τῷ Κράθιδι. Ὑπὸ μέντοι τρυφῆς καὶ ὕβρεως τὴν εὐδαιμονίαν ἅπασαν ἀφῃρέθησαν ὑπὸ Κροτωνιατῶν, ἐν ἡμέραις ἑβδομήκοντα· ἑλόντες γὰρ τὴν πόλιν, ἐπήγαγον τὸν ποταμὸν, καὶ κατέκλυσαν.

31. Διαβόητοι εἰσὶν ἐπὶ τρυφῇ οἱ Συβαρῖται, οἳ τὰς ποιούσας ψόφον τέχνας οὐκ ἐῶσιν ἐπιδημεῖν τῇ πόλει, οἷον χαλκέων καὶ τεκτόνων καὶ τῶν ὁμοίων, ὅπως αὐτοῖς πανταχόθεν ἀθόρυβοι ὦσιν οἱ ὕπνοι. Οὐκ ἐξὴν δ' οὐδ' ἀλεκτρυόνα ἐν τῇ πόλει τρέφεσθαι. Ἱστορεῖ δὲ περὶ αὐτῶν Τίμαιος, ὅτι ἀνὴρ Συβαρίτης, εἰς ἀγρόν ποτε πορευόμενος, ἔφη, ἰδὼν τοὺς ἐργάτας σκάπτοντας, αὐτὸς ῥῆγμα λαβεῖν· πρὸς ὃν ἀποκρίνασθαί τινα τῶν ἀκουσάντων, Αὐτὸς δὲ σοῦ διηγουμένου ἀκούων πεπόνηκα τὴν πλευράν. —Ἄλλος δὲ Συβαρίτης παραγενόμενος εἰς Λακεδαίμονα, καὶ κληθεὶς εἰς φειδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπνῶν μετ' αὐτῶν, πρότερον μὲν ἔφη καταπεπλῆχθαι τὴν τῶν Λακεδαιμονίων πυνθανόμενος ἀνδρείαν, νῦν δὲ θεασάμενος νομίζειν μηδὲν τῶν ἄλλων αὐτοὺς διαφέρειν· καὶ γὰρ τὸν ἀνανδρότατον μᾶλλον ἂν ἑλέσθαι ἀποθανεῖν, ἢ τοιοῦτον βίον ζῶντα καρτερεῖν.—32. Δοκεῖ δὲ μετὰ τῆς εὐδαιμονίας αὐτῶν καὶ ὁ τῆς πόλεως τόπος παροξῦναι αὐτοὺς ἐκτρυφῆσαι· ἡ γὰρ πόλις αὐτῶν ἐν κοίλῳ κειμένη, τοῦ μὲν θέρους, ἕωθέν τε καὶ πρὸς ἑσπέραν ψύχος ὑπερβάλλον ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύποιστον· ὅθεν καὶ ῥηθῆναι, ὅτι τὸν βουλόμενον ἐν Συβάρει μὴ πρὸ μοίρας ἀποθανεῖν, οὔτε δυόμενον, οὔτε ἀνίσχοντα τὸν ἥλιον ὁρᾷν δεῖ.—33. Ἐς τηλικοῦτον δ' ἦσαν τρυφῆς ἐληλακότες, ὡς καὶ παρὰ τὰς εὐωχίας τοὺς ἵππους ἐθίσαι πρὸς αὐλὸν ὀρχεῖσθαι. Τοῦτ' οὖν εἰδότες οἱ Κροτωνιᾶται, ὅτε αὐτοῖς ἐπολέμουν, ἐνέδοσαν τὸ ὀρχηστικὸν μέλος·

συμπαρῆσαν γὰρ αὐτοῖς καὶ αὐληταὶ ἐν στρατιωτικῇ σκευῇ· καὶ ἅμα αὐλούντων ἀκούοντες οἱ ἵπποι, οὐ μόνον ἐξωρχήσαντο, ἀλλὰ καὶ τοὺς ἀναβάτας ἔχοντες ηὐτομόλησαν πρὸς τοὺς Κροτωνιάτας.

34. Ἡ Σικελία πασῶν τῶν νήσων καὶ κρατίστη ἐστὶ, καὶ τῇ παλαιότητι τῶν μυθολογουμένων πεπρώτευκεν· Ἡ γὰρ νῆσος τὸ παλαιὸν ἀπὸ μὲν τοῦ σχήματος Τρινακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων αὐτὴν Σικανῶν Σικανία προσαγορευθεῖσα, τελευταῖον ἀπὸ τῶν Σικελῶν τῶν ἐκ τῆς Ἰταλίας πανδημεὶ περαιωθέντων ὠνόμασται Σικελία. Ἔστι δ' αὐτῆς ἡ περίμετρος σταδίων ὡς τετρακισχιλίων τριακοσίων ἑξήκοντα. Οἱ ταύτην οὖν κατοικοῦντες Σικελιῶται παρειλήφασι παρὰ τῶν προγόνων, ἀεὶ τῆς φήμης ἐξ αἰῶνος παραδεδομένης τοῖς ἐγγόνοις, ἱερὰν ὑπάρχειν τὴν νῆσον Δήμητρος καὶ Κόρης, καὶ ταύτας τὰς θεὰς ἐν αὐτῇ πρώτως φανῆναι, καὶ τὸν τοῦ σίτου καρπὸν ταύτην πρώτην ἀνεῖναι, διὰ τὴν ἀρετὴν τῆς χώρας. —35. Καὶ τῆς ἁρπαγῆς τῆς κατὰ τὴν Κόρην ἐν ταύτῃ γενομένης ἀπόδειξιν εἶναι λέγουσι φανερωτάτην, ὅτι τὰς διατριβὰς αἱ θεαὶ κατὰ ταύτην τὴν νῆσον ἐποιοῦντο, διὰ τὸ στέργεσθαι μάλιστα παρ' αὐταῖς ταύτην. Γενέσθαι δὲ μυθολογοῦσι τῆς Κόρης τὴν ἁρπαγὴν ἐν τοῖς λειμῶσι τοῖς κατὰ τὴν Ἔνναν. Ἔστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως, ἴοις δὲ καὶ τοῖς ἄλλοις ἄνθεσι παντοδαποῖς εὐπρεπὴς καὶ θέας ἄξιος. Διὰ δὲ τὴν ἀπὸ τῶν φυομένων ἀνθῶν εὐωδίαν, λέγεται τοὺς κυνηγεῖν εἰωθότας κύνας μὴ δύνασθαι στιβεύειν, ἐμποδιζομένους τὴν φυσικὴν αἴσθησιν. Ἔστι δὲ ὁ προειρημένος λειμὼν, ἄνωθεν μὲν ὁμαλὸς καὶ παντελῶς εὔυδρος, κύκλῳ δὲ ὑψηλὸς, καὶ πανταχόθεν κρημνοῖς ἀπότομος· δοκεῖ δ' ἐν μέσῳ κεῖσθαι τῆς ὅλης νήσου, διὸ καὶ Σικελίας ὀμφαλὸς ὑπό τινων ὀνομάζεται. Ἔχει δὲ καὶ πλησίον ἅλση καὶ λειμῶνας καὶ περὶ ταῦτα ἕλη, καὶ σπήλαιον εὐμέγεθες, ἔχον χάσμα κατάγειον, πρὸς τὴν ἄρκτον νενευκός· δι' οὗ μυθολογοῦσι τὸν Πλούτωνα, μεθ' ἅρματος ἐπελθόντα, ποιήσασθαι τὴν ἁρπαγὴν τῆς Κόρης. Μετὰ δὲ τὴν ἁρπαγὴν μυθολογοῦσι τὴν Δήμητ-

ραν, μὴ δυναμένην εὑρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης· τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν
5 καρπὸν ἀντιδωρησαμένην.

36. Τὰ ἄνω τῆς Αἴτνης χωρία ψιλά ἐστι, καὶ τεφρώδη, καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ δρυμοῖς καὶ φυτείαις διείληπται παντοδαπαῖς. Ἔοικε δὲ λαμβάνειν μεταβολὰς πολλὰς τὰ ἄκρα τοῦ ὄρους διὰ τὴν νομὴν τοῦ
10 πυρὸς, τοτὲ μὲν εἰς ἕνα κρατῆρα συμφερομένου, τοτὲ δὲ σχιζομένου, καὶ τοτὲ μὲν ῥύακας ἀναπέμποντος, τοτὲ δὲ φλόγας καὶ λιγνῦς, ἄλλοτε δὲ καὶ μύδρους ἀναφυσῶντος. Νύκτωρ μὲν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύϊ κατέχεται.

15 37. Ἡ Κύρνος νῆσος, ἣ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐγχωρίων Κόρσικα ὀνομάζεται, εὐμεγέθης οὖσα, πολλὴν τῆς χώρας ὀρεινὴν ἔχει, πεπυκασμένην δρυμοῖς συνεχέσι, καὶ ποταμοῖς διαῤῥεομένην μικροῖς. Οἱ δ' ἐγχώριοι τροφαῖς μὲν χρῶνται γάλακτι καὶ μέλιτι καὶ κρέασι, δαψιλῶς
20 πάντα ταῦτα παρεχομένης τῆς χώρας· τὰ δὲ πρὸς ἀλλήλους βιοῦσιν ἐπιεικῶς καὶ δικαίως, παρὰ πάντας σχεδὸν τοὺς ἄλλους βαρβάρους. Τά τε γὰρ κατὰ τὴν ὀρεινὴν ἐν τοῖς δένδρεσιν εὑρισκόμενα κηρία τῶν πρώτων εὑρισκόντων ἐστὶ, μηδενὸς ἀμφισβητοῦντος· τὰ δὲ πρόβατα σημείοις
25 διειλημμένα, κἂν μηδεὶς φυλάττῃ, σώζεται τοῖς κεκτημένοις· ἔν τε ταῖς ἄλλαις ταῖς ἐν βίῳ οἰκονομίαις θαυμαστῶς προτιμῶσι τὸ δικαιοπραγεῖν. Φύεται δὲ κατὰ τὴν νῆσον ταύτην καὶ πύξος πλείστη καὶ διάφορος, δι' ἣν καὶ τὸ μέλι τὸ γιγνόμενον ἐν αὐτῇ παντελῶς γίγνεται πικρόν. Κατ-
30 οικοῦσι δ' αὐτὴν βάρβαροι, τὴν διάλεκτον ἔχοντες ἐξηλλαγμένην καὶ δυσκατανόητον· τὸν δ' ἀριθμὸν ὑπάρχουσιν ὑπὲρ τοὺς τρισμυρίους.

38. Ἡ Πελοπόννησος ἐοικυῖά ἐστι φύλλῳ πλατάνου τὸ σχῆμα, ἴση δὲ σχεδόν τι κατὰ μῆκος καὶ κατὰ πλάτος.
35 Ἔχουσι δὲ τῆς χερρονήσου ταύτης τὸ μὲν ἑσπέριον μέρος Ἠλεῖοι καὶ Μεσσήνιοι, κλυζόμενοι τῷ Σικελικῷ πελάγει·

ἑξῆς δὲ μετὰ τὴν Ἠλείαν ἐστὶ τὸ τῶν Ἀχαιῶν ἔθνος, πρὸς ἄρκτους βλέπον, καὶ τῷ Κορινθιακῷ κόλπῳ παρατεῖνον· τελευτᾷ δὲ εἰς τὴν Σικυωνίαν. Ἐντεῦθεν δὲ Σικυὼν καὶ Κόρινθος ἐκδέχεται μέχρι τοῦ ἰσθμοῦ. Μετὰ δὲ τὴν Μεσσηνίαν ἡ Λακωνικὴ, καὶ ἡ Ἀργεία, μέχρι τοῦ ἰσθμοῦ καὶ αὐτή. Μέση δὲ ἐστὶν ἡ Ἀρκαδία, πᾶσιν ἐπικειμένη, καὶ γειτνιῶσα τοῖς ἄλλοις ἔθνεσιν.

39. Πολλὰ μὲν δὴ καὶ ἄλλα ἴδοι τις ἂν ἐν Ἑλλάδι καὶ ἀκούσαι θαύματος ἄξια, μάλιστα δὲ τὰ ἐν Ὀλυμπίᾳ. Αὕτη ἡ πόλις τὴν ἐπιφάνειαν ἔσχεν ἐξ ἀρχῆς μὲν διὰ τὸ μαντεῖον τοῦ Ὀλυμπίου Διός· ἐκείνου δ' ἐκλειφθέντος, οὐδὲν ἧττον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὔξησιν, ὅσην ἴσμεν, ἔλαβε διά τε τὴν πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακὸν, μέγιστον τῶν ἁπάντων. Ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀνετίθετο τῆς Ἑλλάδος, ὧν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κυψέλου τοῦ Κορινθίων τυράννου. Μέγιστον δὲ τούτων ὑπῆρξε τὸ τοῦ Διὸς ξόανον, ὃ ἐποίησε Φειδίας, Χαρμίδου, Ἀθηναῖος.—40. Καθέζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ, χρυσοῦ πεποιημένος καὶ ἐλέφαντος. Στέφανος δὲ ἐπίκειταί οἱ τῇ κεφαλῇ, μεμιμημένος ἐλαίας κλῶνας. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐξ ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσαν, καὶ ἐπὶ τῇ κεφαλῇ στέφανον· τῇ δὲ ἀριστερᾷ τοῦ θεοῦ χάριέν ἐστι σκῆπτρον μετάλλοις τοῖς πᾶσιν ἠνθισμένον. Ὁ δὲ ὄρνις, ὁ ἐπὶ τῷ σκήπτρῳ καθήμενος, ἐστὶν ὁ ἀετός. Χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ καὶ ἱμάτιον ὡσαύτως ἐστί. Τῷ δὲ ἱματίῳ ζώδιά τε καὶ τῶν ἀνθῶν τὰ κρίνα ἐστὶν ἐμπεποιημένα. Ὁ δὲ θρόνος ποικίλος μὲν χρυσῷ καὶ λίθοις, ποικίλος δὲ καὶ ἐβένῳ τε καὶ ἐλέφαντι.

41. Τὴν μὲν Λακωνικὴν Εὐριπίδης φησὶν ἔχειν πολλὴν μὲν ἄροτον, ἐκπονεῖν δ' οὐ ῥᾳδίαν· κοίλη γὰρ, ὄρεσι περίδρομος, τραχεῖά τε, δυσείσβολός τε πολεμίοις· τὴν δὲ Μεσσηνιακὴν καλλίκαρπον ὁ αὐτὸς λέγει, καὶ κατάρρυτον, καὶ βουσὶ καὶ ποίμναισιν εὐβοτωτάτην.—Εὔσειστος δὲ ἡ Λακωνικὴ, καὶ δὴ τοῦ Ταϋγέτου κορυφάς τινας ἀπορραγῆναί

τινες μνημονεύουσιν. Εἰσὶ δὲ λατομίαι λίθου πολυτελοῦς, τοῦ μὲν Ταιναρίου ἐν Ταινάρῳ, παλαιαί· νεωστὶ δὲ καὶ ἐν τῷ Ταϋγέτῳ μέταλλον ἀνέῳξάν τινες εὐμέγεθες, χορηγὸν ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

5 42. Λακεδαιμονίοις τέχνας μανθάνειν ἄλλας ἢ τὰς εἰς πόλεμον, αἰσχρόν ἐστιν. Ἑστιῶνται δὲ πάντες ἐν κοινῷ· τοὺς δὲ γέροντας αἰσχύνονται οὐδὲν ἧττον ἢ πατέρας· γυμνάσια δ' ὥσπερ ἀνδρῶν ἐστὶν οὕτω καὶ παρθένων. Ξένοις δ' ἐμβιοῦν οὐκ ἔξεστιν ἐν Σπάρτῃ, οὔτε Σπαρτιά-
10 ταις ξενιτεύειν. Χρηματίζεσθαι αἰσχρὸν Σπαρτιάτῃ· νομίσματι δὲ χρῶνται σκυτίνῳ· ἐὰν δὲ παρά τινι εὑρεθῇ χρυσὸς ἢ ἄργυρος, θανάτῳ ζημιοῦται. Σεμνύνονται δὲ πάντες ἐπὶ τῷ ταπεινοὺς αὐτοὺς παρέχειν καὶ κατηκόους ταῖς ἀρχαῖς. Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γεν-
15 ναίως ἀποθνήσκοντες ἢ οἱ εὐτυχῶς ζῶντες. Οἱ δὲ παῖδες νομίμως περὶ τὸν τῆς Ὀρθίας βωμὸν περιϊόντες μαστιγοῦνται. Αἰσχρὸν δέ ἐστι δειλῶν σύσκηνον ἢ συγγυμναστὴν ἢ φίλον γενέσθαι. Μάχονται δὲ ἐστεφανωμένοι. Ὑπανίστανται βασιλεῖ πάντες, πλὴν Ἐφόρων. Ὀμνύει δὲ πρὸ
20 τῆς ἀρχῆς ὁ βασιλεὺς κατὰ τοὺς τῆς πόλεως νόμους βασιλεύσειν.

43. Ἱεροπρεπής ἐστι πᾶς ὁ Παρνασός, ἔχων ἄντρα τε καὶ ἄλλα χωρία, τιμώμενά τε καὶ ἁγιστευόμενα· ὧν ἐστὶ γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκιον ἄντρον. Τῶν
25 δὲ πλευρῶν τοῦ Παρνασοῦ τὸ μὲν ἑσπέριον νέμονται Λοκροί τε οἱ Ὀζόλαι, καί τινες τῶν Δωριέων, καὶ Αἰτωλοί· τὸ δὲ πρὸς ἕω Φωκεῖς καὶ Δωριεῖς· τὸ δὲ νότιον κατέχουσιν οἱ Δελφοί, πετρῶδες χωρίον, θεατροειδὲς, κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκκαίδεκα κύκ-
30 λον πληροῦσαν. Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον, οὐ μάλα εὐρύστομον· ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν· ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλὸν, ἐφ' ὃν τὴν Πυθίαν ἀναβαίνουσαν, δεχομένην τὸ πνεῦμα, ἀποθεσπίζειν ἔμμετρά τε καὶ ἄμετρα.

35 44. Ἡ τῶν Ἀθηναίων χώρα πέφυκεν οἷα πλείστας προσόδους παρέχεσθαι. Τὰς μὲν γὰρ ὥρας ἐνθάδε πραοτ-

ἁτας εἶναι καὶ αὐτὰ τὰ γιγνόμενα μαρτυρεῖ· ἃ γοῦν πολλαχοῦ οὐδὲ βλαστάνειν δύναιτ' ἄν, ἐνθάδε καρποφορεῖ· ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτη ἐστί. Καὶ μὴν ὅσα περ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα πρωϊαί- 5 τατα μὲν ἄρχεται, ὀψιαίτατα δὲ λήγει. Οὐ μόνον δὲ κρατεῖ τοῖς ἐπ' ἐνιαυτὸν θάλλουσί τε καὶ γηράσκουσιν, ἀλλὰ καὶ ἀίδια ἀγαθὰ ἔχει ἡ χώρα. Πέφυκε μὲν γὰρ λίθος ἐν αὐτῇ ἄφθονος, ἐξ οὗ κάλλιστοι μὲν ναοί, κάλλιστοι δὲ βωμοὶ γίγνονται, εὐπρεπέστατα δὲ θεοῖς ἀγάλ- 10 ματα· πολλοὶ δ' αὐτοῦ καὶ Ἕλληνες καὶ βάρβαροι προσδέονται. Ἔστι δὲ καὶ γῆ, ἣ σπειρομένη μὲν οὐ φέρει καρπὸν, ὀρυσσομένη δὲ πολλαπλασίους τρέφει, ἢ εἰ σῖτον ἔφερε· καὶ μὴν ὑπαργυρός ἐστι θείᾳ μοίρᾳ. Πολλῶν γοῦν πόλεων παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατ- 15 ταν, εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλὲψ ἀργυρίτιδος διήκει.

45. Ἐν τῇ παραλίᾳ τῆς Ἀττικῆς ἐστὶν ἡ Ἐλευσὶς πόλις, ἐν ᾗ τὸ τῆς Δήμητρος ἱερὸν τῆς Ἐλευσινίας· καὶ ὁ μυστικὸς σηκὸς, ὃν κατεσκεύασεν Ἰκτῖνος, ὃς καὶ τὸν 20 Παρθενῶνα ἐποίησε τὸν ἐν ἀκροπόλει τῇ Ἀθηνᾷ, Περικλέους ἐπιστατοῦντος τῶν ἔργων. Ἐν δὲ τοῖς δήμοις καταριθμεῖται ἡ πόλις.—46. Λόφος δ' ἐστὶν ἡ Μουνυχία χερρόνησίζων. Τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνῴκιστο ἡ Μουνυχία, προσειληφυῖα τῷ περιβόλῳ τὸν Πειραιᾶ 25 καὶ τοὺς λιμένας πλήρεις νεωρίων· ἄξιόν τε ἦν ναύσταθμον τετρακοσίαις ναυσίν. Τῷ δὲ τείχει τούτῳ συνῆπται τὰ καθειλκυσμένα ἐκ τοῦ ἄστεος σκέλη· ταῦτα δ' ἦν μακρὰ τείχη, τετταράκοντα σταδίων τὸ μῆκος, συνάπτοντα τὸ ἄστυ τῷ Πειραιεῖ. Οἱ δὲ πολλοὶ πόλεμοι 30 τὸ τεῖχος κατήρειψαν, καὶ τὸ τῆς Μουνυχίας ἔρυμα, τόν τε Πειραιᾶ συνέστειλαν εἰς ὀλίγην κατοικίαν.

47. Πόλεις εἰσὶν ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγισται δὲ καὶ ἐπιφανέσταται τρεῖς, Κνωσσὸς, Γόρτυνα, Κυδωνία. Διαφερόντως δὲ τὴν Κνωσσὸν καὶ Ὅμηρος 35 ὑμνεῖ, μεγάλην καλῶν, καὶ βασίλειον τοῦ Μίνω, καὶ οἱ

ὕστερον. Καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερομένη τὰ πρῶτα· εἶτα ἐταπεινώθη, καὶ πολλὰ τῶν νομίμων ἀφῃρέθη. Ὕστερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα τὸ τῆς μητροπόλεως. Ἱστορεῖται δὲ ὁ Μίνως νομοθέτης γενέσθαι σπουδαῖος, θαλαττοκρατῆσαί τε πρῶτος. Προσεποιεῖτο δὲ Μίνως παρὰ τοῦ Διὸς αὐτοῦ μεμαθηκέναι τοὺς νόμους, δι' ἐννέα ἐτῶν εἴς τι ὄρος φοιτῶν, ἐν ᾧ Διὸς ἄντρον ἐλέγετο, κἀκεῖθεν ἀεί τινας νόμους φέρων τοῖς Κρησί. Ὅμηρος αὐτὸν Διὸς μεγάλου ὀαριστὴν λέγει. Οἱ ἀρχαῖοι δὲ περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασι λόγους ὑπεναντίους τούτοις· ὡς τυραννικός τε γένοιτο, καὶ βίαιος, καὶ δασμολόγος· τραγῳδοῦντες τὰ περὶ τὸν Μινώταυρον, καὶ τὸν Λαβύρινθον, καὶ τὰ Θησεῖ συμβάντα καὶ Δαιδάλῳ.

II. ASIA.

1. Τῇ δ' Εὐρώπῃ συνεχής ἐστιν ἡ Ἀσία κατὰ τὸν Τάναϊν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον, διελόντας φυσικοῖς τισιν ὅροις τοῦ σαφοῦς χάριν.—Ὁ Ταῦρος μέσην πως διέζωκε ταύτην τὴν ἤπειρον, ἀπὸ τῆς ἑσπερίας ἐπὶ τὴν ἕω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων πρὸς Βορρᾶν, τὸ δὲ, μεσημβρινόν· καλοῦσι δ' αὐτῶν οἱ Ἕλληνες, τὸ μὲν, ἐντὸς τοῦ Ταύρου, τὸ δὲ, ἐκτός.—Οἱ δὲ ποταμοὶ, ὅσοι κατὰ τὴν Ἀσίαν λόγου ἄξιοι, ἐκ τοῦ Ταύρου τε καὶ τοῦ Καυκάσου ἀνίσχοντες, οἱ μὲν ὡς ἐπ' ἄρκτον τετραμμένον ἔχουσι τὸ ὕδωρ, οἱ δὲ ὡς ἐπὶ νότον ἄνεμον, ὁ Εὐφράτης τε καὶ ὁ Τίγρης, καὶ ὁ Ἰνδός τε καὶ ὁ Ὑδάσπης, καὶ Ἀκεσίνης, καὶ Ὑδραώτης, καὶ Ὕφασις, καὶ ὅσοι ἐν μέσῳ τούτων τε καὶ τοῦ Γάγγου ποταμοῦ εἰς θάλασσαν ἐσβάλλουσιν, ἢ ἐς τενάγη ἀναχεόμενοι ἀφανίζονται, καθάπερ ὁ Εὐφράτης ποταμὸς ἀφανίζεται.

2. Ὁ Καύκασος ὄρος ἐστὶν ὑπερκείμενον τοῦ πελάγους ἑκατέρου, τοῦ τε Ποντικοῦ καὶ τοῦ Κασπίου, διατειχίζον τὸν ἰσθμὸν, τὸν διείργοντα αὐτά. Εὔδενδρον δ' ἐστὶν ὕλῃ παντοδαπῇ, τῇ τε ἄλλῃ καὶ τῇ ναυπηγησίμῳ.—Τὰ ἄκρα τοῦ Καυκάσου κατέχουσιν οἱ Σόανες, κράτιστοι ὄντες κατ' ἀλκὴν καὶ δύναμιν. Παρὰ τούτοις δὲ λέγεται

χρυσὸν καταφέρειν τοὺς χειμάῤῥους· ὑποδέχεσθαι δὲ αὐτὸν τοὺς βαρβάρους φάτναις κατατετρημέναις, καὶ μαλλωταῖς δοραῖς· ἀφ' οὗ δὴ μεμυθεῦσθαι καὶ τὸ χρυσόμαλλον δέρος.

3. Τὰ μὲν οὖν ἄλλα ἔθνη, τὰ πλησίον περὶ τὸν Καύκασον, λυπρὰ καὶ μικρόχωρα· τὸ δὲ τῶν Ἀλβανῶν ἔθνος, καὶ τὸ τῶν Ἰβήρων, ἃ δὴ πληροῖ μάλιστα τὸν λεχθέντα ἰσθμὸν, εὐδαίμονα χώραν ἔχει καὶ σφόδρα καλῶς οἰκεῖσθαι δυναμένην.—Καὶ δὴ καὶ ἥγε Ἰβηρία οἰκεῖται καλῶς τὸ πλέον πόλεσί τε καὶ ἐποικίοις, ὥστε καὶ κεραμωτὰς εἶναι στέγας, καὶ ἀρχιτεκτονικὴν τὴν τῶν οἰκήσεων κατασκευὴν, καὶ ἀγορὰς καὶ τἆλλα κοινά. Τῆς δὲ χώρας τὰ μὲν κύκλῳ τοῖς Καυκασίοις ὄρεσι περιέχεται· ἐν μέσῳ δέ ἐστι πεδίον ποταμοῖς διάῤῥυτον, ὃ οἱ γεωργικώτατοι τῶν Ἰβήρων οἰκοῦσιν, Ἀρμενιστί τε καὶ Μηδιστὶ ἐσκευασμένοι. Τὴν δὲ ὀρεινὴν οἱ πλείους, καὶ μάχιμοι κατέχουσι, Σκυθῶν δίκην ζῶντες, καὶ Σαρματῶν, ὧνπερ καὶ ὅμοροι καὶ συγγενεῖς εἰσίν.—4. Ἀλβανοὶ δὲ ποιμενικώτεροι, καὶ τοῦ νομαδικοῦ γένους ἐγγυτέρω, πλὴν οὐκ ἄγριοι· ταύτῃ δὲ καὶ πολεμικοὶ μετρίως. Οἰκοῦσι δὲ μεταξὺ τῶν Ἰβήρων, καὶ τῆς Κασπίας θαλάττης, χώραν νεμόμενοι ἀρίστην καὶ πᾶν φυτὸν ἐκφέρουσαν ἄνευ ἐπιμελείας. Εὐερνῆ δ' ἐστὶ καὶ τὰ βοσκήματα παρ' αὐτοῖς, τά τε ἥμερα καὶ τὰ ἄγρια. Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἁπλοῖ δὲ καὶ οὐ καπηλικοί· οὐδὲ γὰρ νομίσματι τὰ πολλὰ χρῶνται, οὐδὲ ἀριθμὸν ἴσασι μείζω τῶν ἑκατὸν, ἀλλὰ φορτίοις τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τἆλλα δὲ τὰ τοῦ βίου ῥαθύμως ἔχουσιν. Ἄπειροι δ' εἰσὶ καὶ μέτρων τῶν ἐπ' ἀκριβὲς, καὶ σταθμῶν, καὶ πολέμου τε καὶ πολιτείας καὶ γεωργίας ἀπρονοήτως ἔχουσιν.

5. Ἡ Ἀραβία κεῖται μὲν μεταξὺ Συρίας καὶ τῆς Αἰγύπτου, πολλοῖς δὲ καὶ παντοδαποῖς ἔθνεσι διείληπται. Τὰ μὲν οὖν πρὸς τὴν ἕω μέρη κατοικοῦσιν Ἄραβες, οὓς ὀνομάζουσι Ναβαταίους, νεμόμενοι χώραν τὴν μὲν ἔρημον, τὴν δὲ ἄνυδρον, ὀλίγην δὲ καρποφόρον. Ἔχουσι δὲ βίον λῃστρικὸν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες

λῃστεύουσιν, ὄντες δύσμαχοι κατὰ τοὺς πολέμους. Κατὰ γὰρ τὴν ἄνυδρον χώραν λεγομένην κατεσκευακότες εὔκαιρα φρέατα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔθνεσιν ἄγνωστα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως. 5 Αὐτοὶ μὲν γὰρ εἰδότες τὰ κατακεκρυμμένα τῶν ὑδάτων, καὶ ταῦτ' ἀνοίγοντες, χρῶνται δαψιλέσι πότοις· οἱ δὲ τούτους ἐπιδιώκοντες ἀλλοεθνεῖς, σπανίζοντες τῆς ὑδρείας διὰ τὴν ἄγνοιαν τῶν φρεάτων, οἱ μὲν ἀπόλλυνται διὰ τὴν σπάνιν τῶν ὑδάτων, οἱ δὲ, πολλὰ κακοπαθήσαντες, 10 μόλις εἰς τὴν οἰκείαν σώζονται. Διόπερ οἱ ταύτην τὴν χώραν κατοικοῦντες Ἄραβες, ὄντες δυσκαταπολέμητοι, διατελοῦσιν ἀδούλωτοι.

6. Ἡ δ' ἐχομένη τῆς ἀνύδρου καὶ ἐρήμου χώρας Ἀραβία τοσοῦτο διαφέρει ταύτης, ὥστε, διὰ τὸ πλῆθος τῶν ἐν 15 αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν, εὐδαίμονα Ἀραβίαν προσαγορευθῆναι. Κάλαμον μὲν γὰρ καὶ σχοῖνον καὶ τὴν ἄλλην ὕλην τὴν ἀρωματίζουσαν πολλὴν φέρει, καὶ καθόλου παντοδαπὰς φύλλων εὐωδίας· καὶ τῶν ἀποσταζόντων δακρύων ὀσμαῖς ποικίλαις διείληπται. Τήν 20 τε γὰρ σμύρναν, καὶ τὸν προσφιλέστατον τοῖς θεοῖς, εἴς τε τὴν οἰκουμένην πᾶσαν διαπόμπιμον λιβανωτὸν αἱ ταύτης ἐσχατιαὶ φέρουσιν. Ἐν δὲ τοῖς ὄρεσιν οὐ μόνον ἐλάτη καὶ πεύκη φύεται δαψιλὴς, ἀλλὰ καὶ κέδρος καὶ ἄρκευθος ἄπλατος, καὶ τὸ καλούμενον βόρατον. Πολλαὶ 25 δὲ καὶ ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀπορροίας καὶ προσπνεύσεις ἔχουσι τοῖς ἐγγίσασι προσηνεστάτας.

7. Μεταλλεύεται δὲ καὶ κατὰ τὴν Ἀραβίαν καὶ ὁ προσαγορευόμενος ἄπυρος χρυσὸς, οὐχ ὥσπερ παρὰ τοῖς ἄλλοις ἐκ ψηγμάτων καθεψόμενος, ἀλλ' εὐθὺς ὀρυττόμενος εὑρίσκ- 30 εται, τὸ μέγεθος καρύοις κασταναϊκοῖς παραπλήσιος, τὴν δὲ χρόαν οὕτως φλογώδης, ὥστε τοὺς ἐντιμοτάτους λίθους ὑπὸ τῶν τεχνιτῶν ἐνδεθέντας ποιεῖν τὰ κάλλιστα τῶν κοσμημάτων. Θρεμμάτων δὲ παντοδαπῶν τοσοῦτο κατ' αὐτὴν ὑπάρχει πλῆθος, ὥστε ἔθνη πολλὰ, νομάδα βίον 35 ᾑρημένα, δύνασθαι καλῶς διατρέφεσθαι, σίτου μὲν μὴ προσδεόμενα, τῇ δ' ἀπὸ τούτων δαψιλείᾳ χορηγούμενα.

8. Τὰ δὲ πρὸς δυσμὰς μέρη κεκλιμένα τῆς Ἀραβίας διείληπται πεδίοις ἀμμώδεσι, δι' ὧν οἱ τὰς ὁδοιπορίας ποιούμενοι, καθάπερ οἱ ἐν τοῖς πελάγεσι, πρὸς τὰς ἀπὸ τῶν ἀστέρων σημασίας τὴν διέξοδον ποιοῦνται. Τὸ δ' ὑπολειπόμενον μέρος τῆς Ἀραβίας, τὸ πρὸς τὴν Συρίαν κεκλιμένον, πληθύει γεωργῶν καὶ παντοδαπῶν ἐμπόρων. —Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία κεῖται μὲν ὑπεράνω τῆς εὐδαίμονος, ποταμοῖς δὲ πολλοῖς καὶ μεγάλοις διειλημμένη πολλοὺς ποιεῖ τόπους λιμνάζοντας. Τοῖς δὲ ἐκ τῶν ποταμῶν ἐπακτοῖς ὕδασι καὶ τοῖς ἐκ τῶν θερινῶν ὄμβρων γιγνομένοις ἀρδεύοντες πολλὴν χώραν, καὶ διπλοῦς καρποὺς λαμβάνουσι. Τρέφει δὲ ὁ τόπος οὗτος ἐλεφάντων ἀγέλας, καὶ ἄλλα ζῶα κητώδη· πρὸς δὲ τούτοις θρεμμάτων παντοδαπῶν πληθύει, καὶ μάλιστα βοῶν καὶ προβάτων, τῶν τὰς μεγάλας καὶ παχείας οὐρὰς ἐχόντων. Πλεῖστα δὲ καὶ διαφορώτατα γένη καμήλων τρέφει, ὧν αἱ μὲν γάλα παρεχόμεναι καὶ κρεοφαγούμεναι, πολλὴν παρέχονται τοῖς ἐγχωρίοις δαψίλειαν· αἱ δὲ πρὸς νωτοφορίαν ἠσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους νωτοφοροῦσιν, ἀνθρώπους δὲ κατακειμένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δ' ἀνάκωλοι καὶ λαγαραὶ ταῖς συστάσεσι δρομάδες εἰσὶ, καὶ διατείνουσι πλεῖστον ὁδοῦ μῆκος, χρήσιμαι μάλιστα πρὸς τὰς διὰ τῆς ἀνύδρου καὶ ἐρήμου συντελουμένας ὁδοιπορίας. Αἱ δ' αὐταὶ καὶ κατὰ τοὺς πολέμους εἰς τὰς μάχας ἔχουσαι τοξότας ἄγονται δύο, ἀντικαθημένους ἀλλήλοις ἀντινώτους. Τούτων δὲ ὁ μὲν τοὺς κατὰ πρόσωπον ἀπαντῶντας, ὁ δὲ τοὺς ἐπιδιώκοντας ἀμύνεται.

9. Τῶν ποταμῶν, τοῦ τε Εὐφράτου καὶ τοῦ Τίγρητος, οἳ τὴν μέσην σφῶν Συρίαν ἀπείργουσιν (ὅθεν καὶ τὸ ὄνομα Μεσοποταμία πρὸς τῶν ἐπιχωρίων κληΐζεται), ὁ μὲν Τίγρης πολύ τι ταπεινότερος ῥέων τοῦ Εὐφράτου, διώρυχάς τε πολλὰς ἐκ τοῦ Εὐφράτου ἐσδέχεται, καὶ πολλοὺς ἄλλους ποταμοὺς παραλαβὼν, καὶ ἐξ αὐτῶν αὐξηθεὶς, ἐσβάλλει ἐς τὸν πόντον τὸν Περσικὸν, μέγας τε καὶ οὐδαμοῦ διαβατὸς ἔς τε ἐπὶ τὴν ἐκβολὴν, καθότι οὐ καταναλίσκεται αὐτοῦ οὐδὲν ἐς τὴν χώραν. Ὁ δὲ Εὐφράτης

μετέωρός τε ῥεῖ καὶ ἰσοχείλης πανταχοῦ τῇ γῇ, καὶ διώρυχ-
ές τε πολλαὶ ἀπ' αὐτοῦ πεποίηνται, αἱ μὲν ἀένναοι, ἀφ'
ὧν ὑδρεύονται οἱ παρ' ἑκάτερα ᾠκισμένοι· τὰς δὲ καὶ πρὸς
καιρὸν ποιοῦνται, ὁπότε σφίσιν ὕδατος ἐνδεῶς ἔχοι, ἐς τὸ
5 ἐπάρδειν τὴν χώραν (οὐ γὰρ ὕεται τὸ πολὺ ἡ γῆ αὕτη ἐξ
οὐρανοῦ), καὶ οὕτως ἐς οὐ πολὺ ὕδωρ ὁ Εὐφράτης τελευ-
τῶν, καὶ τεναγῶδες τοῦτο, οὕτως ἀποπαύεται.

10. Ἡ χώρα τῶν Ἰνδῶν ποταμοὺς ἔχει πολλοὺς καὶ μεγ-
άλους πλωτοὺς, οἳ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι, τοῖς
10 πρὸς τὰς ἄρκτους κεκλιμένοις, φέρονται διὰ τῆς πεδιάδος·
ὧν οὐκ ὀλίγοι συμμίσγοντες ἀλλήλοις, ἐμβάλλουσιν εἰς
ποταμὸν τὸν ὀνομαζόμενον Γάγγην. Οὗτος δὲ, τὸ πλάτος
γενόμενος σταδίων τριάκοντα, φέρεται μὲν ἀπὸ τῆς ἄρκτου
πρὸς μεσημβρίαν, ἐξερεύγεται δὲ εἰς τὸν Ὠκεανόν. Ὁ δὲ
15 παραπλήσιος τῷ Γάγγῃ ποταμὸς, προσαγορευόμενος δὲ Ἰν-
δὸς, ἄρχεται μὲν ὁμοίως ἀπὸ τῶν ἄρκτων, ἐμβάλλων δὲ
εἰς τὸν Ὠκεανὸν, ἀφορίζει τὴν Ἰνδικήν· πολλὴν δὲ διεξι-
ὼν πεδιάδα χώραν, δέχεται ποταμοὺς οὐκ ὀλίγους πλω-
τοὺς, ἐπιφανεστάτους δὲ Ὕπανιν καὶ Ὑδάσπην καὶ Ἀκεσ-
20 ῖνον. Χωρὶς δὲ τούτων, ἄλλο πλῆθος ποταμῶν παντο-
δαπῶν διαῤῥεῖ, καὶ ποιεῖ κατάῤῥυτον πολλοῖς κηπεύμασι
καὶ καρποῖς παντοδαποῖς τὴν χώραν.

11. Ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν,
καὶ ἐκ τῶν Ἐτησίων, βρέχεται τοῖς θερινοῖς ὄμβροις ἡ Ἰν-
25 δικὴ, καὶ λιμνάζει τὰ πεδία. Ἐν μὲν οὖν τούτοις τοῖς
ὄμβροις λίνον σπείρεται καὶ κέγχρος· πρὸς τούτοις σήσα-
μον, ὄρυζα, βόσμορον· τοῖς χειμερινοῖς δὲ καιροῖς πυροὶ,
κριθαὶ, ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἄπειρ-
οι.—12. Ἔστι δένδρα ἐν τῇ Ἰνδικῇ, ὧν τοῖς κλάδοις ἔρια
30 ὑπανθεῖ, ἐξ ὧν σινδόνες ὑφαίνονται. Ἔστι δὲ καὶ ἄλλα
τινὰ δένδρα παρ' αὐτοῖς, ὧν τὰ φύλλα οὐκ ἐλάττω ἀσπίδος
ἐστίν· ἄλλα δὲ ἐπὶ δέκα ἢ δώδεκα πήχεις κλάδους αὐξή-
σαντα, εἶτα τὴν λοιπὴν αὔξησιν κατωφερῆ λαμβάνουσιν,
ἕως ἂν ἅψωνται τῆς γῆς· εἶτα πάλιν ῥιζωθέντα αὖθις
35 αὐξάνονται πρὸς τὸ ἄνω· ἐξ οὗ πάλιν ὁμοίως τῇ αὐξήσει
κατακαμφθέντα, ἄλλην κατώρυγα ποιοῦσιν, εἶτ' ἄλλην,

καὶ οὕτως ἐφεξῆς, ὥστ' ἀφ' ἑνὸς δένδρου σκιάδιον γενέσθαι μακρὸν, πολυστύλῳ σκηνῇ ὅμοιον. Ἔστι δὲ καὶ δένδρα, ὧν τὰ στελέχη καὶ πέντε ἀνθρώποις ἐστὶ δυσπερίληπτα.

13. Ἡ Καρμανία παμφόρος ἐστὶ καὶ μεγαλόδενδρος, καὶ ποταμοῖς κατάρρυτος. Τὴν δὲ Γεδρωσίαν ἀκαρπία κατέχει πολλάκις· διὸ φυλάττουσι τὸν ἐνιαύσιον καρπὸν εἰς ἔτη πλείω. Μετὰ δὲ τὴν Καρμανίαν ἡ Περσίς ἐστι, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπ' αὐτῆς ὀνομαζομένου κόλπου· πολλῷ δὲ μείζων ἐν τῇ μεσογαίᾳ. Τριπλῆ δ' ἐστὶ καὶ τῇ φύσει, καὶ τῇ τῶν ἀέρων κράσει· ἡ μὲν γὰρ παραλία καυματηρά τε καὶ ἀνεμώδης, καὶ σπανιστὴ καρποῦ ἐστὶ πλὴν φοινίκων. Ἡ δ' ὑπὲρ ταύτης ἐστὶ παμφόρος καὶ πεδινὴ, καὶ θρεμμάτων ἀρίστη τροφὸς, ποταμοῖς τε καὶ λίμναις πληθύει. Τρίτη δ' ἐστὶν ἡ πρὸς βορρᾶν χειμέριος καὶ ὀρεινή.

14. Ἡ Περσέπολις, μητρόπολις οὖσα τῆς Περσῶν βασιλείας, πλουσιωτάτη ἦν τῶν ὑπὸ τὸν ἥλιον. Οὐκ ἀνοίκειον δ' εἶναι νομίζομεν, περὶ τῶν ἐν ταύτῃ τῇ πόλει βασιλείων, διὰ τὴν πολυτέλειαν τῆς κατασκευῆς, βραχέα διελθεῖν. Οὔσης γὰρ ἄκρας ἀξιολόγου, περιείληφεν αὐτὴν τριπλοῦν τεῖχος, οὗ τὸ μὲν πρῶτον ὕψος εἶχε πηχῶν ἑκκαίδεκα ἐπάλξεσι κεκοσμημένον· τὸ δὲ δεύτερον τὴν μὲν ἄλλην κατασκευὴν ὁμοίαν ἔχει τῷ προειρημένῳ, τὸ δ' ὕψος διπλάσιον. Ὁ δὲ τρίτος περίβολος τῷ σχήματι μέν ἐστι τετράπλευρος, τὸ δὲ τούτου τεῖχος ὕψος ἔχει πηχῶν ἑξήκοντα, λίθῳ σκληρῷ καὶ πρὸς διαμονὴν αἰωνίαν εὖ πεφυκότι κατεσκευασμένον. Ἑκάστη δὲ τῶν πλευρῶν ἔχει πύλας χαλκᾶς. Ἐν δὲ τῷ πρὸς ἀνατολὰς μέρει τῆς ἄκρας τέτταρα πλέθρα διεστηκὸς ὄρος ἐστὶ, τὸ καλούμενον βασιλικὸν, ἐν ᾧ τῶν βασιλέων ὑπῆρχον οἱ τάφοι. Πέτρα γὰρ ἦν κατεξαμμένη καὶ κατὰ μέσον οἴκους ἔχουσα πλείονας, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον· πρόσβασιν μὲν οὐδεμίαν ἔχοντες, ὑπ' ὀργάνων δέ τινων χειροποιήτων, ἐξαιρομένων τῶν νεκρῶν δεχόμενοι τὰς ταφάς. Κατὰ δὲ τὴν ἄκραν ταύτην ἦσαν καταλύσεις βασιλικαὶ πλείους, καὶ θησαυροὶ πρὸς τὴν τῶν χρημάτων παραφυ-

λακὴν εὐθέτως κατεσκευασμένοι. Ταῦτα τὰ βασίλεια ὁ Ἀλέξανδρος ἐνέπρησε, τιμωρῶν τοῖς Ἕλλησιν, ὅτι κἀκείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν.

5 15. Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ ἱδρύονται· τιμῶσι δὲ ἥλιον, καὶ σελήνην, καὶ πῦρ, καὶ γῆν, καὶ ἀνέμους, καὶ ὕδωρ. Εἰ δέ τις εἰς πῦρ φυσήσειεν, ἢ νεκρὸν ἐπιθείη, ἢ ὄνθον, θανατοῦται παρ' αὐτοῖς· ῥιπίζοντες δὲ ἐξάπτουσι τὴν φλόγα.—16. Οἱ τῶν Περσῶν παῖδες εἰς τὰ 10 διδασκαλεῖα φοιτῶντες, διάγουσι μανθάνοντες δικαιοσύνην, καὶ λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους, ὥσπερ 15 ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς, καὶ ἁρπαγῆς, καὶ βίας, καὶ ἀπάτης, καὶ κακολογίας, καὶ ἄλλων, οἵων δὴ εἰκός. Οὓς δ' ἂν γνῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὓς ἂν ἀδίκως ἐγκαλοῦντας εὑρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι 20 μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἴονται γὰρ, τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατρίδα, καὶ φίλους.

25 17. Διδάσκουσι δὲ αὐτοὺς καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ. Μέγα δὲ εἰς τοῦτο συμβάλλεται, ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημήνωσι. Φέρονται δὲ οἴκοθεν, σῖτον μὲν, ἄρτους, ὄψον 30 δὲ, κάρδαμον· πιεῖν δ', ἤν τις διψῇ, κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Πρὸς δὲ τούτοις μανθάνουσι τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἓξ ἢ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

III. AFRICA.

1. Ὁ Νεῖλος, ὃς Αἴγυπτος τὸ παλαιὸν ἐκαλεῖτο, ἀπὸ τῶν Αἰθιοπικῶν τερμόνων ῥεῖ ἐπ' εὐθείας πρὸς ἄρκτους, ἕως τοῦ καλουμένου χωρίου Δέλτα, εἶτα σχιζόμενος τριγώνου σχῆμα ἀποτελεῖ. Πολλὰ δὲ στόματα τοῦ Νείλου, ὧν τὰ ἔσχατα, τὸ μὲν ἐν δεξιᾷ Πηλουσιακὸν, τὸ δὲ ἐν ἀριστερᾷ Κανωβικὸν καλεῖται καὶ Ἡρακλειωτικόν· μεταξὺ δὲ τούτων ἄλλαι πέντε εἰσὶν ἐκβολαί, αἵ γε ἀξιόλογοι, λεπτότεραι δὲ πλείους.—2. Μέγιστος δ' ὢν τῶν ἁπάντων ποταμῶν καὶ πλείστην γῆν διεξιὼν, καμπὰς ποιεῖται μεγάλας, ποτὲ μὲν ἐπὶ τὴν ἀνατολὴν καὶ τὴν Ἀραβίαν ἐπιστρέφων, ποτὲ δ' ἐπὶ τὴν δύσιν καὶ τὴν Λιβύην ἐκκλίνων. Φέρεται γὰρ ἀπὸ τῶν Αἰθιοπικῶν ὀρῶν μέχρι τῆς εἰς θάλατταν ἐκβολῆς στάδια μάλιστά πως μύρια καὶ δισχίλια, σὺν αἷς ποιεῖται καμπαῖς. Κατὰ δὲ τοὺς ὑποκάτω τόπους συστέλλεται τοῖς ὄγκοις, ἀεὶ μᾶλλον ἀποσπωμένου τοῦ ῥεύματος ἐπ' ἀμφοτέρας τὰς ἠπείρους. Τῶν δ' ἀποσχιζομένων μερῶν, τὸ μὲν εἰς τὴν Λιβύην ἐκκλῖνον ὑπ' ἄμμου καταπίνεται, τὸ βάθος ἐχούσης ἄπιστον· τὸ δ' εἰς τὴν Ἀραβίαν ἐναντίως εἰσχεόμενον, εἰς τέλματα παμμεγέθη καὶ λίμνας ἐκτρέπεται μεγάλας καὶ περιοικουμένας γένεσι πολλοῖς.

3. Ἐν ταῖς ἀναβάσεσι τοῦ Νείλου, πᾶσα ἡ χώρα καλύπτεται, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὗται δ' ἐπὶ λόφων αὐτοφυῶν ἢ χωμάτων ἵδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσαι κατὰ τὴν πόρρωθεν ὄψιν. Πλείους δ' ἢ τετταράκοντα ἡμέρας τοῦ θέρους διαμεῖναν τὸ ὕδωρ, ἔπειθ' ὑπόβασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν αὔξησιν ἔσχεν· ἐν ἑξήκοντα δὲ ἡμέραις τελέως γυμνοῦται τὸ πεδίον. Πληροῦται δὲ ὁ Νεῖλος ὑπὸ τῶν ὄμβρων τῶν θερινῶν, τῆς Αἰθιόπης τῆς ἄνω κλυζομένης καὶ μάλιστα ἐν τοῖς ἐσχάτοις ὄρεσι· παυσαμένων δὲ τῶν ὄμβρων παύεται κατ' ὀλίγον καὶ ἡ πλημμυρίς.

4. Φασὶν οἱ Αἰγύπτιοι, κατὰ τὴν ἐξ ἀρχῆς τῶν ὅλων γένεσιν πρώτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον,

διά τε τὴν εὐκρασίαν τῆς χώρας, καὶ διὰ τὴν φύσιν τοῦ Νείλου. Τοῦτον γὰρ πολύγονον ὄντα, καὶ τὰς τροφὰς αὐτοφυεῖς παρεχόμενον, ῥᾳδίως ἐκτρέφειν τὰ ζωογονηθέντα. Τῆς δ' ἐξ ἀρχῆς παρ' αὐτοῖς ζωογονίας τεκμήριον
5 πειρῶνται φέρειν, τὸ καὶ νῦν ἔτι τὴν ἐν τῇ Θηβαΐδι χώραν κατά τινας καιροὺς τοσούτους καὶ τηλικούτους μῦς γεννᾷν, ὥστε τοὺς ἰδόντας τὸ γενόμενον ἐκπλήττεσθαι. Ἐνίους γὰρ αὐτῶν ἕως μὲν τοῦ στήθους καὶ τῶν ἐμπροσθίων ποδῶν διατετυπῶσθαι, καὶ κίνησιν λαμβάνειν, τὸ δὲ λοιπὸν
10 τοῦ σώματος ἔχειν ἀδιατύπωτον, μενούσης ἔτι κατὰ φύσιν τῆς βώλου.

5. Τετταράκοντα ἀπὸ τῆς Μέμφιδος σταδίους προελθόντι, ὀρεινή τις ὀφρύς ἐστιν, ἐφ' ᾗ πολλαὶ μὲν πυραμίδες εἰσὶ, τάφοι τῶν βασιλέων· τρεῖς δ' ἀξιόλογοι· τὰς δὲ δύο
15 τούτων καὶ ἐν τοῖς ἑπτὰ θεάμασι καταριθμοῦνται.—Ἐν Ἀρσινόῃ πόλει, ἣ πρότερον Κροκοδείλων πόλις ἐκαλεῖτο, χειροήθης ἱερὸς κροκόδειλος ἐτρέφετο. Ἐν δὲ Ἡρακλέους πόλει ὁ ἰχνεύμων τιμᾶται, ἐχθρὸς ὢν κροκοδείλοις καὶ ἀσπίσιν. Ἐν τῷ Κυνοπολίτῃ νομῷ καὶ τῇ Κυνῶν πόλει
20 ὁ Ἄνουβις τιμᾶται, καὶ τοῖς κυσὶ τιμὴ καὶ σίτισις τέτακταί τις ἱερά. Τινὰ μὲν γὰρ τῶν ζώων ἅπαντες κοινῇ τιμῶσιν Αἰγύπτιοι, καθάπερ βοῦν, κύνα, αἴλουρον, ἱέρακα, καὶ ἶβιν· ἄλλα δ' ἔστιν ἃ τιμῶσι καθ' ἑαυτοὺς ἕκαστοι.

6. Τὰς Θήβας Ὅμηρος ἑκατομπύλους καλεῖ, καὶ πλεῖστα
25 ἐκεῖ κτήματα κεῖσθαι λέγει. Καὶ νῦν δείκνυται ἴχνη τοῦ μεγέθους αὐτῆς ἐπὶ ὀγδοήκοντα σταδίους τὸ μῆκος· ἔστι δ' ἱερὰ πλείω. Καὶ τούτων δὲ τὰ πολλὰ ἠκρωτηρίασε Καμβύσης· νυνὶ δὲ κωμηδὸν συνοικεῖται. Ἐν τῇ περαίᾳ ἐστὶ τὸ Μεμνόνιον. Ἐνταῦθα δὲ δυοῖν κολοσσῶν ὄντων
30 μονολίθων, ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δὲ ἑτέρου τὰ ἄνω μέρη, τὰ ἀπὸ τῆς καθέδρας, πέπτωκε σεισμοῦ γενηθέντος, ὥς φασι. Πεπίστευται δ' ὅτι ἅπαξ καθ' ἡμέραν ἑκάστην ψόφος, ὡς ἂν πληγῆς οὐ μεγάλης, ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους.
35 Ὑπὲρ δὲ τοῦ Μεμνονίου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα, θαυμαστῶς κατεσκευασμέναι, θέας ἄξιαι.

7. Περὶ τὰς ἐσχατιὰς τῆς Αἰγύπτου καὶ τῆς ὁμορούσης Ἀραβίας τε καὶ Αἰθιοπίας, τόπος ἐστὶν ἔχων μέταλλα πολλὰ καὶ μεγάλα χρυσοῦ, συναγομένου πολλῇ κακοπαθείᾳ τε καὶ δαπάνῃ. Τῆς γὰρ γῆς μελαίνης οὔσης τῇ φύσει, καὶ διαφυὰς καὶ φλέβας ἐχούσης μαρμάρου, τῇ λευκότητι διαφερούσας, καὶ πάσας τὰς περιλαμπομένας φύσεις ὑπερβαλλούσας τῇ λαμπρότητι, οἱ προσεδρεύοντες τοῖς μεταλλικοῖς ἔργοις τῷ πλήθει τῶν ἐργαζομένων κατασκευάζουσι τὸν χρυσόν. Οἱ γὰρ βασιλεῖς τῆς Αἰγύπτου τοὺς ἐπὶ κακουργίᾳ καταδικασθέντας, καὶ τοὺς κατὰ πόλεμον αἰχμαλωτισθέντας, ἔτι δὲ τοὺς ἀδίκοις διαβολαῖς περιπεσόντας, καὶ διὰ θυμὸν εἰς φυλακὰς παραδεδομένους, ποτὲ μὲν αὐτοὺς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας ἀθροίσαντες, παραδιδόασι πρὸς τὴν τοῦ χρυσοῦ μεταλλείαν. Οἱ δὲ παραδοθέντες, πολλοὶ μὲν τὸ πλῆθος ὄντες, πάντες δὲ πέδαις δεδεμένοι, προσκαρτεροῦσι τοῖς ἔργοις συνεχῶς, καὶ μεθ' ἡμέραν καὶ δι' ὅλης τῆς νυκτὸς, ἀνάπαυσιν μὲν οὐδεμίαν λαμβάνοντες, δρασμοῦ δὲ παντὸς φιλοτίμως εἰργόμενοι. Τῆς δὲ τὸν χρυσὸν ἐχούσης γῆς τὴν μὲν σκληροτάτην πυρὶ πολλῷ καύσαντες καὶ ποιήσαντες χαύνην, προσάγουσι τὴν διὰ τῶν χειρῶν κατεργασίαν· τὴν δὲ ἀνειμένην πέτραν καὶ μετρίῳ πόνῳ δυναμένην ὑπείκειν λατομικῷ σιδήρῳ καταπονοῦσι μυριάδες ἀκληρούντων ἀνθρώπων. Καὶ τῆς μὲν ὅλης πραγματείας ὁ τὸν λίθον διακρίνων τεχνίτης καθηγεῖται, καὶ τοῖς ἐργαζομένοις ὑποδείκνυσι· τῶν δὲ πρὸς τὴν ἀτυχίαν ταύτην ἀποδειχθέντων, οἱ μὲν σώματος ῥώμῃ διαφέροντες τυπίσι σιδηραῖς τὴν μαρμαρίζουσαν πέτραν κόπτουσιν, οὐ τέχνην τοῖς ἔργοις, ἀλλὰ βίαν προσάγοντες. Καὶ οὗτοι μὲν τὰ λατομούμενα θραύσματα εἰς ἔδαφος καταβάλλουσι, καὶ τοῦτο ἀδιαλείπτως ἐνεργοῦσι πρὸς ἐπιστάτου βαρύτητα καὶ πληγάς. Οἱ δὲ ἄνηβοι παῖδες εἰσδυόμενοι διὰ τῶν ὑπονόμων εἰς τὰ κεκοιλωμένα τῆς πέτρας, ἀναβάλλουσιν ἐπιπόνως τὴν ῥιπτουμένην κατὰ μικρὸν πέτραν, καὶ πρὸς τὸν ἐκτὸς τοῦ στομίου τόπον εἰς ὕπαιθρον ἀποκομίζουσιν. Οἱ δὲ ὑπὲρ ἔτη τριάκοντα παρὰ τούτων λαμβάνοντες ὡρισμένον μέτρον τοῦ λατομήματος,

ἐν ὅλμοις λιθίνοις τύπτουσι σιδηροῖς ὑπέροις, ἄχρις ἂν ὀρόβου τὸ μέγεθος κατεργάσωνται. Παρὰ δὲ τούτων τὸν ὀροβίτην λίθον αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀνδρῶν ἐκδέχονται, καὶ μύλων ἑξῆς πλειόνων ὄντων, ἐπὶ
5 τούτους ἐπιβάλλουσι, καὶ παραστάντες ἀνὰ τρεῖς ἢ δύο πρὸς τὴν κώπην ἀλήθουσιν, ἐς σεμιδάλεως τρόπον τὸ δοθὲν μέτρον κατεργαζόμενοι. Τὸ δὲ τελευταῖον οἱ τεχνῖται παραλαβόντες τὸν ἀληλεσμένον λίθον, πρὸς τὴν ὅλην ἄγουσι συντέλειαν. Ἐπὶ γὰρ πλατείας σανίδος μικρὸν
10 ἐγκεκλιμένης τρίβουσι τὴν κατειργασμένην μάρμαρον, ὕδωρ ἐπιχέοντες. Εἶτα τὸ μὲν γεῶδες αὐτῆς ἐκτηκόμενον διὰ τῶν ὑγρῶν καταῤῥεῖ κατὰ τὴν τῆς σανίδος ἔγκλισιν, τὸ δὲ χρυσίον ἔχον ἐπὶ τοῦ ξύλου παραμένει διὰ τὸ βάρος. Πολλάκις δὲ τοῦτο ποιοῦντες, τὸ μὲν πρῶτον ταῖς χερσὶν
15 ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπόγγοις ἀραιοῖς κούφως ἐπιθλίβοντες, τὸ χαῦνον καὶ γεῶδες διὰ τούτων ἀναλαμβάνουσι, μέχρις ἂν ὅτου καθαρὸν γένηται τὸ ψῆγμα τοῦ χρυσοῦ. Τὸ δὲ τελευταῖον ἄλλοι τεχνῖται παραλαμβάνοντες μέτρῳ καὶ σταθμῷ τὸ συνηγμένον εἰς κεραμέους χύτ-
20 ρους ἐμβάλλουσι. Μίξαντες δὲ κατὰ τὸ πλῆθος ἀνάλογον μολίβδου βῶλον καὶ χόνδρους ἁλῶν, ἔτι δὲ βραχὺ κασσιτέρου, καὶ κρίθινον πίτυρον προσεμβάλλουσιν. Ἁρμοστὸν δ' ἐπίθεμα ποιήσαντες, καὶ πηλῷ φιλοπόνως περιχρίσαντες, ὀπτῶσιν ἐν καμίνῳ πέντε ἡμέρας καὶ νύκτας
25 ἴσας ἀδιαλείπτως. Ἔπειτα ἐάσαντες ψυγῆναι, τῶν μὲν ἄλλων οὐδὲν εὑρίσκουσιν ἐν τοῖς ἀγγείοις, τὸν δὲ χρυσὸν καθαρὸν λαμβάνουσιν, ὀλίγης ἀπουσίας γεγενημένης. Ἡ μὲν οὖν τῶν μετάλλων τούτων εὕρεσις ἀρχαία παντελῶς ἐστὶν, ὡς ἂν ὑπὸ τῶν παλαιῶν βασιλέων καταδειχθεῖσα.

30 8. Ὁ Ἀλέξανδρος κρίνας ἐν Αἰγύπτῳ πόλιν μεγάλην κτίσαι, προσέταξε τοῖς ἐπὶ τὴν ἐπιμέλειαν ταύτην καταλειπομένοις, ἀνὰ μέσον τῆς τε λίμνης καὶ τῆς θαλάσσης οἰκίσαι τὴν πόλιν. Διαμετρήσας δὲ τὸν τόπον, καὶ ῥυμοτομήσας φιλοτέχνως τὴν πόλιν, ἀφ' ἑαυτοῦ προσηγόρευσεν
35 Ἀλεξάνδρειαν, εὐκαιρότατα μὲν κειμένην πλησίον τοῦ Φάρου λιμένος, τῇ δ' εὐστοχίᾳ τῆς ῥυμοτομίας ποιήσας

διαπνεῖσθαι τὴν πόλιν τοῖς ἐτησίοις ἀνέμοις. Καὶ τούτων πνεόντων μὲν διὰ τοῦ μεγίστου πελάγους, καταψυχόντων δὲ τὸν κατὰ τὴν πόλιν ἀέρα, πολλὴν τοῖς κατοικοῦσιν εὐκρασίαν καὶ ὑγίειαν κατεσκεύασε. Καὶ τὸν μὲν περίβολον αὐτῆς ὑπεστήσατο τῷ τε μεγέθει διαφέροντα καὶ κατὰ τὴν ὀχυρότητα θαυμάσιον. Ἀνὰ μέσον γὰρ ὢν μεγάλης λίμνης καὶ τῆς θαλάττης, δύο μόνον ἀπὸ τῆς γῆς ἔχει προσόδους στενὰς καὶ παντελῶς εὐφυλάκτους. Τὸν δὲ τύπον τῆς πόλεως ἀποτελῶν χλαμύδι παραπλήσιον, ἦγε πλατεῖαν, μέσην σχεδὸν τὴν πόλιν τέμνουσαν, καὶ τῷ τε μεγέθει καὶ πλάτει θαυμαστήν. Ἀπὸ γὰρ πύλης ἐπὶ πύλην διήκουσα, τεσσαράκοντα μὲν σταδίων ἔχει τὸ μῆκος, πλέθρου δὲ τὸ πλάτος, οἰκιῶν δὲ καὶ ἱερῶν πολυτελέσι κατασκευαῖς πᾶσα κεκόσμηται. Προσέταξε δ' ὁ Ἀλέξανδρος καὶ βασίλεια κατασκευάσαι θαυμαστὰ κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων. Οὐ μόνον δ' ὁ Ἀλέξανδρος, ἀλλὰ καὶ οἱ μετ' αὐτὸν βασιλεύσαντες Αἰγύπτου σχεδὸν ἅπαντες πολυτελέσι κατασκευαῖς ηὔξησαν αὐτὰ τὰ βασίλεια. Καθόλου δὲ ἡ πόλις τοσαύτην ἐπίδοσιν ἔλαβεν ἐν τοῖς ὕστερον χρόνοις, ὥστε παρὰ πολλοῖς αὐτὴν πρώτην ἀριθμεῖσθαι τῶν κατὰ τὴν οἰκουμένην. Καὶ γὰρ κάλλει, καὶ μεγέθει, καὶ προσόδων πλήθει καὶ τῶν πρὸς τροφὴν ἀνηκόντων πολὺ διαφέρει τῶν ἄλλων. Τὸ δὲ τῶν κατοικούντων οἰκητόρων αὐτὴν πλῆθος ὑπερβάλλει τοὺς ἐν ταῖς ἄλλαις πόλεσιν οἰκήτορας.

9. Οἱ Αἰθίοπες κακόβιοί τε καὶ γυμνῆτές εἰσι τὰ πολλὰ, καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἐστὶ μικρὰ πρόβατα καὶ αἶγες καὶ βόες καὶ κύνες μικροί. Ζῶσι δ' ἀπὸ κέγχρου, καὶ κριθῆς, ἀφ' ὧν καὶ ποτὸν ποιοῦσιν αὐτοῖς. Οὐδ' ἀκρόδρυα ἔχουσι πλὴν φοινίκων ὀλίγων ἐν κήποις βασιλικοῖς· ἔνιοι δὲ καὶ πόαν σιτοῦνται, καὶ κλῶνας ἁπαλοὺς, καὶ λωτὸν, καὶ καλάμου ῥίζαν. Κρέασι δὲ χρῶνται, καὶ αἵματι, καὶ γάλακτι, καὶ τυρῷ.—10. Οἱ Αἰθίοπες χρῶνται τόξοις τετραπήχεσι ξυλίνοις, πεπυρακτωμένοις. Ὁπλίζουσι δὲ καὶ τὰς γυναῖκας, ὧν αἱ πλείους κεκρίκωνται τὸ χεῖλος τοῦ στόματος χαλκῷ κρίκῳ· κωδιοφόροι δ' εἰσὶν,

ἐρέαν οὐκ ἔχοντες, τῶν προβάτων αἰγοτριχούντων· οἱ δὲ γυμνῆταί εἰσιν, ἢ καὶ περιέζωνται μικρὰ κώδια ἢ τρίχινα πλέγματα εὐϋφῆ. Θεὸν δὲ νομίζουσι, τὸν μὲν ἀθάνατον, τοῦτον δ' εἶναι τὸν αἴτιον τῶν πάντων, τὸν δὲ θνητὸν, 5 ἀνώνυμόν τινα καὶ οὐ σαφῆ· ὡς δ' ἐπιτοπολὺ τοὺς εὐεργέτας καὶ τοὺς βασιλέας θεοὺς νομίζουσι. Τοὺς δὲ νεκροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτουσιν, οἱ δ' οἶκοι κατέχουσι περιχέαντες ἅλον, τινὲς δὲ ἐν κεραμίαις σοροῖς κατορύττουσι κύκλῳ τῶν ἱερῶν. Βασιλέας καθιστᾶσι 10 τοὺς κάλλει διαφέροντας, ἢ ἀρετῇ κτηνοτροφίας, ἢ ἀνδρείας, ἢ πλούτου.

11. Τούτων διευκρινημένων, οἰκεῖον ἂν εἴη διελθεῖν περὶ τῶν Λιβύων τῶν πλησίον Αἰγύπτου κατοικούντων καὶ τῆς ὁμόρου χώρας. Τὰ γὰρ περὶ Κυρήνην καὶ τὰς 15 Σύρτεις, ἔτι δὲ τὴν μεσόγειον τῆς κατὰ τοὺς τόπους τούτους χέρσου, κατοικεῖ τέτταρα γένη Λιβύων· ὧν οἱ μὲν ὀνομαζόμενοι Νασαμῶνες νέμονται τὰ νεύοντα μέρη πρὸς νότον, οἱ δ' Αὐχῖσαι τὰ πρὸς τὴν δύσιν· οἱ δὲ Μαρμαρίδαι κατοικοῦσι τὴν μεταξὺ ταινίαν Αἰγύπτου καὶ Κυρήνης, 20 μετέχοντες καὶ τῆς παραλίας· οἱ δὲ Μάκαι πολυανθρωπίᾳ τῶν ὁμοεθνῶν προέχοντες, νέμονται τοὺς τόπους τοὺς περὶ τὴν Σύρτιν. Τῶν δὲ προειρημένων Λιβύων γεωργοὶ μέν εἰσιν, οἷς ὑπάρχει χώρα δυναμένη καρπὸν φέρειν δαψιλῆ, νομάδες δ', ὅσοι τῶν κτηνῶν τὴν ἐπιμέλειαν 25 ποιούμενοι, τὰς τροφὰς ἔχουσιν ἀπὸ τούτων. Ἀμφότερα δὲ τὰ γένη ταῦτα βασιλέας ἔχει, καὶ βίον οὐ παντελῶς ἄγριον, οὐδ' ἀνθρωπίνης ἡμερότητος ἐξηλλαγμένον. Τὸ δὲ τρίτον γένος οὔτε βασιλέως ὑπακοῦον, οὔτε τοῦ δικαίου λόγον οὐδ' ἔννοιαν ἔχον, ἀεὶ λῃστεύει· ἀπροσδοκήτως δὲ 30 τὰς ἐμβολὰς ἐκ τῆς ἐρήμου ποιούμενον, ἁρπάζει τὰ παρατυχόντα, καὶ ταχέως ἀνακάμπτει πρὸς τὸν αὐτὸν τόπον. Πάντες δ' οἱ Λίβυες οὗτοι θηριώδη βίον ἔχουσιν, ὑπαίθριοι διαμένοντες, καὶ τὸ τῶν ἐπιτηδευμάτων ἄγριον ἐζηλωκότες· οὔτε γὰρ ἡμέρου διαίτης, οὔτ' ἐσθῆτος μετέχουσιν, 35 ἀλλὰ δοραῖς αἰγῶν σκεπάζουσι τὰ σώματα. Ὁ δ' ὁπλισμὸς αὐτῶν ἐστὶν οἰκεῖος τῆς τε χώρας καὶ τῶν ἐπιτηδευ-

μάτων. Κοῦφοι γὰρ ὄντες τοῖς σώμασι, καὶ χώραν οἰκοῦντες κατὰ τὸ πλεῖστον πεδιάδα, πρὸς τοὺς κινδύνους ὁρμῶσι, λόγχας ἔχοντες τρεῖς καὶ λίθους ἐν ἄγγεσι σκυτίνοις· ξίφος δ' οὐ φοροῦσιν, οὐδὲ κράνος, οὐδ' ὅπλον οὐδὲν ἕτερον, στοχαζόμενοι τοῦ προτερεῖν ταῖς εὐκινησίαις ἐν τοῖς διωγμοῖς, καὶ πάλιν ἐν ταῖς ἀποχωρήσεσι. Διόπερ εὐθετώτατοι πρὸς δρόμον εἰσὶ καὶ λιθοβολίαν, διαπεπονηκότες τῇ μελέτῃ καὶ τῇ συνηθείᾳ τὰ τῆς φύσεως προτερήματα. Καθόλου δὲ πρὸς τοὺς ἀλλοφύλους οὔτε τὸ δίκαιον οὔτε τὴν πίστιν κατ' οὐδένα τρόπον διατηροῦσιν.

12. Τῆς δὲ χώρας ἡ μὲν ὅμορος τῇ Κυρήνῃ γεώδης ἐστὶ καὶ πολλοὺς φέρουσα καρπούς. Οὐ μόνον γὰρ ὑπάρχει σιτοφόρος, ἀλλὰ καὶ πολλὴν ἄμπελον, ἔτι δ' ἐλαίαν ἔχει, καὶ τὴν ἀγρίαν ὕλην, καὶ ποταμοὺς εὐχρηστίαν παρεχομένους· ἡ δ' ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, ἄσπορος οὖσα καὶ σπανίζουσα ναματιαίων ὑδάτων, τὴν πρόσοψιν ἔχει πελάγει παρεμφερῆ, οὐδεμίαν δὲ παρεχομένη ποικιλίαν, ἐρήμῳ γῇ περιέχεται. Διόπερ οὐδ' ὄρνεον ἰδεῖν ἔστιν, οὐ τετράπουν ἐν αὐτῇ ζῶον, πλὴν δορκάδος καὶ βοός· οὐ μὴν οὔτε φυτὸν, οὔτ' ἄλλο τῶν δυναμένων ψυχαγωγῆσαι τὴν ὅρασιν, ὡς ἂν τῆς εἰς μεσόγειον ἀνηκούσης γῆς ἐχούσης ἐπὶ τὸ μῆκος ἀθρόους θῖνας. Ἐφ' ὅσον δὲ σπανίζει τῶν πρὸς ἥμερον βίον ἀνηκόντων, ἐπὶ τοσοῦτον πληθύει παντοίων ταῖς ἰδέαις καὶ τοῖς μεγέθεσιν ὄφεων, μάλιστα δὲ τῶν τοιουτῶν, οὓς προσαγορεύουσι κεράστας· οἱ τὰ μὲν δήγματα θανατηφόρα ποιοῦνται, τὴν δὲ χρόαν ἄμμῳ παραπλησίαν ἔχουσι. Διόπερ ἐξωμοιωμένων αὐτῶν κατὰ τὴν πρόσοψιν τοῖς ὑποκειμένοις ἐδάφεσιν, ὀλίγοι μὲν ἐπιγιγνώσκουσιν, οἱ πολλοὶ δ' ἀγνοοῦντες πατοῦσι, καὶ κινδύνοις περιπίπτουσιν ἀπροσδοκήτοις.

13. Ἡ Καρχηδὼν ἐπὶ χερρονήσου τινὸς ἵδρυται, περιγραφούσης κύκλον, τριακοσίων ἑξήκοντα σταδίων ἔχοντα τεῖχος. Κατὰ μέσην δὲ τὴν πόλιν ἡ ἀκρόπολις, ἣν ἐκάλουν Βύρσαν, ὀφρὺς ἱκανῶς ὀρθία, κύκλῳ περιοικουμένη, κατὰ δὲ τὴν κορυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν ἅλωσιν τῆς πόλεως ἡ γυνὴ τοῦ Ἀσδρούβα συνέπρησεν

αὐτῇ. Ὑπόκειται δὲ τῇ ἀκροπόλει οἵ τε λιμένες, καὶ ὁ Κώθων, νησίον περιφερὲς Εὐρίπῳ περιεχόμενον, ἔχον τε νεωσοίκους ἑκατέρωθεν κύκλῳ. Κτίσμα δ' ἐστὶ Διδοῦς, ἀγαγούσης ἐκ Τύρου λαόν· οὕτω δ' εὐτυχὴς ἡ ἀποικία
5 τοῖς Φοίνιξιν ὑπῆρξε καὶ αὕτη, καὶ ἡ μέχρι τῆς Ἰβηρίας τῆς τε ἄλλης καὶ τῆς ἔξω στηλῶν, ὥστε καὶ τῆς Εὐρώπης τὴν ἀρίστην ἐνείμαντο οἱ Φοίνικες κατὰ τὴν ἤπειρον, καὶ τὰς προσεχεῖς νήσους· τήν τε Λιβύην κατεκτήσαντο πᾶσαν, ὅσην μὴ νομαδικῶς οἷόν τ' ἦν οἰκεῖν. Ἀφ' ἧς δυνάμ-
10 εως πόλιν τε ἀντίπαλον τῇ Ῥώμῃ κατεσκευάσαντο, καὶ τρεῖς ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους.

14. Γένοιτο δ' ἂν εὔδηλος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου πολέμου, ἐν ᾧ κατελύθησαν ὑπὸ Σκηπίωνος, τοῦ Αἰμιλιανοῦ, καὶ ἡ πόλις ἄρδην ἠφανίσθη. Ὅτε γὰρ
15 ἤρξαντο πολεμεῖν, πόλεις μὲν εἶχον τριακοσίας ἐν τῇ Λιβύῃ ἀνθρώπων δ' ἐν τῇ πόλει μυριάδας ἑβδομήκοντα· πολιορκούμενοι δε καὶ ἀναγκασθέντες τραπέσθαι πρὸς ἔνδοσιν, πανοπλιῶν μὲν ἔδοσαν μυριάδας εἴκοσι, καταπελτικὰ δὲ ὄργανα τρισχίλια, ὡς οὐ πολεμηθησόμενοι. Κριθ-
20 έντος δὲ πάλιν τοῦ ἀναπολεμεῖν, ἐξαίφνης ὁπλοποιΐαν συνεστήσαντο, καὶ ἑκάστης ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἑκατὸν καὶ τετταράκοντα πεπηγότες· μάχαιραι δὲ τριακόσιαι, καὶ λόγχαι πεντακόσιαι, χίλια δὲ βέλη καταπελτικά· τρίχα δὲ τοῖς καταπέλταις αἱ θεράπαιναι παρεῖχον.
25 Ἔτι τοίνυν ναῦς ἔχοντες δώδεκα, τότε, καίπερ ἤδη συμπεφευγότες εἰς τὴν Βύρσαν, ἐν διμήνῳ κατεσκευάσαντο ναῦς εἴκοσι καὶ ἑκατὸν καταφράκτους, καὶ, τοῦ στόματος τοῦ Κώθωνος φρουρουμένου, διώρυξαν ἄλλο στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος· ὕλη γὰρ ἦν ἀποκειμένη
30 παλαιὰ, καὶ τεχνιτῶν πλῆθος προσεδρεῦον καὶ σιταρκούμενον δημοσίᾳ. Τοιαύτη δ' οὖσα Καρχηδὼν, ὅμως ἑάλω καὶ κατεσκάφη.

HISTORY AND BIOGRAPHY.

I. SOLON.

Solon procures the Athenians the Possession of Salamis.

Ἐπεὶ μακρόν τινα καὶ δυσχερῆ πόλεμον οἱ ἐν ἄστει περὶ τῆς Σαλαμινίων νήσου Μεγαρεῦσι πολεμοῦντες ἐξέκαμον, καὶ νόμον ἔθεντο, μήτε γράψαι τινὰ, μήτ' εἰπεῖν αὖθις, ὡς χρὴ τὴν πόλιν ἀντιποιεῖσθαι τῆς Σαλαμῖνος, ἢ θανάτῳ ζημιοῦσθαι, βαρέως φέρων τὴν ἀδοξίαν ὁ Σόλων, καὶ τῶν νέων ὁρῶν πολλοὺς δεομένους ἀρχῆς ἐπὶ τὸν πόλεμον, αὐτοὺς δὲ μὴ θαρροῦντας ἄρξασθαι διὰ τὸν νόμον, ἐσκήψατο μὲν ἔκστασιν τῶν λογισμῶν, καὶ λόγος εἰς τὴν πόλιν ἐκ τῆς οἰκίας διεδόθη παρακινητικῶς ἔχειν αὐτόν. Ἐλεγεῖα δὲ κρύφα συνθεὶς, καὶ μελετήσας ὥστε λέγειν ἀπὸ στόματος, ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω, πιλίον περιθέμενος. Ὄχλου δὲ πολλοῦ συνδραμόντος, ἀναβὰς ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾠδῇ διεξῆλθε τὴν ἐλεγείαν, ἧς ἐστιν ἀρχή·

Αὐτὸς κήρυξ ἦλθον ἀφ' ἱμερτῆς Σαλαμῖνος,
Κόσμον ἐπέων, ᾠδὴν ἀντ' ἀγορῆς, θέμενος.

Τοῦτο τὸ ποίημα Σαλαμὶς ἐπιγέγραπται, καὶ στίχων ἑκατόν ἐστι, χαριέντως πάνυ πεποιημένων. Τότε δὲ ᾀσθέντος αὐτοῦ, καὶ τῶν φίλων τοῦ Σόλωνος ἀρξαμένων ἐπαινεῖν, μάλιστα δὲ τοῦ Πεισιστράτου τοῖς πολίταις ἐγκελευομένου, καὶ παρορμῶντος πεισθῆναι τῷ λέγοντι, λύσαντες τὸν νόμον αὖθις ἥπτοντο τοῦ πολέμου, προστησάμενοι τὸν Σόλωνα. Τὰ μὲν οὖν δημώδη τῶν λεγομένων τοιαῦτ' ἐστὶν, ὅτι πλεύσας ἐπὶ Κωλιάδα μετὰ τοῦ Πεισιστράτου, καὶ καταλαβὼν αὐτόθι πάσας τὰς γυναῖκας τῇ Δήμητρι τὴν πάτριον θυσίαν ἐπιτελούσας, ἔπεμψεν ἄνδρα πιστὸν εἰς τὴν Σαλαμῖνα, προσποιούμενον αὐτόμολον εἶναι, κελεύσοντα τοὺς Μεγαρεῖς, εἰ βούλονται τῶν

Ἀθηναίων τὰς πρώτας λαβεῖν γυναῖκας, ἐπὶ Κωλιάδα μετ' αὐτοῦ πλεῖν τὴν ταχίστην. Ὡς δὲ πεισθέντες οἱ Μεγαρεῖς ἄνδρας ἐξέπεμψαν ἐν τῷ πλοίῳ, καὶ κατεῖδεν ὁ Σόλων τὸ πλοῖον ἐλαυνόμενον ἀπὸ τῆς νήσου, τὰς μὲν γυναῖκας ἐκποδὼν ἀπελθεῖν ἐκέλευσε, τῶν δὲ νεωτέρων τοὺς μηδέπω γενειῶντας ἐνδύμασι καὶ μίτραις καὶ ὑποδήμασι τοῖς ἐκείνων σκευασαμένους, καὶ λαβόντας ἐγχειρίδια κρυπτὰ, παίζειν καὶ χορεύειν προσέταξε πρὸς τῇ θαλάσσῃ, μέχρις ἂν ἀποβῶσιν οἱ πολέμιοι, καὶ γένηται τὸ πλοῖον ὑποχείριον. Οὕτω δὴ τούτων πραττομένων, ὑπαχθέντες οἱ Μεγαρεῖς τῇ ὄψει, ἐξεπήδων ὡς ἐπὶ γυναῖκας ἀμιλλώμενοι πρὸς ἀλλήλους· ὥστε μηδένα διαφυγεῖν, ἀλλὰ πάντας ἀπολέσθαι, καὶ τὴν νῆσον ἐπιπλεύσαντας εὐθὺς ἔχειν τοὺς Ἀθηναίους. Ἄλλοι δὲ ἄλλον τινὰ τρόπον γενέσθαι τὴν κατάληψιν λέγουσιν.

II. ARISTIDES.

Passages from the Life of Aristides.

Ἀριστείδης ὁ Λυσιμάχου, φυλῆς μὲν ἦν Ἀντιοχίδος, τὸν δὲ δῆμον Ἀλωπεκῆθεν. Περὶ δ' οὐσίας αὐτοῦ λόγοι διάφοροι γεγόνασιν, οἱ μὲν, ὡς ἐν πενίᾳ συντόνῳ καταβιώσαντος, καὶ μετὰ τὴν τελευτὴν ἀπολιπόντος θυγατέρας δύο πολὺν χρόνον ἀνεκδότους δι' ἀπορίαν γεγενημένας. Πρὸς δὲ τοῦτον τὸν λόγον ὑπὸ πολλῶν εἰρημένον ἀντιτασσόμενος ὁ Φαληρεὺς Δημήτριος, χωρίον τε Φαληροῖ φησὶ γινώσκειν Ἀριστείδου λεγόμενον, ἐν ᾧ τέθαπται, καὶ ἄλλα τεκμήρια τῆς περὶ τὸν οἶκον εὐπορίας ἀγείρει, οὐ μάλα πιθανὰ, φιλοτιμούμενος αὐτὸν τῆς πενίας ἐξελέσθαι, ὡς μεγάλου κακοῦ.

Θαυμαστὴ δέ τις ἐφαίνετο αὐτοῦ παρὰ τὰς ἐν τῇ πολιτείᾳ μεταβολὰς ἡ εὐστάθεια, μήτε ταῖς τιμαῖς ἐπαιρομένου, πρός τε τὰς δυσημερίας ἀθορύβως καὶ πρᾴως ἔχοντος, καὶ ὁμοίως ἡγουμένου χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν, οὐ χρημάτων μόνον, ἀλλὰ καὶ δόξης προῖκα καὶ ἀμισθὶ πολιτευόμενον. Ὅθεν, τῶν εἰς Ἀμφιάραον ὑπ' Αἰσχύλου πεποιημένων ἰαμβείων ἐν τῷ θεάτρῳ λεγομένων,

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,
Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
Ἀφ' ἧς τὰ κεδνὰ βλαστάνει βουλεύματα,

πάντες ἀπέβλεψαν εἰς Ἀριστείδην, ὡς ἐκείνῳ μάλιστα τῆς ἀρετῆς ταύτης προσηκούσης. 5

Οὐ μόνον δὲ πρὸς εὔνοιαν καὶ χάριν, ἀλλὰ καὶ πρὸς ὀργὴν καὶ πρὸς ἔχθραν ἰσχυρότατος ἦν ὑπὲρ τῶν δικαίων ἀντιβῆναι. Λέγεται γοῦν ποτε διώκων ἐχθρὸν ἐν δικαστηρίῳ, μετὰ τὴν κατηγορίαν οὐ βουλομένων ἀκούειν τοῦ κινδυνεύοντος τῶν δικαστῶν, ἀλλὰ τὴν ψῆφον εὐθὺς 10 αἰτούντων ἐπ' αὐτὸν, ἀναπηδήσας τῷ κρινομένῳ συνικετεύειν, ὅπως ἀκουσθείη καὶ τύχοι τῶν νομίμων.

Πάλιν δὲ κρίνων ἰδιώταις δυσὶ, τοῦ ἑτέρου λέγοντος, ὡς πολλὰ τυγχάνει τὸν Ἀριστείδην ὁ ἀντίδικος λελυπηκὼς, Λέγ', ὦ 'γαθὲ, ἔφη, μᾶλλον εἴ τι σὲ κακὸν πεποίηκε· 15 σοὶ γὰρ, οὐκ ἐμαυτῷ, δικάζω.

Πασῶν δὲ τῶν περὶ αὐτὸν ἀρετῶν ἡ δικαιοσύνη μάλιστα τοῖς πολλοῖς αἴσθησιν παρεῖχε, διὰ τὸ τὴν χρείαν ἐνδελεχεστάτην αὐτῆς καὶ κοινοτάτην ὑπάρχειν. Ὅθεν, ἀνὴρ πένης καὶ δημοτικὸς, ἐκτήσατο τὴν βασιλικωτάτην καὶ 20 θειοτάτην προσηγορίαν τὸν Δίκαιον. Ὁ τῶν βασιλέων καὶ τυράννων οὐδεὶς ἐζήλωσεν, ἀλλὰ Πολιορκηταὶ, καὶ Κεραυνοὶ, καὶ Νικάτορες, ἔνιοι δ' Ἀετοὶ καὶ Ἱέρακες ἔχαιρον προσαγορευόμενοι, τὴν ἀπὸ τῆς βίας καὶ τῆς δυνάμεως, ὡς ἔοικε, μᾶλλον, ἢ τὴν ἀπὸ τῆς ἀρετῆς δόξαν 25 ἀγαπῶντες.

Τῷ δ' οὖν Ἀριστείδῃ συνέβη τὸ πρῶτον ἀγαπωμένῳ διὰ τὴν ἐπωνυμίαν, ὕστερον φθονεῖσθαι. Ὁ γὰρ δῆμος ἐπὶ τῇ νίκῃ μέγα φρονῶν, ἤχθετο τοῖς ὄνομα καὶ δόξαν ὑπὲρ τοὺς πολλοὺς ἔχουσι. Καὶ συνελθόντες εἰς ἄστυ παν- 30 ταχόθεν, ἐξοστρακίζουσι τὸν Ἀριστείδην, ὄνομα τῷ φθόνῳ τῆς δόξης φόβον τυραννίδος θέμενοι. Μοχθηρίας γὰρ οὐκ ἦν ζημία ὁ ἐξοστρακισμὸς, ἀλλ' ἐκαλεῖτο μὲν, δι' εὐπρέπειαν, ὄγκου καὶ δυνάμεως βαρυτέρας ταπείνωσις καὶ κόλασις. 35

Γραφομένων οὖν τότε τῶν ὀστράκων, λέγεταί τινα τῶν

ἀγραμμάτων καὶ παντελῶς ἀγροίκων, ἀναδόντα τῷ Ἀριστείδῃ τὸ ὄστρακον, ὡς ἑνὶ τῶν τυχόντων, παρακαλεῖν, ὅπως Ἀριστείδην ἐγγράψει. Τοῦ δὲ θαυμάσαντος καὶ πυθομένου, μή τι κακὸν αὐτῷ Ἀριστείδης πεποίηκεν, 5 Οὐδὲν, εἶπεν, οὐδὲ γινώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχοῦ τὸν Δίκαιον ἀκούων. Ταῦτ' ἀκούσαντα τὸν Ἀριστείδην ἀποκρίνασθαι μὲν οὐδὲν, ἐγγράψαι δὲ τοὔνομα τῷ ὀστράκῳ καὶ ἀποδοῦναι. Τῆς δὲ πόλεως ἀπαλλαττόμενος ἤδη, τὰς χεῖρας ἀνατείνας εἰς τὸν οὐ- 10 ρανὸν, ηὔξατο, μηδένα καιρὸν Ἀθηναίους καταλαβεῖν, ὃς ἀναγκάσει τὸν δῆμον Ἀριστείδου μνησθῆναι.

Οἱ Ἕλληνες ἐτέλουν μέν τινα, καὶ Λακεδαιμονίων ἡγουμένων, ἀποφορὰν εἰς τὸν πόλεμον, ταχθῆναι δὲ βουλόμενοι κατὰ πόλιν ἑκάστοις τὸ μέτριον, ᾐτήσαντο παρὰ τῶν 15 Ἀθηναίων Ἀριστείδην, καὶ προσέταξαν αὐτῷ, χώραν τε καὶ προσόδους ἐπισκεψάμενον ὁρίσαι τὸ κατ' ἀξίαν ἑκάστῳ καὶ δύναμιν. Ὁ δὲ τηλικαύτης ἐξουσίας κύριος γενόμενος, καὶ τρόπον τινὰ τῆς Ἑλλάδος ἐπ' αὐτῷ μόνῳ τὰ πράγματα πάντα θεμένης, πένης μὲν ἐξῆλθεν, ἐπανῆλθε 20 δὲ πενέστερος, οὐ μόνον καθαρῶς καὶ δικαίως, ἀλλὰ καὶ προσφιλῶς πᾶσι καὶ ἁρμοδίως τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος. Ὡς γὰρ οἱ παλαιοὶ τὸν ἐπὶ Κρόνου βίον, οὕτως οἱ σύμμαχοι τῶν Ἀθηναίων τὸν ἐπ' Ἀριστείδου φόρον, εὐποτμίαν τινὰ τῆς Ἑλλάδος ὀνομάζοντες, 25 ὕμνουν, καὶ μάλιστα μετ' οὐ πολὺν χρόνον διπλασιασθέντος, εἶτ' αὖθις τριπλασιασθέντος.

Ἀριστείδης εἰς τὸ ἄρχειν ἀνθρώπων τοσούτων καταστήσας τὴν ἑαυτοῦ πατρίδα, αὐτὸς ἐνέμεινε τῇ πενίᾳ, καὶ τὴν ἀπὸ τοῦ πένης εἶναι δόξαν οὐδὲν ἧττον ἀγαπῶν τῆς 30 ἀπὸ τῶν τροπαίων διετέλεσε. Δῆλον δ' ἐκεῖθεν. Καλλίας ὁ δᾳδοῦχος ἦν αὐτῷ γένει προσήκων· τοῦτον οἱ ἐχθροὶ θανάτου διώκοντες, ἐπεὶ περὶ ὧν ἐγράψαντο μετρίως κατηγόρησαν, εἰπόν τινα λόγον ἔξωθεν τοιοῦτον πρὸς τοὺς δικαστάς· Ἀριστείδην, ἔφησαν, ἴστε, τὸν Λυσιμ- 35 άχου, θαυμαζόμενον ἐν τοῖς Ἕλλησι· τούτῳ πῶς οἴεσθε τὰ κατ' οἶκον ἔχειν, ὁρῶντες αὐτὸν ἐν τρίβωνι τοιούτῳ

προερχόμενον εἰς τὸ δημόσιον; ἆρ' οὐκ εἰκός ἐστι, τὸν ῥιγοῦντα φανερῶς, καὶ πεινῆν οἴκοι, καὶ τῶν ἄλλων ἐπιτηδείων σπανίζειν; τοῦτον μέντοι Καλλίας, ἀνεψιὸν αὐτῷ ὄντα, πλουσιώτατος ὢν Ἀθηναίων, περιορᾷ μετὰ τέκνων καὶ γυναικὸς ἐνδεόμενον, πολλὰ κεχρημένος τῷ ἀνδρὶ, καὶ πολλάκις αὐτοῦ τῆς παρ' ὑμῖν δυνάμεως ἀπολελαυκώς. Ὁ δὲ Καλλίας, ὁρῶν ἐπὶ τούτῳ μάλιστα θορυβοῦντας τοὺς δικαστὰς καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, ἐκάλει τὸν Ἀριστείδην, ἀξιῶν μαρτυρῆσαι πρὸς τοὺς δικαστὰς, ὅτι πολλάκις αὐτοῦ πολλὰ καὶ διδόντος καὶ δεομένου λαβεῖν, οὐκ ἠθέλησεν, ἀποκρινόμενος, ὡς μᾶλλον αὐτῷ διὰ τὴν πενίαν μέγα φρονεῖν ἢ Καλλίᾳ διὰ τὸν πλοῦτον προσήκει. Ταῦτα τοῦ Ἀριστείδου τῷ Καλλίᾳ προσμαρτυρήσαντος, οὐδεὶς ἦν τῶν ἀκουόντων, ὃς οὐκ ἀπῄει πένης μᾶλλον, ὡς Ἀριστείδης, εἶναι βουλόμενος, ἢ πλουτεῖν, ὡς Καλλίας.

III. THEMISTOCLES.

Λέγεται ὁ Θεμιστοκλῆς, Νεοκλέους υἱὸς, οὕτω παράφορος πρὸς δόξαν εἶναι, καὶ πράξεων μεγάλων ὑπὸ φιλοτιμίας ἐραστὴς, ὥστε νέος ὢν ἔτι, τῆς ἐν Μαραθῶνι μάχης πρὸς τοὺς βαρβάρους γενομένης, καὶ τῆς Μιλτιάδου στρατηγίας διαβοηθείσης, σύννους ὁρᾶσθαι τὰ πολλὰ πρὸς ἑαυτῷ, καὶ τὰς νύκτας ἀγρυπνεῖν, καὶ τοὺς πότους παραιτεῖσθαι τοὺς συνήθεις, καὶ λέγειν πρὸς τοὺς ἐρωτῶντας καὶ θαυμάζοντας τὴν περὶ τὸν βίον μεταβολὴν, ὡς καθεύδειν αὐτὸν οὐκ ἐῴη τὸ τοῦ Μιλτιάδου τρόπαιον. Οἱ μὲν γὰρ ἄλλοι πέρας ᾤοντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν βαρβάρων ἧττα εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων ἀγώνων, ἐφ' οὓς ἑαυτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἤλειφεν ἀεὶ, καὶ τὴν πόλιν ἤσκει, πόῤῥωθεν ἤδη προσδοκῶν τὸ μέλλον.

Καὶ πρῶτον μὲν τὴν Λαυριωτικὴν πρόσοδον ἀπὸ τῶν ἀργυρείων μετάλλων ἔθος ἐχόντων Ἀθηναίων διανέμεσθαι, μόνος εἰπεῖν ἐτόλμησε παρελθὼν εἰς τὸν δῆμον, ὡς χρὴ, τὴν διανομὴν ἐάσαντας, ἐκ τῶν χρημάτων τούτων κατασκευάσασθαι τριήρεις ἐπὶ τὸν πρὸς Αἰγινήτας πόλε-

μον. Ἥκμαζε γὰρ οὗτος ἐν τῇ Ἑλλάδι μάλιστα, καὶ κατεῖχον οἱ Αἰγινῆται πλήθει νεῶν τὴν θάλασσαν. Ἡι καὶ ῥᾷον Θεμιστοκλῆς συνέπεισεν, οὐ Δαρεῖον, οὐδὲ Πέρσας (μακρὰν γὰρ ἦσαν οὗτοι, καὶ δέος οὐ πάνυ βέβαιον ὡς
5 ἀφιξόμενοι παρεῖχον) ἐπισείων, ἀλλὰ τῇ πρὸς Αἰγινήτας ὀργῇ καὶ φιλονεικίᾳ τῶν πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευήν. Ἑκατὸν γὰρ ἀπὸ τῶν χρημάτων ἐκείνων ἐποιήθησαν τριήρεις, αἳ καὶ πρὸς Ξέρξην ἐναυμάχησαν. Ἐκ δὲ τούτου κατὰ μικρὸν ὑπάγων καὶ κατα-
10 βιβάζων τὴν πόλιν πρὸς τὴν θάλασσαν, ὡς τὰ πεζὰ μὲν οὐδὲ τοῖς ὁμόροις ἀξιομάχους ὄντας, τῇ δ' ἀπὸ τῶν νεῶν ἀλκῇ καὶ τοὺς βαρβάρους ἀμύνασθαι, καὶ τῆς Ἑλλάδος ἄρχειν δυναμένους, ἀντὶ μονίμων ὁπλιτῶν, ὥς φησι Πλάτων, ναυβάτας καὶ θαλαττίους ἐποίησε· καὶ διαβολὴν
15 καθ' αὑτοῦ παρέσχεν, ὡς ἄρα Θεμιστοκλῆς τὸ δόρυ καὶ τὴν ἀσπίδα τῶν πολιτῶν παρελόμενος, εἰς ὑπηρέσιον καὶ κώπην συνέστειλε τὸν τῶν Ἀθηναίων δῆμον. Ἔπραξε δὲ ταῦτα Μιλτιάδου κρατήσας ἀντιλέγοντος. Εἰ μὲν δὴ τὴν ἀκρίβειαν καὶ τὸ καθαρὸν τοῦ πολιτεύματος ἔβλαψεν,
20 ἢ μὴ, ταῦτα πράξας, ἔστω φιλοσοφωτέρου ἐπισκοπεῖν. Ὅτι δ' ἡ τότε σωτηρία τοῖς Ἕλλησιν ἐκ τῆς θαλάσσης ὑπῆρξε, καὶ τὴν Ἀθηναίων πόλιν λυθεῖσαν ἔστησαν αἱ τριήρεις ἐκεῖναι, τὰ τ' ἄλλα, καὶ Ξέρξης αὐτὸς ἐμαρτύρησε. Τῆς γὰρ πεζικῆς δυνάμεως ἀθραύστου διαμενούσης, ἔφυγε
25 μετὰ τὴν τῶν νεῶν ἧττα, ὡς οὐκ ὢν ἀξιόμαχος. Καὶ Μαρδόνιον ἐμποδὼν εἶναι τοῖς Ἕλλησι τῆς διώξεως μᾶλλον, ἢ δουλωσόμενον αὐτοὺς, ὡς ἐμοὶ δοκεῖ, κατέλιπεν.

IV. THEMISTOCLES.

Incidents in the Second Persian War.

Θεμιστοκλῆς παραλαβὼν τὴν ἀρχὴν, εὐθὺς μὲν ἐπεχείρει τοὺς πολίτας ἐμβιβάζειν εἰς τὰς τριήρεις, καὶ τὴν
30 πόλιν ἔπεισεν ἐκλιπόντας ὡς προσωτάτω τῆς Ἑλλάδος ἀπαντᾷν τῷ βαρβάρῳ κατὰ θάλασσαν. Προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, πέμπεται μετὰ νεῶν ἐπ' Ἀρτεμίσιον τὰ στενὰ φυλάξων. Ἔνθα δὴ τῶν μὲν Ἑλλήνων

Εὐρυβιάδην καὶ Λακεδαιμονίους ἡγεῖσθαι κελευόντων, τῶν δὲ Ἀθηναίων, ὅτι πλήθει τῶν νεῶν σύμπαντας ὁμοῦ τι τοὺς ἄλλους ὑπερέβαλλον, οὐκ ἀξιούντων ἑτέροις ἕπεσθαι, συνιδὼν τὸν κίνδυνον ὁ Θεμιστοκλῆς, αὐτός τε τὴν ἀρχὴν Εὐρυβιάδῃ παρῆκε, καὶ κατεπράϋνε τοὺς Ἀθηναίους, 5 ὑπισχνούμενος, ἂν ἄνδρες ἀγαθοὶ γένωνται πρὸς τὸν πόλεμον, ἑκόντας αὐτοῖς παρέξειν εἰς τὰ λοιπὰ πειθομένους τοὺς Ἕλληνας. Δι' ὅπερ δοκεῖ τῆς σωτηρίας αἰτιώτατος γενέσθαι τῇ Ἑλλάδι, καὶ μάλιστα τοὺς Ἀθηναίους προαγαγεῖν εἰς δόξαν, ὡς ἀνδρείᾳ μὲν τῶν πολεμίων, 10 εὐγνωμοσύνῃ δὲ τῶν συμμάχων περιγενομένους.

Αἱ δὲ γενόμεναι τότε πρὸς τὰς τῶν βαρβάρων ναῦς περὶ τὰ στενὰ μάχαι κρίσιν μὲν εἰς τὰ ὅλα μεγάλην οὐκ ἐποίησαν, τῇ δὲ πείρᾳ μάλιστα τοὺς Ἕλληνας ὤνησαν, ὑπὸ τῶν ἔργων παρὰ τοὺς κινδύνους διδαχθέντας, ὡς οὔτε 15 πλήθη νεῶν, οὔτε κόσμοι καὶ λαμπρότητες ἐπισήμων, οὔτε κραυγαὶ κομπώδεις, ἢ βάρβαροι παιᾶνες ἔχουσί τι δεινὸν ἀνδράσιν ἐπισταμένοις εἰς χεῖρας ἰέναι, καὶ μάχεσθαι τολμῶσιν· ἀλλὰ δεῖ τῶν τοιούτων καταφρονοῦντας ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, καὶ πρὸς ἐκεῖνα διαγωνίζεσθαι 20 συμπλακέντας. Ὁ δὴ καὶ Πίνδαρος οὐ κακῶς ἔοικε συνιδὼν ἐπὶ τῆς ἐπ' Ἀρτεμισίῳ μάχης εἰπεῖν, ὅθι παῖδες Ἀθηναίων ἐβάλοντο φαεννὰν κρηπῖδα ἐλευθερίας. Ἀρχὴ γὰρ ὄντως τοῦ νικᾶν τὸ θαρρεῖν.

Ξέρξου δὲ διὰ τῆς Δωρίδος ἄνωθεν ἐμβαλόντος εἰς τὴν 25 Φωκίδα, καὶ τὰ τῶν Φωκέων ἄστη πυρπολοῦντος, οὐ προσήμυνον οἱ Ἕλληνες, καίπερ τῶν Ἀθηναίων δεομένων εἰς τὴν Βοιωτίαν ἀπαντῆσαι πρὸ τῆς Ἀττικῆς, ὥσπερ αὐτοὶ κατὰ θάλασσαν ἐπ' Ἀρτεμίσιον ἐβοήθησαν. Μηδενὸς δ' ὑπακούοντος αὐτοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομέν- 30 ων, καὶ πᾶσαν ἐντὸς Ἰσθμοῦ τὴν δύναμιν ὡρμημένων συνάγειν, καὶ διατειχιζόντων τὸν Ἰσθμὸν εἰς θάλασσαν ἐκ θαλάσσης, ἅμα μὲν ὀργὴ τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, ἅμα δὲ δυσθυμία καὶ κατήφεια μεμονωμένους. Μάχεσθαι μὲν γὰρ οὐ διενοοῦντο μυριάσι στρατοῦ τοσαύ- 35 ταις· ὃ δ' ἦν μόνον ἀναγκαῖον ἐν τῷ παρόντι, τὴν πόλιν

ἀφέντας ἐμφῦναι ταῖς ναυσὶν, οἱ πολλοὶ χαλεπῶς ἤκουον, ὡς μήτε νίκης δεόμενοι, μήτε σωτηρίαν ἐπιστάμενοι, θεῶν τε ἱερὰ καὶ πατέρων ἡρία προϊεμένων.

Ἔνθα δὴ Θεμιστοκλῆς ἀπορῶν τοῖς ἀνθρωπίνοις λογισ-
5 μοῖς προσάγεσθαι τὸ πλῆθος, σημεῖα δαιμόνια καὶ χρησμοὺς ἐπῆγεν αὐτοῖς, καὶ κρατήσας τῇ γνώμῃ, ψήφισμα γράφει, τὴν μὲν πόλιν παρακαταθέσθαι τῇ Ἀθηνᾷ τῇ Ἀθηναίων μεδεούσῃ, τοὺς δ' ἐν ἡλικίᾳ πάντας ἐμβαίνειν εἰς τὰς τριήρεις, παῖδας δὲ καὶ γυναῖκας καὶ ἀνδράποδα
10 σώζειν ἕκαστον ὡς δυνατόν. Κυρωθέντος δὲ τοῦ ψηφίσματος, οἱ πλεῖστοι τῶν Ἀθηναίων ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροιζῆνα, φιλοτίμως πάνυ τῶν Τροιζηνίων ὑποδεχομένων. Καὶ γὰρ τρέφειν ἐψηφίσαντο δημοσίᾳ, δύο ὀβολοὺς ἑκάστῳ διδόντες, καὶ τῆς ὁπώρας λαμβάνειν
15 τοὺς παῖδας ἐξεῖναι πανταχόθεν, ἔτι δ' ὑπὲρ αὐτῶν διδασκάλοις τελεῖν μισθούς.

Ἐκπλεούσης δὲ τῆς πόλεως, τοῖς μὲν οἶκτον τὸ θέαμα, τοῖς δὲ θαῦμα τῆς τόλμης παρεῖχε, γονέας μὲν ἄλλῃ προπεμπόντων, αὐτῶν δ' ἀκάμπτων πρὸς οἰμωγὰς καὶ δάκρυα
20 γυναικῶν καὶ τέκνων περιβολὰς διαπερώντων εἰς τὴν νῆσον. Καίτοι πολλοὶ μὲν διὰ γῆρας ἀπολιμπανόμενοι τῶν πολιτῶν ἔλεον εἶχον. Ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων καὶ συντρόφων ζώων ἐπικλῶσα γλυκυθυμία, μετ' ὠργῆς καὶ πόθου συμπαραθεόντων ἐμβαίνουσι τοῖς ἑαυτῶν τροφ-
25 εῦσιν. Ἐν οἷς ἱστορεῖται κύων Ξανθίππου, τοῦ Περικλέους πατρὸς, οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν, ἐναλέσθαι τῇ θαλάσσῃ, καὶ τῇ τριήρει παρανηχόμενος, ἐμπεσεῖν εἰς τὴν Σαλαμῖνα καὶ λειποθυμήσας ἀποθανεῖν εὐθύς. Οὗ καὶ τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον
30 Κυνὸς σῆμα τάφον εἶναι λέγουσι.

Ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους. Εὐρυβιάδου τὴν μὲν ἡγεμονίαν τῶν νεῶν ἔχοντος διὰ τὸ τῆς Σπάρτης ἀξίωμα, μαλακοῦ δὲ περὶ τὸν κίνδυνον ὄντος, αἱρεῖν δὲ βουλομένου καὶ πλεῖν ἐπὶ τὸν Ἰσθμὸν, ὅπου καὶ τὸ πεζὸν
35 ἤθροιστο τῶν Πελοποννησίων, ὁ Θεμιστοκλῆς ἀντέλεγεν· ὅτε καὶ τὰ μνημονευόμενα λεχθῆναί φασι. Τοῦ γὰρ Εὐρυ-

βιάδου πρὸς αὐτὸν εἰπόντος· Ὦ Θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους ῥαπίζουσι· Ναί, εἶπεν ὁ Θεμιστοκλῆς, ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν. Ἐπαραμένου δὲ τὴν βακτηρίαν ὡς πατάξοντος, ὁ Θεμιστοκλῆς ἔφη· Πάταξον μέν, ἄκουσον δέ. Θαυμάσαντος δὲ 5 τὴν πραότητα τοῦ Εὐρυβιάδου, καὶ λέγειν κελεύσαντος, ὁ μὲν Θεμιστοκλῆς ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον. Εἰπόντος δέ τινος, ὡς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει τοὺς ἔχοντας ἐγκαταλιπεῖν καὶ προέσθαι τὰς πατρίδας, ὁ Θεμιστοκλῆς ἐπιστρέψας τὸν λόγον, Ἡμεῖς τοι, εἶπεν, ὦ 10 μοχθηρὲ, τὰς μὲν οἰκίας καὶ τὰ τείχη καταλελοίπαμεν, οὐκ ἀξιοῦντες, ἀψύχων ἕνεκα, δουλεύειν· πόλις δ' ἡμῖν ἐστι μεγίστη τῶν Ἑλληνίδων, αἱ διακόσιαι τριήρεις, αἳ νῦν ὑμῖν παρεστᾶσι βοηθοὶ σώζεσθαι δι' αὐτῶν βουλομένοις. Εἰ δ' ἄπιτε δεύτερον ἡμᾶς προδόντες, αὐτίκα πεύσεταί τις 15 Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἐλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἧς ἀπέβαλον. Ταῦτα τοῦ Θεμιστοκλέους εἰπόντος, ἔννοια καὶ δέος ἔσχε τὸν Εὐρυβιάδην τῶν Ἀθηναίων, μὴ σφᾶς ἀπολιπόντες οἴχωνται.

Λέγεται δ' ὑπό τινων, τὸν μὲν Θεμιστοκλέα περὶ τούτων 20 ἀπὸ τοῦ καταστρώματος ἄνωθεν τῆς νεὼς διαλέγεσθαι, γλαῦκα δ' ὀφθῆναι διαπετομένην ἐπὶ τὰ δεξιὰ τῶν νεῶν, καὶ τοῖς καρχησίοις ἐπικαθίζουσαν· δι' ὃ δὴ καὶ μάλιστα προσέθεντο τῇ γνώμῃ, καὶ παρεσκευάζοντο ναυμαχήσοντες. Ἀλλ' ἐπεὶ τῶν πολεμίων ὁ στόλος, τῇ Ἀττικῇ κατὰ τὸ 25 Φαληρικὸν προσφερόμενος, τοὺς πέριξ ἀπέκρυψεν αἰγιαλοὺς, αὐτός τε βασιλεὺς μετὰ τοῦ πεζοῦ στρατοῦ καταβὰς ἐπὶ τὴν θάλασσαν ἄθρους ὤφθη, τῶν δυνάμεων ὁμοῦ γενομένων, ἐξερρύησαν οἱ τοῦ Θεμιστοκλέους λόγοι τῶν Ἑλλήνων, καὶ πάλιν ἐπάπταινον οἱ Πελοποννήσιοι πρὸς 30 τὸν Ἰσθμὸν, εἴ τις ἄλλο τι λέγοι χαλεπαίνοντες. Ἐδόκει δὲ τῆς νυκτὸς ἀποχωρεῖν καὶ παρηγγέλλετο πλοῦς τοῖς κυβερνήταις. Ἔνθα δὴ βαρέως φέρων ὁ Θεμιστοκλῆς, εἰ τὴν ἀπὸ τοῦ τόπου καὶ τῶν στενῶν προέμενοι βοήθειαν οἱ Ἕλληνες διαλυθήσονται κατὰ πόλεις, ἐβουλεύετο καὶ 35 συνετίθει τὴν περὶ τὸν Σίκιννον πραγματείαν. Ἦν δὲ

τῷ γένει Πέρσης ὁ Σίκιννος, αἰχμάλωτος, εὔνους δὲ τῷ Θεμιστοκλεῖ, καὶ τῶν τέκνων αὐτοῦ παιδαγωγός. Ὃν ἐκπέμπει πρὸς τὸν Πέρσην κρύφα, κελεύσας λέγειν, ὅτι Θεμιστοκλῆς, ὁ τῶν Ἀθηναίων στρατηγὸς, αἱρούμενος τὰ
5 βασιλέως, ἐξαγγέλλει πρῶτος αὐτῷ τοὺς Ἕλληνας ἀποδιδράσκοντας, καὶ διακελεύεται μὴ παρεῖναι φυγεῖν αὐτοῖς, ἀλλ' ἐν ᾧ ταράσσονται τῶν πεζῶν χωρὶς ὄντες, ἐπιθέσθαι καὶ διαφθεῖραι τὴν ναυτικὴν δύναμιν. Ταῦτα δ' ὁ Ξέρξης ὡς ἀπ' εὐνοίας λελεγμένα δεξάμενος, ἥσθη,
10 καὶ τέλος εὐθὺς ἐξέφερε πρὸς τοὺς ἡγεμόνας τῶν νεῶν, τὰς μὲν ἄλλας πληροῦν καθ' ἡσυχίαν, διακοσίαις δ' ἀναχθέντας ἤδη περιβαλέσθαι τὸν πόρον ἐν κύκλῳ πάντα, καὶ διαζῶσαι τὰς νήσους, ὅπως ἐκφύγῃ μηδεὶς τῶν πολεμίων. Οὕτως οἱ Ἕλληνες ἐκινήθησαν ἀνάγκῃ πρὸς τὸν κίνδυνον.
15 Ἅμα δ' ἡμέρᾳ Ξέρξης μὲν ἄνω καθῆστο τὸν στόλον ἐποπτεύων καὶ τὴν παράταξιν, ὡς μὲν Φανόδημός φησιν, ὑπὲρ τὸ Ἡράκλειον, ᾗ βραχεῖ πόρῳ διείργεται τῆς Ἀττικῆς ἡ νῆσος, ὡς δ' Ἀκεστόδωρος, ἐν μεθορίῳ τῆς Μεγαρίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίφρον
20 θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὧν ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα.

Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Αἰσχύλος ὁ ποιητὴς, ἐν τραγῳδίᾳ Πέρσαις, λέγει ταῦτα·

Ξέρξῃ δὲ (καὶ γὰρ οἶδα) χιλιὰς μὲν ἦν
25 Νεῶν τὸ πλῆθος· αἱ δ' ὑπέρκομποι τάχει
Ἑκατὸν δὶς ἦσαν, ἑπτά θ'· ὧδ' ἔχει λόγος·

τῶν δ' Ἀττικῶν, ἑκατὸν ὀγδοήκοντα τὸ πλῆθος οὐσῶν, ἑκάστη τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους ὀκτωκαίδεκα εἶχεν· ὧν τοξόται τέσσαρες ἦσαν, οἱ λοιποὶ δ'
30 ὁπλῖται. Δοκεῖ δ' οὐχ ἧττον εὖ τὸν καιρὸν ὁ Θεμιστοκλῆς, ἢ τὸν τόπον, συνιδὼν καὶ φυλάξας, μὴ πρότερον ἀντιπρώρους καταστῆσαι ταῖς βαρβαρικαῖς τὰς τριήρεις, ἢ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὴν τὸ πνεῦμα λαμπρὸν ἐκ πελάγους ἀεὶ καὶ κῦμα διὰ τῶν στενῶν κατάγουσ-
35 αν· ὃ τὰς μὲν Ἑλληνικὰς οὐκ ἔβλαπτε ναῦς, ἀλιτενεῖς

οὖσας καὶ ταπεινοτέρας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρύμναις ἀνεστώσας καὶ τοῖς καταστρώμασιν ὑψορόφους καὶ βαρείας ἐπιφερομένας ἔσφαλλε προσπίπτον, καὶ παρεδίδου πλαγίας τοῖς Ἕλλησιν ὀξέως προσφερομένοις, καὶ τῷ Θεμιστοκλεῖ προσέχουσιν, ὡς ὁρῶντι μάλιστα τὸ συμφέρον. 5

Τοῦ δὲ ἀγῶνος ἤδη πολὺ προβεβηκότος, φῶς μὲν ἐκλάμψαι μέγα λέγουσιν Ἐλευσινόθεν, ἦχον δὲ καὶ φωνὴν τὸ Θριάσιον κατέχειν πεδίον, ἄχρι τῆς θαλάσσης, ὡς ἀνθρώπων ὁμοῦ πολλῶν τὸν μυστικὸν ἐξαγαγόντων Ἴακχον. Ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων κατὰ μικρὸν ἀπὸ 10 γῆς ἀναφερόμενον νέφος ἔδοξεν αὖθις ὑπονοστεῖν καὶ κατασκήπτειν εἰς τὰς τριήρεις. Ἕτεροι δὲ φάσματα καὶ εἴδωλα καθορᾷν ἔδοξαν ἐνόπλων ἀνδρῶν, ἀπ' Αἰγίνης τὰς χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τριηρῶν· οὓς εἴκαζον Αἰακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς 15 μάχης ἐπὶ τὴν βοήθειαν. Πρῶτος μὲν οὖν λαμβάνει ναῦν Λυκομήδης, ἀνὴρ Ἀθηναῖος, τριηραρχῶν, ἧς τὰ παράσημα περικόψας ἀνέθηκεν Ἀπόλλωνι δαφνηφόρῳ. Οἱ δ' ἄλλοι τοῖς βαρβάροις ἐξισούμενοι τὸ πλῆθος ἐν στενῷ, κατὰ μέρος προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἐτρέψαντο, 20 μέχρι δείλης ἀντισχόντας, ὡς εἴρηκε Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι νίκην, ἧς οὔθ' Ἕλλησιν, οὔτε βαρβάροις ἐνάλιον ἔργον εἴργασται λαμπρότερον, ἀνδρείᾳ μὲν καὶ προθυμίᾳ κοινῇ τῶν ναυμαχησάντων, γνώμῃ δὲ καὶ δεινότητι Θεμιστοκλέους. 25

Πόλεων μὲν οὖν τὴν Αἰγινητῶν ἀριστεῦσαί φησιν Ἡρόδοτος, Θεμιστοκλεῖ δὲ, καίπερ ἄκοντες ὑπὸ φθόνου, τὸ πρωτεῖον ἀπέδοσαν ἅπαντες. Ἐπεὶ γὰρ ἀναχωρήσαντες εἰς τὸν Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ στρατηγοὶ, πρῶτον μὲν ἕκαστος ἑαυτὸν ἀπέφαινεν ἀρετῇ, 30 δεύτερον δὲ μεθ' ἑαυτὸν Θεμιστοκλέα. Λακεδαιμόνιοι δὲ εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐρυβιάδῃ μὲν ἀνδρείας, ἐκείνῳ δὲ σοφίας ἀριστεῖον ἔδοσαν, θαλλοῦ στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἁρμάτων τὸ πρωτεῦον ἐδωρήσαντο, καὶ τριακοσίους τῶν νέων πομποὺς ἄχρι τῶν 35 ὅρων συνεξέπεμψαν. Λέγεται δ', Ὀλυμπίων τῶν ἐφεξῆς

ἀγομένων, καὶ παρελθόντος εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνιστῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκεῖνον θεᾶσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν, ἅμα θαυμάζοντας καὶ κροτοῦντας· ὥστε καὶ αὐτὸν ἡσθέν-
5 τα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

V. CIMON.

Κίμων ὁ Μιλτιάδου, οὔτε τόλμῃ Μιλτιάδου λειπόμενος, οὔτε συνέσει Θεμιστοκλέους, δικαιότερος ἀμφοῖν ὁμολογεῖται γενέσθαι, καὶ ταῖς πολεμικαῖς οὐδὲ μικρὸν ἀποδέων
10 ἀρεταῖς ἐκείνων, ἀμήχανον ὅσον ἐν ταῖς πολιτικαῖς ὑπερβαλέσθαι, νέος ὢν ἔτι καὶ πολέμων ἄπειρος. Ὅτε γὰρ τὸν δῆμον, ἐπιόντων Μήδων, Θεμιστοκλῆς ἔπειθε, προέμενον τὴν πόλιν, καὶ τὴν χώραν ἐκλιπόντα, πρὸ τῆς Σαλαμῖνος ἐν ταῖς ναυσὶ τὰ ὅπλα θέσθαι, καὶ διαγωνίσασθαι
15 κατὰ θάλασσαν, ἐκπεπληγμένων τῶν πολλῶν τὸ τόλμημα, πρῶτος Κίμων ὤφθη διὰ τοῦ Κεραμεικοῦ φαιδρὸς ἀνιὼν εἰς τὴν ἀκρόπολιν μετὰ τῶν ἑταίρων, ἵππου τινὰ χαλινὸν ἀναθεῖναι τῇ θεῷ διὰ χειρῶν κομίζων· ὡς οὐδὲν ἱππικῆς ἀλκῆς, ἀλλὰ ναυμάχων ἀνδρῶν ἐν τῷ παρόντι τῆς πόλεως
20 δεομένης. Ἀναθεὶς δὲ τὸν χαλινὸν, καὶ λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπίδων, καὶ προσευξάμενος τῇ θεῷ, κατέβαινεν ἐπὶ θάλασσαν, οὐκ ὀλίγοις ἀρχὴ τοῦ θαρρεῖν γενόμενος. Ἦν δὲ καὶ τὴν ἰδέαν οὐ μεμπτὸς, ἀλλὰ μέγας, πολλῇ καὶ οὐλῃ τριχὶ κομῶν τὴν κεφαλήν.
25 Φανεὶς δὲ κατ' αὐτὸν τὸν ἀγῶνα λαμπρὸς καὶ ἀνδρώδης, ταχὺ δόξαν ἐν τῇ πόλει μετ' εὐνοίας ἔσχεν, ἀθροιζομένων πολλῶν πρὸς αὐτὸν, καὶ παρακαλούντων ἄξια τοῦ Μαραθῶνος ἤδη διανοεῖσθαι καὶ πράσσειν. Ὁρμήσαντα δ' αὐτὸν ἐπὶ τὴν πολιτείαν ἄσμενος ὁ δῆμος ἐδέξατο, καὶ μεστὸς
30 ὢν τοῦ Θεμιστοκλέους, ἀνῆγε πρὸς τὰς μεγίστας ἐν τῇ πόλει τιμὰς καὶ ἀρχὰς, εὐάρμοστον ὄντα καὶ προσφιλῆ τοῖς πολλοῖς, διὰ πραότητα καὶ ἀφέλειαν. Οὐχ ἥκιστα δ' αὐτὸν ηὔξησεν Ἀριστείδης ὁ Λυσιμάχου, τὴν εὐφυΐαν ἐνορῶν τῷ ἤθει, καὶ ποιούμενος οἷον ἀντίπαλον πρὸς τὴν
35 Θεμιστοκλέους δεινότητα καὶ τόλμαν.

Ἐπεὶ δὲ, Μήδων φυγόντων ἐκ τῆς Ἑλλάδος, ἐπέμφθη στρατηγὸς κατὰ θάλασσαν, οὔπω τὴν ἀρχὴν Ἀθηναίων ἐχόντων, ἔτι δὲ Παυσανίᾳ καὶ Λακεδαιμονίοις ἑπομένων, πρῶτον μὲν ἐν ταῖς στρατηγίαις ἀεὶ παρεῖχε τοὺς πολίτας κόσμῳ τε θαυμαστοὺς καὶ προθυμίᾳ πολὺ πάντων διαφέρ- 5 οντας. Ἔπειτα Παυσανίου τοῖς μὲν βαρβάροις διαλεγομένου περὶ προδοσίας, καὶ βασιλεῖ γράφοντος ἐπιστολὰς, τοῖς δὲ συμμάχοις τραχέως καὶ αὐθάδως προσφερομένου, καὶ πολλὰ δι' ἐξουσίαν καὶ ὄγκον ἀνόητον ὑβρίζοντος, ὑπολαμβάνων πράως τοὺς ἀδικουμένους, καὶ φιλανθρώπως 10 ἐξομιλῶν, ἔλαθεν οὐ δι' ὅπλων τὴν Ἑλλάδος ἡγεμονίαν, ἀλλὰ λόγῳ καὶ ἤθει παρελόμενος. Προσετίθεντο γὰρ οἱ πλεῖστοι τῶν συμμάχων ἐκείνῳ τε καὶ Ἀριστείδῃ, τὴν χαλεπότητα τοῦ Παυσανίου καὶ ὑπεροψίαν μὴ φέροντες.

Κίμων δὲ, τῶν συμμάχων ἤδη προσκεχωρηκότων αὐτῷ, 15 στρατηγὸς εἰς Θρᾴκην ἔπλευσε, πυνθανόμενος, Περσῶν ἄνδρας ἐνδόξους, καὶ συγγενεῖς βασιλέως, Ἠϊόνα πόλιν, ἐπὶ τῷ Στρύμονι κειμένην ποταμῷ, κατέχοντας, ἐνοχλεῖν τοῖς περὶ τὸν τόπον ἐκεῖνον Ἕλλησιν. Πρῶτον μὲν οὖν μάχῃ τοὺς Πέρσας αὐτοὺς ἐνίκησε, καὶ κατέκλεισεν εἰς τὴν 20 πόλιν. Ἔπειτα τοὺς ὑπὲρ Στρυμόνα Θρᾷκας, ὅθεν αὐτοῖς ἐφοίτα σῖτος, ἀναστάτους ποιῶν, καὶ τὴν χώραν παραφυλάττων ἅπασαν, εἰς τοσαύτην ἀπορίαν τοὺς πολιορκουμένους κατέστησεν, ὥστε Βούτην, τὸν βασιλέως στρατηγὸν, ἀπογνόντα τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ 25 συνδιαφθεῖραι μετὰ τῶν φίλων καὶ τῶν χρημάτων ἑαυτόν. Οὕτω δὲ λαβὼν τὴν πόλιν, ἄλλο μὲν οὐδὲν ἄξιον λόγου ὠφελήθη, τῶν πλείστων τοῖς βαρβάροις συγκατακαέντων· τὴν δὲ χώραν, εὐφυεστάτην οὖσαν καὶ καλλίστην, οἰκῆσαι παρέδωκε τοῖς Ἀθηναίοις. 30

Ἤδη δ' εὐπορῶν ὁ Κίμων, ἐφόδια τῆς στρατηγίας ἃ καλῶς ἀπὸ τῶν πολεμίων ἔδοξεν ὠφελῆσθαι, κάλλιον ἀνήλισκεν εἰς τοὺς πολίτας. Τῶν τε γὰρ ἀγρῶν τοὺς φραγμοὺς ἀφεῖλεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις ἀδεῶς ὑπάρχῃ λαμβάνειν τῆς ὀπώρας· καὶ δεῖπ- 35 νον οἴκοι παρ' αὐτῷ, λιτὸν μὲν, ἀρκοῦν δὲ πολλοῖς, ἐποιεῖτο

καθ' ἡμέραν· ἐφ' ὃ τῶν πενήτων ὁ βουλόμενος εἰσῄει, καὶ διατροφὴν εἶχεν ἀπράγμονα, μόνοις τοῖς δημοσίοις σχολάζων. Ὡς δ' Ἀριστοτέλης φησὶν, οὐχ ἁπάντων Ἀθηναίων, ἀλλὰ τῶν δημοτῶν αὐτοῦ Λακιαδῶν παρεσκευάζετο
5 τῷ βουλομένῳ τὸ δεῖπνον. Αὐτῷ δὲ νεανίσκοι παρείποντο συνήθως δύο, ἢ τρεῖς, ἀμπεχόμενοι καλῶς· ὧν ἕκαστος, εἴ τις συντύχοι τῷ Κίμωνι τῶν ἀστῶν πρεσβύτερος, ἠμφιεσμένος ἐνδεῶς, διημείβετο πρὸς αὐτὸν τὰ ἱμάτια. Καὶ τὸ γινόμενον ἐφαίνετο σεμνόν. Οἱ δ' αὐτοὶ καὶ νόμισμα
10 κομίζοντες ἄφθονον, παριστάμενοι τοῖς κομψοῖς τῶν πενήτων ἐν ἀγορᾷ, σιωπῇ τῶν κερματίων ἐνέβαλλον εἰς τὰς χεῖρας.

Τοῦ μεγάλου βασιλέως οὐδεὶς ἐταπείνωσε καὶ συνέστειλε τὸ φρόνημα μᾶλλον ἢ Κίμων. Οὐ γὰρ ἀνῆκεν ἐκ τῆς
15 Ἑλλάδος ἀπηλλαγμένον, ἀλλ', ὥσπερ ἐκ ποδὸς διώκων, πρὶν διαπνεῦσαι καὶ στῆναι τοὺς βαρβάρους, τὰ μὲν ἐπόρθει καὶ κατεστρέφετο, τὰ δ' ἀφίστη καὶ προσήγετο τοῖς Ἕλλησιν, ὥστε τὴν ἀπ' Ἰωνίας Ἀσίαν ἄχρι Παμφυλίας παντάπασι Περσικῶν ὅπλων ἐρημῶσαι.

20 Ἦρχε μὲν τῶν βασιλικῶν νεῶν Τιθραύστης, τοῦ δὲ πεζοῦ, ὡς μὲν Ἔφορος λέγει, Φερενδάτης· Καλλισθένης δὲ Ἀριομάνδην τὸν Γωβρύου φησὶ κυριώτατον ὄντα τῆς δυνάμεως, παρὰ τὸν Εὐρυμέδοντα ταῖς ναυσὶ παρορμεῖν, οὐκ ὄντα μάχεσθαι τοῖς Ἕλλησι πρόθυμον, ἀλλὰ προσδεχόμ-
25 ενον ὀγδοήκοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προσπλεούσας. Ταύτας φθῆναι βουλόμενος ὁ Κίμων ἀνήχθη, βιάζεσθαι παρεσκευασμένος, ἂν ἑκόντες μὴ ναυμαχῶσιν. Οἱ δὲ πρῶτον μὲν, ὡς μὴ βιασθεῖεν, εἰς τὸν ποταμὸν εἰσωρμίσαντο, προσφερομένων δὲ τῶν Ἀθηναίων ἀντεξ-
30 έπλευσαν, ὡς ἱστορεῖ Φανόδημος, ἑξακοσίαις ναυσὶν, ὡς δ' Ἔφορος, πεντήκοντα καὶ τριακοσίαις. Ἔργον δὲ κατὰ γοῦν τὴν θάλασσαν οὐδὲν ὑπ' αὐτῶν ἐπράχθη τῆς δυνάμεως ἄξιον, ἀλλ' εὐθὺς εἰς τὴν γῆν ἀποστρέφοντες, ἐξέπιπτον οἱ πρῶτοι, καὶ κατέφευγον εἰς τὸ πεζὸν ἐγγὺς παρα-
35 τεταγμένον· οἱ δὲ καταλαμβανόμενοι διεφθείροντο μετὰ τῶν νεῶν.

Τῶν δὲ πεζῶν ἐπικαταβάντων πρὸς τὴν θάλασσαν, μέγα μὲν ἔργον ἐφαίνετο τῷ Κίμωνι τὸ βιάζεσθαι τὴν ἀπόβασιν, καὶ κεκμηκότας ἀκμῆσι καὶ πολλαπλασίοις ἐπάγειν τοὺς Ἕλληνας· ὅμως δὲ ῥώμῃ καὶ φρονήματι τοῦ κρατεῖν ὁρῶν ἐπηρμένους καὶ προθύμους ὁμόσε χωρεῖν τοῖς βαρβάροις, ἀπεβίβαζε τοὺς ὁπλίτας ἔτι θερμοὺς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, μετὰ κραυγῆς καὶ δρόμου προσφερομένους. Ὑποστάντων δὲ τῶν Περσῶν καὶ δεξαμένων οὐκ ἀγεννῶς, κρατερὰ μάχη συνέστη· καὶ τῶν Ἀθηναίων ἄνδρες ἀγαθοὶ καὶ τοῖς ἀξιώμασι πρῶτοι καὶ διαπρεπεῖς ἔπεσον· πολλῷ δ' ἀγῶνι τρεψάμενοι τοὺς βαρβάρους ἔκτεινον, εἶτα ᾕρουν αὐτούς τε καὶ σκηνὰς παντοδαπῶν χρημάτων γεμούσας. Κίμων δ', ὥσπερ ἀθλητὴς δεινὸς, ἡμέρᾳ μιᾷ δύο καθῃρηκὼς ἀγωνίσματα, καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχίᾳ τὸ δ' ἐν Πλαταιαῖς ναυμαχίᾳ παρεληλυθὼς τρόπαιον, ἐπηγωνίσατο ταῖς νίκαις, καὶ τὰς ὀγδοήκοντα Φοινίσσας τριήρεις, αἳ τῆς μάχης ἀπελείφθησαν, Κύπρῳ προσβεβληκέναι πυθόμενος, διὰ τάχους ἔπλευσεν· οὐδὲν εἰδότων βέβαιον οὔπω περὶ τῆς μείζονος δυνάμεως τῶν στρατηγῶν, ἀλλὰ δυσπίστως ἤδη καὶ μετεώρως ἐχόντων· ᾗ καὶ μᾶλλον ἐκπλαγέντες, ἀπώλεσαν τὰς ναῦς ἁπάσας, καὶ τῶν ἀνδρῶν οἱ πλεῖστοι συνδιεφθάρησαν.

Τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασιλέως, ὥστε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην, ἱππου μὲν δρόμον ἀεὶ τῆς Ἑλληνικῆς ἀπέχειν θαλάσσης, ἔνδον δὲ Κυανέων καὶ Χελιδονίων μακρᾷ νηῒ καὶ χαλκεμβόλῳ μὴ πλέειν.

VI. ALCIBIADES.

Passages from the Life of Alcibiades.

Τὸ τοῦ Ἀλκιβιάδου ἦθος πολλὰς ἀνομοιότητας πρὸς αὐτὸ καὶ μεταβολὰς ἐπεδείξατο. Φύσει δὲ πολλῶν ὄντων καὶ μεγάλων παθῶν ἐν αὐτῷ, τὸ φιλόνεικον ἰσχυρότατον ἦν, καὶ τὸ φιλόπρωτον, ὡς δῆλόν ἐστι τοῖς παιδικοῖς ἀπομνημονεύμασιν. Ἐν μὲν γὰρ τῷ παλαίειν πιεζόμενος, ὑπὲρ τοῦ μὴ πεσεῖν ἀναγαγὼν πρὸς τὸ στόμα τὰ ἄμματα

τοῦ πιεζοῦντος, οἷος ἦν διαφαγεῖν τὰς χεῖρας. Ἀφέντος δὲ τὴν λαβὴν ἐκείνου, καὶ εἰπόντος, Δάκνεις, ὦ Ἀλκιβιάδη, καθάπερ αἱ γυναῖκες· Οὐκ ἔγωγε, εἶπεν, ἀλλ' ὡς οἱ λέοντες.

5 Ἔτι δὲ μικρὸς ὢν ἔπαιζεν ἀστραγάλοις ἐν τῷ στενωπῷ. Τῆς δὲ βολῆς καθηκούσης εἰς αὐτὸν, ἅμαξα φορτίων ἐπῄει. Πρῶτον μὲν οὖν ἐκέλευε περιμεῖναι τὸν ἄγοντα τὸ ζεῦγος· ὑπέπιπτε γὰρ ἡ βολὴ τῇ παρόδῳ τῆς ἁμάξης. Μὴ πειθομένου δὲ δι' ἀγροικίαν, ἀλλ' ἐπάγοντος, οἱ μὲν ἄλλοι
10 παῖδες διέσχον, ὁ δ' Ἀλκιβιάδης καταβαλὼν ἐπὶ στόμα πρὸ τοῦ ζεύγους, καὶ παρατείνας ἑαυτὸν, ἐκέλευεν οὕτως, εἰ βούλεται, διεξελθεῖν. ὥστε τὸν μὲν ἄνθρωπον ἀνακροῦσαι τὸ ζεῦγος ὀπίσω, δείσαντα, τοὺς δ' ἰδόντας ἐκπλαγῆναι καὶ μετὰ βοῆς συνδραμεῖν πρὸς αὐτόν.

15 Ἐπεὶ δ' εἰς τὸ μανθάνειν ἧκε, τοῖς μὲν ἄλλοις ὑπήκουε διδασκάλοις ἐπιεικῶς, τὸ δ' αὐλεῖν ἔφευγεν ὡς ἀγεννὲς καὶ ἀνελεύθερον. Πλήκτρου μὲν γὰρ καὶ λύρας χρῆσιν οὐδὲν οὔτε σχήματος οὔτε μορφῆς ἐλευθέρῳ πρεπούσης διαφθείρειν, αὐλοὺς δὲ φυσῶντος ἀνθρώπου στόματι καὶ τοὺς
20 συνήθεις ἂν πάνυ μόλις διαγνῶναι τὸ πρόσωπον. Ἔτι δὲ τὴν μὲν λύραν τῷ χρωμένῳ συμφθέγγεσθαι καὶ συνᾴδειν, τὸν δ' αὐλὸν ἐπιστομίζειν καὶ ἀποφράττειν, ἑκάστου τήν τε φωνὴν καὶ τὸν λόγον ἀφαιρούμενον. Αὐλείτωσαν οὖν, ἔφη, Θηβαίων παῖδες· οὐ γὰρ ἴσασι διαλέγεσθαι· ἡμῖν δὲ
25 τοῖς Ἀθηναίοις, ὡς οἱ πατέρες λέγουσιν, ἀρχηγέτις Ἀθηνᾶ καὶ πατρῷος Ἀπόλλων ἐστίν· ὧν ἡ μὲν ἔρριψε τὸν αὐλὸν, ὁ δὲ καὶ τὸν αὐλητὴν ἐξέδειρε. Τοιαῦτα παίζων ἅμα καὶ σπουδάζων ὁ Ἀλκιβιάδης αὐτόν τε τοῦ μαθήματος ἀπέστησε καὶ τοὺς ἄλλους. Ταχὺ γὰρ διῆλθεν ὁ λόγος εἰς
30 τοὺς παῖδας, ὡς εὖ ποιῶν ὁ Ἀλκιβιάδης βδελύττοιτο τὴν αὐλητικὴν, καὶ χλευάζοι τοὺς μανθάνοντας· ὅθεν ἐξέπεσε κομιδῇ τῶν ἐλευθέρων διατριβῶν, καὶ προεπηλακίσθη παντάπασιν ὁ αὐλός.

Περικλεῖ ποτε βουλόμενος ἐντυχεῖν, ἐπὶ θύρας ἦλθεν
35 αὐτοῦ. Πυθόμενος δὲ μὴ σχολάζειν, ἀλλὰ σκοπεῖν καθ' ἑαυτὸν, ὅπως ἀποδώσει λόγον Ἀθηναίοις, ἀπιὼν ὁ Ἀλκι-

βιάδης, Εἶτα, ἔφη, βέλτιον οὐκ ἦν σκοπεῖν αὐτὸν, ὅπως οὐκ ἀποδώσει λόγον Ἀθηναίοις;

Ἔτι δὲ μειράκιον ὢν, ἐστρατεύσατο τὴν εἰς Ποτίδαιαν στρατείαν, καὶ Σωκράτη σύσκηνον εἶχε, καὶ παραστάτην ἐν τοῖς ἀγῶσιν. Ἰσχυρᾶς δὲ γενομένης μάχης, ἠρίστευσαν μὲν ἀμφότεροι· τοῦ δ' Ἀλκιβιάδου τραύματι περιπεσόντος, ὁ Σωκράτης προέστη καὶ ἤμυνε, καὶ μάλιστα δὴ προδήλως ἔσωσεν αὐτὸν μετὰ τῶν ὅπλων. Ἐγίνετο μὲν οὖν τῷ δικαιοτάτῳ λόγῳ Σωκράτους τὸ ἀριστεῖον· ἐπεὶ δὲ οἱ στρατηγοὶ διὰ τὸ ἀξίωμα τῷ Ἀλκιβιάδῃ σπουδάζοντες ἐφαίνοντο περιθεῖναι τὴν δόξαν, ὁ Σωκράτης βουλόμενος αὔξεσθαι τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ, πρῶτος ἐμαρτύρει καὶ παρεκάλει στεφανοῦν ἐκεῖνον καὶ διδόναι τὴν πανοπλίαν.

Πρώτην δ' αὐτῷ πάροδον εἰς τὸ δημόσιον γενέσθαι λέγουσι μετὰ χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ παριόντα, θορυβούντων Ἀθηναίων, ἐρέσθαι τὴν αἰτίαν τοῦ θορύβου· πυθόμενον δὲ, χρημάτων ἐπίδοσιν γίνεσθαι, παρελθεῖν καὶ ἐπιδοῦναι· τοῦ δὲ δήμου κροτοῦντος καὶ βοῶντος, ὑφ' ἡδονῆς ἐπιλαθέσθαι τοῦ ὄρτυγος, ὃν ἐτύγχανεν ἔχων ἐν τῷ ἱματίῳ. Πτοηθέντος οὖν καὶ διαφυγόντος, ἔτι μᾶλλον ἐκβοῆσαι τοὺς Ἀθηναίους, πολλοὺς καὶ συνθηρᾶν ἀναστάντας, λαβεῖν δ' αὐτὸν Ἀντίοχον τὸν κυβερνήτην, καὶ ἀποδοῦναι· διὸ καὶ προσφιλέστατον τῷ Ἀλκιβιάδῃ γενέσθαι.

Αἱ δ' ἱπποτροφίαι περιβόητοι μὲν ἐγένοντο καὶ τῷ πλήθει τῶν ἁρμάτων· ἑπτὰ γὰρ ἄλλος οὐδεὶς καθῆκεν Ὀλυμπιάσιν ἰδιώτης, οὐδὲ βασιλεὺς, μόνος δ' ἐκεῖνος. Καὶ τὸ νικῆσαι δὲ καὶ δεύτερον γενέσθαι καὶ τέταρτον, ὡς Θουκυδίδης φησὶν, ὁ δ' Εὐριπίδης, τρίτον, ὑπερβάλλει λαμπρότητι καὶ δόξῃ πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. Λέγει δ' ὁ Εὐριπίδης ἐν τῷ ᾄσματι ταῦτα· Σὲ δ' ἀείσομαι, ὦ Κλεινίου παῖ· καλὸν ἁ νίκα· κάλλιστον δ' (ὃ μηδεὶς ἄλλος Ἑλλάνων), ἅρματι πρῶτα δραμεῖν, καὶ δεύτερα καὶ τρίτα.

Ἐπεὶ δ' ἀφῆκεν αὐτὸν εἰς τὴν πολιτείαν ἔτι μειράκιον

ὢν, τοὺς μὲν ἄλλους εὐθὺς ἐταπείνωσε δημαγωγούς, ἀγῶνα δ' εἶχε πρός τε Φαίακα τὸν Ἐρασιστράτου, καὶ Νικίαν τὸν Νικηράτου· τὸν μὲν, ἤδη καθ' ἡλικίαν προήκοντα, καὶ στρατηγὸν ἄριστον εἶναι δοκοῦντα· Φαίακα δ' ἀρχόμενον, 5 ὥσπερ αὐτὸς, αὐξάνεσθαι τότε, καὶ γνωρίμων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς τ' ἄλλοις καὶ περὶ τὸν λόγον. Ἐντευκτικὸς γὰρ ἰδίᾳ καὶ πιθανὸς ἐδόκει μᾶλλον, ἢ φέρειν ἀγῶνας ἐν δήμῳ δυνατός. Ἦν γὰρ, ὡς Εὔπολίς φησι,

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

10 Ἦν δέ τις Ὑπέρβολος Περιθοίδης, οὗ μέμνηται μὲν ὡς ἀνθρώπου πονηροῦ καὶ Θουκυδίδης, τοῖς δὲ κωμικοῖς ὁμοῦ τι πᾶσι διατριβὴν, ἀεὶ σκωπτόμενος ἐν τοῖς θεάτροις, παρεῖχεν. Ἄτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν καὶ ἀπαθὴς ὢν, ὀλιγωρίᾳ δόξης, οὐδενὶ μὲν ἤρεσκεν, ἐχρῆτο 15 δ' αὐτῷ πολλάκις ὁ δῆμος, ἐπιθυμῶν προπηλακίζειν τοὺς ἐν ἀξιώματι καὶ συκοφαντεῖν. Ἀναπεισθεὶς οὖν ὑπ' αὐτοῦ τότε, τὸ ὄστρακον ἐπιφέρειν ἔμελλεν, ᾧ κολούοντες ἀεὶ τὸν προὔχοντα δόξῃ καὶ δυνάμει τῶν πολιτῶν ἐλαύνουσι, παραμυθούμενοι τὸν φθόνον μᾶλλον ἢ τὸν φόβον. 20 Ἐπεὶ δὲ δῆλον ἦν, ὅτι ἑνὶ τῶν τριῶν τὸ ὄστρακον ἐποίσουσι, συνήγαγε τὰς στάσεις εἰς ταὐτὸν ὁ Ἀλκιβιάδης, καὶ, διαλεχθεὶς πρὸς τὸν Νικίαν, κατὰ τοῦ Ὑπερβόλου τὴν ὀστρακοφορίαν ἔτρεψεν.

VII. ALCIBIADES.

Death of Alcibiades.

Ἀθηναῖοι χαλεπῶς μὲν ἔφερον τῆς ἡγεμονίας ἀποστερη- 25 θέντες. Ἐπεὶ δὲ καὶ τὴν ἐλευθερίαν ἀφελόμενος αὐτῶν ὁ Λύσανδρος ἀνδράσι τριάκοντα παρέδωκε τὴν πόλιν, οἷς οὐκ ἐχρήσαντο σώζεσθαι δυνάμενοι λογισμοῖς, ἀπολωλότων ἤδη τῶν πραγμάτων, συνίεσαν, ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἁμαρτίας αὐτῶν καὶ ἀγνοίας· ὧν μεγίστην 30 ἐποιοῦντο τὴν δευτέραν πρὸς Ἀλκιβιάδην ὀργήν. Ἀπεῤῥίφη γὰρ οὐδὲν ἀδικῶν αὐτὸς, ἀλλ' ὑπηρέτῃ χαλεπήναντες ὀλίγας ἀποβαλόντι ναῦς αἰσχρῶς, αἴσχιον αὐτοὶ τὸν κρά-

τιστον καὶ πολεμικώτατον ἀφείλοντο τῆς πόλεως στρατηγόν. Ἔτι δ' οὖν ὅμως ἐκ τῶν παρόντων ἀνέφερέ τις ἐλπὶς ἀμυδρὰ, μὴ παντάπασιν ἔῤῥειν τὰ πράγματα τῶν Ἀθηναίων, Ἀλκιβιάδου περιόντος. Οὔτε γὰρ πρότερον ἠγάπησε φεύγων ἀπραγμόνως ζῆν καὶ μεθ' ἡσυχίας, οὔτε 5 νῦν, εἰ τὰ καθ' ἑαυτὸν ἱκανῶς ἔχοι, περιόψεται Λακεδαιμονίους ὑβρίζοντας, καὶ τοὺς τριάκοντα παροινοῦντας. Ταῦτα δ' οὐκ ἦν ἄλογον ὀνειροπολεῖν οὕτω τοὺς πολλοὺς, ὁπότε καὶ τοῖς τριάκοντα φροντίζειν ἐπῄει καὶ διαπυνθάνεσθαι, καὶ λόγον ἔχειν πλεῖστον ὧν ἐκεῖνος ἔπραττε 10 καὶ διενοεῖτο. Τέλος δὲ Κριτίας ἐδίδασκε Λύσανδρον, ὡς οὐκ ἔσται, Ἀθηναίων δημοκρατουμένων, ἀσφαλῶς ἄρχειν Λακεδαιμονίοις τῆς Ἑλλάδος· Ἀθηναίους δὲ, κἂν πρᾴως πάνυ καὶ καλῶς πρὸς ὀλιγαρχίαν ἔχωσιν, οὐκ ἐάσει ζῶν Ἀλκιβιάδης ἀτρεμεῖν ἐπὶ τῶν καθεστώτων. Οὐ μὴν 15 ἐπείσθη γε πρότερον τούτοις ὁ Λύσανδρος, ἢ παρὰ τῶν οἴκοι τελῶν σκυτάλην ἐλθεῖν, κελεύουσαν ἐκποδὼν ποιήσασθαι τὸν Ἀλκιβιάδην· εἴτε κἀκείνων φοβηθέντων τὴν ὀξύτητα καὶ μεγαλοπραγμοσύνην τοῦ ἀνδρὸς, εἴτε τῷ Ἅιδι χαριζομένων. 20

Ὡς οὖν ὁ Λύσανδρος ἔπεμψε πρὸς τὸν Φαρνάβαζον ταῦτα πράττειν κελεύων, ὁ δὲ Μαγαίῳ τε τῷ ἀδελφῷ καὶ Σουσαμίθρῃ τῷ θείῳ προσέταξε τὸ ἔργον, ἔτυχε μὲν ἐν κώμῃ τινὶ τῆς Φρυγίας ὁ Ἀλκιβιάδης τότε διαιτώμενος, ἔχων Τιμάνδραν μετ' αὐτοῦ τὴν ἑταίραν.—Οἱ δὲ πεμφθέν- 25 τες πρὸς αὐτὸν οὐκ ἐτόλμησαν εἰσελθεῖν, ἀλλὰ κύκλῳ τὴν οἰκίαν περιστάντες ἐνεπίμπρασαν. Αἰσθόμενος δ' ὁ Ἀλκιβιάδης, τῶν μὲν ἱματίων τὰ πλεῖστα καὶ τῶν στρωμάτων συναγαγὼν, ἐπέῤῥιψε τῷ πυρί. Τῇ δ' ἀριστερᾷ χειρὶ τὴν ἑαυτοῦ χλαμύδα περιελίξας, τῇ δὲ δεξιᾷ σπασάμενος τὸ 30 ἐγχειρίδιον, ἐξέπεσεν ἀπαθὴς ὑπὸ τοῦ πυρὸς, πρὶν ἢ διαφλέγεσθαι τὰ ἱμάτια, καὶ τοὺς βαρβάρους ὀφθεὶς διεσκέδασεν. Οὐδεὶς γὰρ ὑπέμεινεν αὐτὸν, οὐδ' εἰς χεῖρας συνῆλθεν, ἀλλ' ἀποστάντες ἔβαλλον ἀκοντίοις καὶ τοξεύμασιν. Οὕτω δ' αὐτοῦ πεσόντος, καὶ τῶν βαρβάρων ἀπελθόντων, 35 ἡ Τιμάνδρα τὸν νεκρὸν ἀνείλετο, καὶ τοῖς αὐτῆς περι-

βαλοῦσα καὶ περικαλύψασα χιτωνίσκοις, ἐκ τῶν παρόντων ἐκήδευσε λαμπρῶς καὶ φιλοτίμως.

VIII. PERICLES.

Beginning of the Peloponnesian War.

Ἐνέβαλον εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακεδαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως
5 ἡγουμένου, καὶ δηϊοῦντες τὴν χώραν προῆλθον εἰς Ἀχαρνὰς, καὶ κατεστρατοπέδευσαν, ὡς τῶν Ἀθηναίων οὐκ ἀνεξομένων, ἀλλ' ὑπ' ὀργῆς καὶ φρονήματος διαμαχουμένων πρὸς αὐτούς. Τῷ δὲ Περικλεῖ δεινὸν ἐφαίνετο πρὸς ἑξακισμυρίους Πελοποννησίων καὶ Βοιωτῶν ὁπλίτας (τοσ-
10 οῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς τῆς πόλεως μάχην συνάψαι· τοὺς δὲ βουλομένους μάχεσθαι, καὶ δυσπαθοῦντας πρὸς τὰ γινόμενα, κατεπράϋνε λέγων, ὡς δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὖθις τυχεῖν οὐ ῥᾴδιόν
15 ἐστι. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ συνῆγε, δεδιὼς βιασθῆναι παρὰ γνώμην, ἀλλ' ὥσπερ νεὼς κυβερνήτης, ἀνέμου κατιόντος ἐν πελάγει, θέμενος εὖ πάντα καὶ κατατείνας τὰ ὅπλα, χρῆται τῇ τέχνῃ, δάκρυα καὶ δεήσεις ἐπιβατῶν ναυτιώντων καὶ φοβουμένων ἐάσας, οὕτως ἐκεῖνος,
20 τό τ' ἄστυ συγκλείσας, καὶ καταλαβὼν πάντα φυλακαῖς πρὸς ἀσφάλειαν, ἐχρῆτο τοῖς αὐτοῦ λογισμοῖς, βραχέα φροντίζων τῶν καταβοώντων καὶ δυσχεραινόντων. Καίτοι πολλοὶ μὲν αὐτοῦ τῶν φίλων δεόμενοι προσέκειντο, πολλοὶ δὲ τῶν ἐχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες· πολ-
25 λοὶ δ' ᾖδον ᾄσματα καὶ σκώμματα πρὸς αἰσχύνην, ἐφυβρίζοντες αὐτοῦ τὴν στρατηγίαν, ὡς ἄνανδρον καὶ προϊεμένην τὰ πράγματα τοῖς πολεμίοις. Ἐπεφύετο δὲ καὶ Κλέων, ἤδη διὰ τῆς πρὸς ἐκεῖνον ὀργῆς τῶν πολιτῶν πορευόμενος ἐπὶ τὴν δημαγωγίαν.

30 Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς, ἀλλὰ πρᾴως καὶ σιωπῇ τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν ὑφιστάμενος, καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελοπόννησον στόλον ἐκπέμπων, αὐτὸς οὐ συνεξέπλευσεν, ἀλλ' ἔμεινεν

οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ἕως ἀπηλλάγησαν οἱ Πελοποννήσιοι. Θεραπεύων δὲ τοὺς πολλοὺς, ὅλως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ, διανομαῖς τε χρημάτων ἀνελάμβανε, καὶ κληρουχίας ἀνέγραφεν. Αἰγινήτας γὰρ ἐξελάσας ἅπαντας, διένειμε τὴν νῆσον Ἀθηναίων τοῖς 5 λαχοῦσιν. Ἦν δέ τις παρηγορία καὶ ἀφ' ὧν ἔπασχον οἱ πολέμιοι. Καὶ γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον, χώραν τε πολλὴν, κώμας τε καὶ πόλεις μικρὰς διεπόρθησαν. Καὶ κατὰ γῆν αὐτὸς ἐμβαλὼν εἰς τὴν Μεγαρικὴν, ἔφθειρε πᾶσαν. Ἠι καὶ δῆλον ἦν, ὅτι πολλὰ μὲν δρῶντες 10 κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πάσχοντες ὑπ' ἐκείνων ἐκ θαλάσσης, οὐκ ἂν εἰς μῆκος πολέμου τοσοῦτον προὔβησαν, ἀλλὰ ταχέως ἀπεῖπον, ὥσπερ ἐξ ἀρχῆς ὁ Περικλῆς προηγόρευσεν, εἰ μή τι δαιμόνιον ὑπεναντιώθη τοῖς ἀνθρωπίνοις λογισμοῖς. 15

IX. PERICLES.

Death of Pericles.

Τοῦ Περικλέους ἤδη πρὸς τῷ τελευτᾷν ὄντος, περικαθήμενοι τῶν πολιτῶν οἱ βέλτιστοι, καὶ τῶν φίλων οἱ περιόντες, λόγον ἐποιοῦντο τῆς ἀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο, καὶ τὰς πράξεις ἀνεμετροῦντο, καὶ τῶν τροπαίων τὸ πλῆθος. Ἐννέα γὰρ ἦν ἃ στρατηγῶν καὶ νικῶν ἔστη- 20 σεν ὑπὲρ τῆς πόλεως. Ταῦτα, ὡς οὐκέτι συνιέντος, ἀλλὰ καθῃρημένου τὴν αἴσθησιν αὐτοῦ, διελέγοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν ἐτύγχανε τὸν νοῦν προσεσχηκὼς, καὶ φθεγξάμενος εἰς μέσον, ἔφη θαυμάζειν, ὅτι ταῦτα μὲν ἐπαινοῦσιν αὐτοῦ καὶ μνημονεύουσιν, ἃ καὶ πρὸς τύχην 25 ἐστὶ κοινὰ, καὶ γέγονεν ἤδη πολλοῖς στρατηγοῖς· τὸ δὲ κάλλιστον καὶ μέγιστον οὐ λέγουσιν. Οὐδεὶς γὰρ, ἔφη, δι' ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον περιεβάλετο.

Θαυμαστὸς οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπιεικείας καὶ πραότητος, ἣν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπεχ- 30 θείαις διετήρησεν, ἀλλὰ καὶ τοῦ φρονήματος, εἰ τῶν αὐτοῦ καλῶν ἡγεῖτο βέλτιστον εἶναι τὸ μήτε φθόνῳ, μήτε θυμῷ

χαρίσασθαι μηδὲν ἀπὸ τηλικαύτης δυνάμεως, μηδὲ χρήσασθαί τινι τῶν ἐχθρῶν ὡς ἀνηκέστῳ.

X. LYSANDER.

End of the Peloponnesian War, and the Taking of Athens.

Ἐκ δὲ τούτου πλέων ὁ Λύσανδρος ἐπὶ τὰς πόλεις, Ἀθηναίων μὲν οἷς ἐπιτύχοι, ἐκέλευε πάντας εἰς Ἀθήνας ἀπιέναι· φείσεσθαι γὰρ οὐδενὸς, ἀλλ' ἀποσφάξειν, ὃν ἂν ἔξω λάβῃ τῆς πόλεως. Ταῦτα δ' ἔπραττε καὶ συνήλαυνεν ἅπαντας εἰς τὸ ἄστυ, βουλόμενος ἐν τῇ πόλει ταχὺ λιμὸν ἰσχυρὸν γενέσθαι καὶ σπάνιν, ὅπως μὴ πράγματα παράσχοιεν αὐτῷ τὴν πολιορκίαν εὐπόρως ὑπομένοντες. Καταλύων δὲ τοὺς δήμους, καὶ τὰς ἄλλας πολιτείας, ἕνα μὲν ἁρμοστὴν ἑκάστῃ Λακεδαιμόνιον κατέλιπε, δέκα δ' ἄρχοντας ἐκ τῶν ὑπ' αὐτοῦ συγκεκροτημένων κατὰ πόλιν ἑταιριῶν. Καὶ ταῦτα πράττων ὁμοίως ἔν τε ταῖς πολεμίαις καὶ ταῖς συμμάχοις γεγενημέναις πόλεσι, παρέπλει σχολαίως, τρόπον τινὰ κατασκευαζόμενος ἑαυτῷ τὴν τῆς Ἑλλάδος ἡγεμονίαν. Οὔτε γὰρ ἀριστίνδην οὔτε πλουτίνδην ἀπεδείκνυε τοὺς ἄρχοντας, ἀλλ' ἑταιρίαις καὶ ξενίαις χαριζόμενος τὰ πράγματα, καὶ κυρίους ποιῶν τιμῆς τε καὶ κολάσεως, πολλαῖς δὲ παραγινόμενος αὐτὸς σφαγαῖς, καὶ συνεκβάλλων τοὺς τῶν φίλων ἐχθροὺς, οὐκ ἐπιεικὲς ἐδίδου τοῖς Ἕλλησι δεῖγμα τῆς Λακεδαιμονίων ἀρχῆς. Ἀλλὰ καὶ ὁ κωμικὸς Θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων τοὺς Λακεδαιμονίους ταῖς καπηλίσιν, ὅτι τοὺς Ἕλληνας ἥδιστον ποτὸν τῆς ἐλευθερίας γεύσαντες, ὄξος ἐνέχεαν. Εὐθὺς γὰρ ἦν τὸ γεῦμα δυσχερὲς καὶ πικρὸν, οὔτε τοὺς δήμους κυρίους τῶν πραγμάτων ἐῶντος εἶναι τοῦ Λυσάνδρου, καὶ τῶν ὀλίγων τοῖς θρασυτάτοις καὶ φιλονεικοτάτοις τὰς πόλεις ἐγχειρίζοντος.

Διατρίψας δὲ περὶ ταῦτα χρόνον οὐ πολὺν, καὶ προπέμψας εἰς Λακεδαίμονα τοὺς ἀπαγγελοῦντας, ὅτι προσπλεῖ μετὰ νεῶν διακοσίων, συνέμιξε περὶ τὴν Ἀττικὴν Ἀγιδι καὶ Παυσανίᾳ τοῖς βασιλεῦσιν, ὡς ταχὺ συναιρήσων τὴν πόλιν. Ἐπεὶ δ' ἀντεῖχον οἱ Ἀθηναῖοι, λαβὼν τὰς ναῦς

πάλιν εἰς Ἀσίαν διεπέρασε, καὶ τῶν μὲν ἄλλων πόλεων ὁμαλῶς ἁπασῶν κατέλυε τὰς πολιτείας, καὶ καθίστη δεκαδαρχίας, πολλῶν μὲν ἐν ἑκάστῃ σφαττομένων, πολλῶν δὲ φευγόντων, Σαμίους δὲ πάντας ἐκβαλὼν, παρέδωκε τοῖς φυγάσι τὰς πόλεις.—Ἤδη δὲ τοὺς ἐν ἄστει κακῶς ἔχειν 5 ὑπὸ λιμοῦ πυνθανόμενος, κατέπλευσεν εἰς τὸν Πειραιᾶ· καὶ παρεστήσατο τὴν πόλιν, ἀναγκασθεῖσαν ἐφ' οἷς ἐκεῖνος ἐκέλευε, ποιήσασθαι τὰς διαλύσεις.

Ὁ δ' οὖν Λύσανδρος, ὡς παρέλαβε τάς τε ναῦς ἁπάσας, πλὴν δώδεκα, καὶ τὰ τείχη τῶν Ἀθηναίων, ἕκτῃ ἐπὶ 10 δεκάτῃ Μουνυχιῶνος μηνὸς, ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι ναυμαχίαν ἐνίκων τὸν βάρβαρον, ἐβούλευσεν εὐθὺς καὶ τὴν πολιτείαν μεταστῆσαι. Δυσπειθῶς δὲ καὶ τραχέως φερόντων, ἀποστείλας πρὸς τὸν δῆμον, ἔφη, τὴν πόλιν εἰληφέναι παρασπονδοῦσαν· ἑστάναι γὰρ τὰ τείχη, τῶν 15 ἡμερῶν, ἐν αἷς ἔδει καθῃρῆσθαι, παρῳχημένων· ἑτέραν οὖν ἐξ ἀρχῆς προθήσειν γνώμην περὶ αὐτῶν, ὡς τὰς ὁμολογίας λελυκότων. Ἔνιοι δὲ καὶ προτεθῆναί φασιν ὡς ἀληθῶς ὑπὲρ ἀνδραποδισμοῦ γνώμην ἐν τοῖς συμμάχοις· ὅτε καὶ τὸν Θηβαῖον Ἐρίανθον εἰσηγήσασθαι, τὸ μὲν 20 ἄστυ κατασκάψαι, τὴν δὲ χώραν ἀνεῖναι μηλόβοτον. Εἶτα μέντοι συνουσίας γενομένης τῶν ἡγεμόνων, καὶ παρὰ πότον τινὸς Φωκέως ᾄσαντος ἐκ τῆς Εὐριπίδου Ἠλέκτρας τὴν πάροδον, ἧς ἡ ἀρχή·

Ἀγαμέμνονος ὦ κόρα, ἤλυθον, Ἠλέκτρα, 25
Ποτὶ σὰν ἀγρότειραν αὐλάν·

πάντας ἐπικλασθῆναι, καὶ φανῆναι σχέτλιον ἔργον, τὴν οὕτως εὐκλεᾶ καὶ τοιούτους ἄνδρας φέρουσαν ἀνελεῖν καὶ διεργάσασθαι πόλιν.

Ὁ δ' οὖν Λύσανδρος, ἐνδόντων τῶν Ἀθηναίων πρὸς 30 ἅπαντα, πολλὰς μὲν ἐξ ἄστεος μεταπεμψάμενος αὐλητρίδας, πάσας δὲ τὰς ἐν τῷ στρατοπέδῳ συναγαγὼν, τὰ τείχη κατέσκαπτε, καὶ τὰς τριήρεις κατέφλεγε πρὸς τὸν αὐλὸν, ἐστεφανωμένων καὶ παιζόντων ἅμα τῶν συμμάχων, ὡς ἐκείνην τὴν ἡμέραν ἄρχουσαν τῆς ἐλευθερίας. Εὐθὺς δὲ 35

καὶ τὰ περὶ τὴν πολιτείαν ἐκίνησε, τριάκοντα μὲν ἐν ἄστει, δέκα δ' ἐν Πειραιεῖ καταστήσας ἄρχοντας, ἐμβαλὼν δὲ φρουρὰν εἰς τὴν ἀκρόπολιν, καὶ Καλλίβιον ἁρμοστὴν, ἄνδρα Σπαρτιάτην, ἐπιστήσας. Ἐπεὶ δὲ οὗτος Αὐτόλυ-
5 κον τὸν ἀθλητὴν, τὴν βακτηρίαν διαράμενος, παίσειν ἔμελλεν, ὁ δὲ, τῶν σκελῶν συναράμενος, ἀνέτρεψεν αὐτὸν, οὐ συνηγανάκτησεν ὁ Λύσανδρος, ἀλλὰ καὶ ἐπετίμησε, φήσας, οὐκ ἐπίστασθαι τὸν Καλλίβιον ἐλευθέρων ἄρχειν. Ἀλλὰ τὸν Αὐτόλυκον οἱ τριάκοντα, τῷ Καλ-
10 λιβίῳ χαριζόμενοι, μικρὸν ὕστερον ἀνεῖλον.

XI. PHOCION.

Φωκίωνα οὔτε γελάσαντά τις, οὔτε κλαύσαντα ῥᾳδίως Ἀθηναίων εἶδεν, οὐδ' ἐν βαλανείῳ δημοσιεύοντι λουσάμενον, οὐδ' ἐκτὸς ἔχοντα τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι περιβεβλημένος. Ἐπεὶ κατά γε τὴν χώραν καὶ τὰς στρατ-
15 είας ἀνυπόδητος ἀεὶ καὶ γυμνὸς ἐβάδιζεν, εἰ μὴ ψῦχος ὑπερβάλλον εἴη καὶ δυσκαρτέρητον, ὥστε καὶ παίζοντας ἤδη τοὺς στρατευομένους σύμβολον μεγάλου ποιεῖσθαι χειμῶνος ἐνδεδυμένον Φωκίωνα.

Τῷ δ' ἤθει προσηνέστατος ὢν καὶ φιλανθρωπότατος,
20 ἀπὸ τοῦ προσώπου δυσξύμβολος ἐφαίνετο καὶ σκυθρωπὸς, ὥστε μὴ ῥᾳδίως ἄν τινα μόνον ἐντυχεῖν αὐτῷ τῶν ἀσυνήθων. Διὸ καὶ Χάρητί ποτε πρὸς τὰς ὀφρῦς αὐτοῦ λέγοντι, τῶν Ἀθηναίων ἐπιγελώντων, Οὐδὲν, εἶπεν, αὕτη ὑμᾶς λελύπηκεν ἡ ὀφρύς· ὁ δὲ τούτων γέλως πολλὰ κλαῦσαι
25 τὴν πόλιν πεποίηκεν.

Ὁ Φωκίωνος λόγος πλεῖστον ἐν ἐλαχίστῃ λέξει νοῦν εἶχε. Καὶ πρὸς τοῦτ' ἔοικεν ἀπιδὼν ὁ Σφήττιος Πολύευκτος εἰπεῖν, ὅτι ῥήτωρ μὲν ἄριστος εἴη Δημοσθένης, εἰπεῖν δὲ δεινότατος ὁ Φωκίων. Ὁ δὲ Δημοσθένης τῶν μὲν
30 ἄλλων κατεφρόνει πολὺ ῥητόρων, ἀνισταμένου δὲ Φωκίωνος, εἰώθει λέγειν ἀτρέμα πρὸς τοὺς φίλους· Ἡ τῶν ἐμῶν λόγων κοπὶς πάρεστιν. Ἀλλὰ τοῦτο μὲν ἴσως πρὸς τὸ ἦθος ἀνοιστέον. Ἐπεὶ καὶ ῥῆμα καὶ νεῦμα μόνον ἀνδρὸς ἀγαθοῦ μυρίοις ἐνθυμήμασι καὶ περιόδοις ἀντίῤῥοπον ἔχει
35 πίστιν.

Οἱ τῶν Ἀθηναίων σύμμαχοι καὶ οἱ νησιῶται τοὺς Ἀθήνηθεν ἀποστόλους, ἑτέρου μὲν ἐκπλέοντος στρατηγοῦ, πολεμίους νομίζοντες, ἐφράγνυντο τείχη, καὶ λιμένας ἀπεχώννυσαν, καὶ κατεκόμιζον ἀπὸ τῆς χώρας εἰς τὰς πόλεις βοσκήματα, καὶ ἀνδράποδα, καὶ γυναῖκας, καὶ παῖδας· εἰ δὲ Φωκίων ἡγοῖτο, πόῤῥω ναυσὶν ἰδίαις ἀπαντῶντες ἐστεφανωμένοι, καὶ χαίροντες, ὡς αὐτοὺς κατῆγον.

Ἤδη δὲ τῶν Ἀθηναίων πρὸς Φίλιππον ἐκπεπολεμωμένων παντάπασι, καὶ στρατηγὸν, αὐτοῦ μὴ παρόντος, ἕτερον ἐπὶ τὸν πόλεμον ᾑρημένων, ὡς κατέπλευσεν ἀπὸ τῶν νήσων, πρῶτον μὲν ἔπειθε τὸν δῆμον, εἰρηνικῶς ἔχοντος τοῦ Φιλίππου, καὶ φοβουμένου τὸν κίνδυνον, ἰσχυρῶς δέχεσθαι τὰς διαλύσεις· καὶ τινὸς ἀντικρούσαντος αὐτῷ τῶν εἰωθότων συκοφαντεῖν, καὶ εἰπόντος· Σὺ δὲ τολμᾷς, ὦ Φωκίων, ἀποτρέπειν Ἀθηναίους ἤδη τὰ ὅπλα διὰ χειρῶν ἔχοντας; Ἐγώ γε, εἶπε, καὶ ταῦτ' εἰδὼς, ὅτι, πολέμου μὲν ὄντος, ἐγὼ σοῦ, εἰρήνης δὲ γενομένης, σὺ ἐμοῦ ἄρξεις. Ὡς δ' οὐκ ἔπειθεν, ἀλλ' ὁ Δημοσθένης ἐκράτει, κελεύων ὡς πόῤῥωτάτω τῆς Ἀττικῆς θέσθαι μάχην τοὺς Ἀθηναίους· Ὦ τᾶν, ἔφη, μὴ, ποῦ μαχώμεθα, σκοπῶμεν, ἀλλὰ πῶς νικήσωμεν. Οὕτω γὰρ ἔσται μακρὰν ὁ πόλεμος· ἡττωμένοις δὲ πᾶν ἀεὶ δεινὸν ἐγγὺς πάρεστι.

* * *

Συνεβούλευεν Ἀλεξάνδρῳ ὁ Φωκίων, εἰ μὲν ἡσυχίας ὀρέγεται, θέσθαι τὸν πόλεμον· εἰ δὲ δόξης, μεταθέσθαι πρὸς τοὺς βαρβάρους ἀπὸ τῶν Ἑλλήνων τραπόμενον. Καὶ πολλὰ καὶ πρὸς τὴν Ἀλεξάνδρου φύσιν καὶ βούλησιν εὐστόχως εἰπὼν, οὕτω μετέβαλε καὶ κατεπράϋνεν αὐτὸν, ὥστ' εἰπεῖν, ὅπως προσέξουσι τὸν νοῦν Ἀθηναῖοι τοῖς πράγμασιν, ὡς, εἴ τι γένοιτο περὶ αὐτὸν, ἐκείνοις ἄρχειν προσῆκον. Ἰδίᾳ δὲ τὸν Φωκίωνα ποιησάμενος αὐτοῦ φίλον καὶ ξένον, εἰς τοσαύτην ἔθετο τιμὴν, ὅσην εἶχον ὀλίγοι τῶν ἀεὶ συνόντων. Ὁ γοῦν Δοῦρις εἴρηκεν, ὡς μέγας γενόμενος, καὶ Δαρείου κρατήσας, ἀφεῖλε τῶν ἐπιστολῶν τὸ Χαίρειν, πλὴν ἐν ὅσαις ἔγραφε Φωκίωνι. Τοῦτον δὲ μόνον μετὰ τοῦ Χαίρειν προσηγόρευε.

Τὸ μέντοι περὶ τῶν χρημάτων ὁμολογούμενον ἔστιν, ὅτι δωρεὰν αὐτῷ κατέπεμψεν ἑκατὸν τάλαντα. Τούτων κομισθέντων εἰς Ἀθήνας, ἠρώτησεν ὁ Φωκίων τοὺς φέροντας, τί δή ποτε, πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνῳ τοσαῦτα δίδωσιν Ἀλέξανδρος; Εἰπόντων δ' ἐκείνων, Ὅτι σὲ κρίνει μόνον ἄνδρα καλὸν καὶ ἀγαθόν· Οὐκοῦν, εἶπεν ὁ Φωκίων, ἐασάτω με καὶ δοκεῖν ἀεὶ καὶ εἶναι τοιοῦτον. Ὡς δ' ἀκολουθήσαντες εἰς οἶκον αὐτῷ πολλὴν ἑώρων εὐτέλειαν, τὴν μὲν γυναῖκα μάττουσαν, ὁ δὲ Φωκίων αὐτὸς ἀνιμήσας ὕδωρ ἐκ τοῦ φρέατος ἀπενίπτετο τοὺς πόδας, ἔτι μᾶλλον ἐνέκειντο, καὶ ἠγανάκτουν, δεινὸν εἶναι λέγοντες, εἰ φίλος ὢν τοῦ βασιλέως οὕτω διαιτήσεται πονηρῶς. Ἰδὼν οὖν ὁ Φωκίων πένητα πρεσβύτην, ἐν τριβωνίῳ ῥυπαρῷ πορευόμενον, ἠρώτησεν, εἰ τούτου χείρονα νομίζουσιν αὐτόν· εὐφημεῖν δ' ἐκείνων δεομένων, Καὶ μὴν οὗτος, εἶπεν, ἀπ' ἐλαττόνων ἐμοῦ ζῇ, καὶ ἀρκεῖται. Τὸ δ' ὅλον, ἢ μὴ χρώμενος, ἔφη, μάτην ἕξω τοσοῦτον χρυσίον, ἢ χρώμενος, ἐμαυτὸν ἅμα κἀκεῖνον διαβαλῶ πρὸς τὴν πόλιν. Οὕτω μὲν οὖν ἐπανῆλθε πάλιν τὰ χρήματα ἐξ Ἀθηνῶν, ἐπιδείξαντα τοῖς Ἕλλησι πλουσιώτερον τοῦ διδόντος τοσαῦτα τὸν μὴ δεόμενον.

XII. PHOCION.

Phocion's Condemnation and Death.

Τὸν δὲ Φωκίωνα καὶ τοὺς μετ' αὐτοῦ Κλεῖτος εἰς Ἀθήνας ἀνῆγε, λόγῳ μὲν κριθησομένους, ἔργῳ δὲ ἀποθανεῖν κατακεκριμένους. Καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπηρόν, ἐφ' ἁμάξαις κομιζομένων αὐτῶν διὰ τοῦ Κεραμεικοῦ πρὸς τὸ θέατρον. Ἐκεῖ γὰρ αὐτοὺς προσαγαγὼν ὁ Κλεῖτος συνεῖχεν, ἄχρις οὗ τὴν ἐκκλησίαν ἐπλήρωσαν οἱ ἄρχοντες, οὐ δοῦλον, οὐ ξένον, οὐκ ἄτιμον ἀποκρίναντες, ἀλλὰ πᾶσι καὶ πάσαις ἀναπεπταμένον τὸ βῆμα καὶ τὸ θέατρον παρασχόντες. Ἐπεὶ δ' ἡ ἐπιστολὴ τοῦ βασιλέως ἀνεγνώσθη, λέγοντος, αὐτῷ μὲν ἐγνῶσθαι προδότας γεγονέναι τοὺς ἄνδρας, ἐκείνοις δὲ διδόναι τὴν κρίσιν, ἐλευθέροις ἤδη καὶ αὐτονόμοις οὖσι, καὶ τοὺς ἄνδρας ὁ

Κλεῖτος εἰσήγαγεν, οἱ μὲν βέλτιστοι τῶν πολιτῶν, ὀφθέντος τοῦ Φωκίωνος, ἐνεκαλύψαντο, καὶ κάτω κύψαντες ἐδάκρυον· εἷς δ' ἀναστὰς ἐτόλμησεν εἰπεῖν, ὅτι τηλικαύτην κρίσιν ἐγκεχειρικότος τῷ δήμῳ τοῦ βασιλέως, καλῶς ἔχει τοὺς δούλους καὶ τοὺς ξένους ἀπελθεῖν ἐκ τῆς 5 ἐκκλησίας. Οὐκ ἀνασχομένων δὲ τῶν πολλῶν, ἀλλ' ἀνακραγόντων βάλλειν τοὺς ὀλιγαρχικοὺς καὶ μισοδήμους, ἄλλος μὲν οὐδεὶς ὑπὲρ τοῦ Φωκίωνος ἐπεχείρησεν εἰπεῖν, αὐτὸς δὲ χαλεπῶς καὶ μόλις ἐξακουσθεὶς, Πότερον, εἶπεν, ἀδίκως ἢ δικαίως ἀποκτεῖναι βούλεσθε ἡμᾶς; Ἀποκριν- 10 αμένων δέ τινων, ὅτι δικαίως· Καὶ τοῦτο, ἔφη, πῶς γνώσεσθε, μὴ ἀκούσαντες; Ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον, ἐγγυτέρω προσελθὼν, Ἐγὼ μὲν, εἶπεν, ἀδικεῖν ὁμολογῶ, καὶ θανάτου τιμῶμαι τὰ πεπολιτευμένα ἐμαυτῷ· τούτους δ', ἄνδρες Ἀθηναῖοι, διὰ τί ἀποκτενεῖτε, μηδὲν ἀδικοῦν- 15 τας; Ἀποκρινομένων δὲ πολλῶν· Ὅτι σοὶ φίλοι εἰσίν· ὁ μὲν Φωκίων ἀποστὰς ἡσυχίαν ἦγεν· ὁ δ' Ἀγνωνίδης ψήφισμα γεγραμμένον ἔχων ἀνέγνω, καθ' ὃ τὸν δῆμον ἔδει χειροτονεῖν περὶ τῶν ἀνδρῶν, εἰ δοκοῦσιν ἀδικεῖν· τοὺς δ' ἄνδρας, ἂν καταχειροτονηθῶσιν, ἀποθνήσκειν. 20

Ἀναγνωσθέντος δὲ τοῦ ψηφίσματος, ἠξίουν τινὲς προσγράφειν, ὅπως καὶ στρεβλωθεὶς Φωκίων ἀποθάνοι, καὶ τὸν τροχὸν εἰσφέρειν, καὶ τοὺς ὑπηρέτας καλεῖν προσέταττον. Ὁ δ' Ἀγνωνίδης καὶ τὸν Κλεῖτον ὁρῶν δυσχεραίνοντα, καὶ τὸ πρᾶγμα βαρβαρικὸν εἶναι καὶ μιαρὸν ἡγούμενος, 25 Ὅταν, ἔφη, Καλλιμέδοντα τὸν μαστιγίαν λάβωμεν, ὦ ἄνδρες Ἀθηναῖοι, λαβόντες στρεβλώσομεν· περὶ δὲ Φωκίωνος οὐδὲν ἐγὼ γράφω τοιοῦτον. Ἐνταῦθα τῶν ἐπιεικῶν τις ὑπεφώνησεν· Ὀρθῶς γε σὺ ποιῶν· ἂν γὰρ Φωκίωνα βασανίσωμεν, σὲ τί ποιήσομεν; Ἐπικυρωθέντος 30 δὲ τοῦ ψηφίσματος, καὶ τῆς χειροτονίας ἀποδοθείσης, οὐδεὶς καθήμενος, ἀλλὰ πάντες ἐξαναστάντες, οἱ δὲ πλεῖστοι καὶ στεφανωσάμενοι, κατεχειροτόνησαν αὐτῶν θάνατον. Ἦσαν δὲ σὺν τῷ Φωκίωνι Νικοκλῆς, Θούδιππος, Ἡγήμων, Πυθοκλῆς· Δημητρίου δὲ τοῦ Φαληρέως, καὶ 35

Καλλιμέδοντος, καὶ Χαρικλέους, καί τινων ἄλλων ἀπόντων κατεψηφίσθη θάνατος,

Ὡς οὖν διαλύσαντες τὴν ἐκκλησίαν ἦγον εἰς τὸ δεσμωτήριον τοὺς ἄνδρας, οἱ μὲν ἄλλοι, περιπλεκομένων τῶν
5 φίλων αὐτοῖς καὶ οἰκείων, ὀδυρόμενοι καὶ καταθρηνοῦντες ἐβάδιζον· τὸ δὲ Φωκίωνος πρόσωπον, οἷον ὅτε στρατηγῶν ἀπ' ἐκκλησίας προὐπέμπετο βλέποντες, ἐθαύμαζον τὴν ἀπάθειαν καὶ μεγαλοψυχίαν τοῦ ἀνδρός· οἱ δ' ἐχθροὶ κακῶς ἔλεγον παρατρέχοντες· εἷς δὲ καὶ προσέπτυσεν
10 ἐξεναντίας προσελθών. Ὅτε καὶ τὸν Φωκίωνα λέγεται βλέψαντα πρὸς τοὺς ἄρχοντας εἰπεῖν· Οὐ παύσει τις ἀσχημονοῦντα τοῦτον; Ἐπεὶ δὲ Θούδιππος ἐν τῷ δεσμωτηρίῳ γενόμενος, καὶ τὸ κώνειον ὁρῶν τριβόμενον, ἠγανάκτει, καὶ κατέκλαιε τὴν συμφορὰν, ὡς οὐ προσηκόν-
15 τως τῷ Φωκίωνι συναπολλύμενος, Εἶτ' οὐκ ἀγαπᾷς, εἶπεν, ὅτι μετὰ Φωκίωνος ἀποθνήσκεις; Ἐρομένου δέ τινος τῶν φίλων, εἴ τι πρὸς Φῶκον λέγει, τὸν υἱόν· Πάνυ μὲν οὖν, ἔφη, λέγω μὴ μνησικακεῖν Ἀθηναίοις.

Πεπωκότων δὲ ἤδη πάντων τὸ κώνειον, τὸ φάρμακον
20 ἐπέλιπε, καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμὰς, ὅσου τὴν ὁλκὴν ὠνεῖται. Χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν, Ἢ μηδὲ ἀποθανεῖν Ἀθήνησι δωρεάν ἐστιν, ἐκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον.

25 Ἦν δ' ἡμέρα μηνὸς Μουνυχιῶνος ἑνάτη ἐπὶ δέκα, καὶ τῷ Διὶ τὴν πομπὴν πέμποντες οἱ ἱππεῖς παρεξήεσαν. Ὧν οἱ μὲν ἀφείλοντο τοὺς στεφάνους, οἱ δὲ πρὸς τὰς θύρας δεδακρυμένοι τῆς εἱρκτῆς ἀπέβλεψαν. Ἐφάνη δὲ τοῖς μὴ παντάπασιν ὠμοῖς καὶ διεφθαρμένοις ὑπ' ὀργῆς καὶ φθόνου
30 τὴν ψυχὴν, ἀνοσιώτατον γεγονέναι, τὸ μηδ' ἐπισχεῖν τὴν ἡμέραν ἐκείνην, μηδὲ καθαρεῦσαι δημοσίου φόνου τὴν πόλιν ἑορτάζουσαν.

Οὐ μὴν ἀλλ' ὥσπερ ἐνδεέστερον ἠγωνισμένοις τοῖς ἐχθροῖς ἔδοξε καὶ τὸ σῶμα τοῦ Φωκίωνος ἐξορίσαι, καὶ
35 μηδὲ πῦρ ἐναῦσαι μηδένα πρὸς τὴν ταφὴν Ἀθηναίων. Δι' ὃ φίλος μὲν οὐδεὶς ἐτόλμησεν ἅψασθαι τοῦ σώματος· Κωνωπίων δέ τις, ὑπουργεῖν εἰθισμένος τὰ τοιαῦτα μισθοῦ,

κομισθέντα τὸν νεκρὸν ὑπὲρ τὴν Ἐλευσῖνα, πῦρ λαβὼν ἐκ τῆς Μεγαρικῆς, ἔκαυσεν. Ἡ δὲ Μεγαρικὴ γυνὴ παροῦσα μετὰ τῶν θεραπαινίδων, ἔχωσε μὲν αὐτόθι χῶμα κενὸν καὶ κατέσπεισεν· ἐνθεμένη δὲ τῷ κόλπῳ τὰ ὀστᾶ, καὶ κομίσασα νύκτωρ εἰς τὴν οἰκίαν, κατώρυξε παρὰ τὴν 5 ἑστίαν, εἰποῦσα· Σοί, ὦ φίλη ἑστία, παρακατατίθεμαι ταῦτα ἀνδρὸς ἀγαθοῦ λείψανα· σὺ δ' αὐτὰ τοῖς πατρῴοις ἀπόδος ἡρίοις, ὅταν Ἀθηναῖοι σωφρονήσωσι.

Καὶ μέντοι χρόνου βραχέος διαγενομένου, καὶ τῶν πραγμάτων διδασκόντων, οἷον ἐπιστάτην καὶ φύλακα σωφροσύ- 10 νης καὶ δικαιοσύνης ὁ δῆμος ἀπώλεσεν, ἀνδριάντα μὲν αὐτοῦ χαλκοῦν ἀνέστησαν, ἔθαψαν δὲ δημοσίοις τέλεσι τὰ ὀστᾶ. Τῶν δὲ κατηγόρων Ἀγνωνίδην μὲν αὐτοί, θάνατον καταχειροτονήσαντες, ἀπέκτειναν· Ἐπίκουρον δὲ καὶ Δημόφιλον, ἀποδράντας ἐκ τῆς πόλεως, ἀνευρὼν ὁ τοῦ 15 Φωκίωνος υἱὸς ἐτιμωρήσατο.

XIII. DEMOSTHENES.

Λέγεται, τοῦ Δημοσθένους ὀδυρομένου ποτὲ πρὸς Σάτυρον, τὸν ὑποκριτὴν, ὅτι πάντων φιλοπονώτατος ὢν τῶν λεγόντων, καὶ μικροῦ δέων καταναλωκέναι τὴν τοῦ σώματος ἀκμὴν εἰς τοῦτο, χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ 20 κραιπαλῶντες ἄνθρωποι καὶ ἀμαθεῖς ἀκούονται καὶ κατέχουσι τὸ βῆμα, παρορᾶται δ' αὐτός· Ἀληθῆ λέγεις, ὦ Δημόσθενες, φάναι τὸν Σάτυρον· ἀλλ' ἐγὼ τὸ αἴτιον ἰάσομαι ταχέως, ἄν μοι τῶν Εὐριπίδου τινὰ ῥήσεων ἢ Σοφοκλέους ἐθελήσῃς εἰπεῖν ἀπὸ στόματος. Εἰπόντος δὲ 25 τοῦ Δημοσθένους, μεταλαβόντα τὸν Σάτυρον, οὕτω πλάσαι καὶ διεξελθεῖν ἐν ἤθει πρέποντι καὶ διαθέσι τὴν αὐτὴν ῥῆσιν, ὥσθ' ὅλως ἑτέραν τῷ Δημοσθένει φανῆναι. Πεισθέντα δὲ ὅσον ἐκ τῆς ὑποκρίσεως τῷ λόγῳ κόσμου καὶ χάριτος πρόσεστι, μικρὸν ἡγήσασθαι καὶ τὸ μηδὲν εἶναι τὴν ἄσκησιν, ἀμελοῦντι τῆς προφορᾶς καὶ διαθέσεως τῶν 30 λεγομένων. Ἐκ τούτου κατάγειον μὲν οἰκοδομῆσαι μελετητήριον· ἐνταῦθα δὲ πάντως μὲν ἑκάστης ἡμέρας κατιόντα πλάττειν τὴν ὑπόκρισιν, καὶ διαπονεῖν τὴν φωνήν· πολλάκις δὲ καὶ μῆνας ἑξῆς δύο καὶ τρεῖς συνάπτειν,

ξυρούμενον τῆς κεφαλῆς θάτερον μέρος, ὑπὲρ τοῦ μηδὲ βουλομένῳ πάνυ προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην.

Ὥρμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ, τοῦ Φωκικοῦ πολέμου συνεστῶτος. Λαβὼν δὲ τῆς πολιτείας καλὴν
5 ὑπόθεσιν, τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιολογίαν, καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν ἔσχε, καὶ περίβλεπτος ὑπὸ τῶν λόγων ἤρθη καὶ τῆς παῤῥησίας· ὥστε θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θεραπεύεσθαι δ' ὑπὸ τοῦ μεγάλου βασιλέως, πλεῖστον δ'
10 αὐτοῦ λόγον εἶναι παρὰ τῷ Φιλίππῳ τῶν δημαγωγούντων· ὁμολογεῖν δὲ καὶ τοὺς ἀπεχθανομένους, ὅτι πρὸς ἔνδοξον αὐτοῖς ἄνθρωπον ὁ ἀγών ἐστιν.

Ἡ δὲ τοῦ Δημοσθένους πολιτεία φανερὰ μὲν ἦν, ἔτι καὶ τῆς εἰρήνης ὑπαρχούσης, οὐδὲν ἐῶντος ἀνεπιτίμητον τῶν
15 πραττομένων ὑπὸ τοῦ Μακεδόνος, ἀλλ' ἐφ' ἑκάστῳ ταράττοντος τοὺς Ἀθηναίους, καὶ διακαίοντος ἐπὶ τὸν ἄνθρωπον. Διὸ καὶ παρὰ Φιλίππῳ πλεῖστος ἦν λόγος αὐτοῦ· καὶ ὅτε πρεσβεύων δέκατος ἧκεν εἰς Μακεδονίαν, ἤκουσε μὲν πάντων Φίλιππος, ἀντεῖπε δὲ μετὰ πλείστης ἐπιμε-
20 λείας πρὸς τὸν ἐκείνου λόγον. Οὐ μὴν ἔν γε ταῖς ἄλλαις τιμαῖς καὶ φιλοφροσύναις ὅμοιον αὐτὸν τῷ Δημοσθένει παρεῖχεν, ἀλλὰ προσήγετο τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην μᾶλλον. Ὅθεν ἐπαινούντων ἐκείνων τὸν Φίλιππον, ὡς καὶ λέγειν δυνατώτατον, καὶ κάλλιστον ὀφθῆναι,
25 καὶ νὴ Δία συμπιεῖν ἱκανώτατον, ἠναγκάζετο βασκαίνων ἐπισκώπτειν, ὡς τὸ μὲν σοφιστοῦ, τὸ δὲ γυναικὸς, τὸ δὲ σπογγιᾶς εἴη, βασιλέως δ' οὐδὲν ἐγκώμιον.

Ἐπεὶ δ' εἰς τὸ πολεμεῖν ἔῤῥεπε τὰ πράγματα, τοῦ μὲν Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἄγειν, τῶν δ' Ἀθη-
30 ναίων ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν εἰς Εὔβοιαν ἐξώρμησε τοὺς Ἀθηναίους, καταδεδουλωμένην ὑπὸ τῶν τυράννων Φιλίππῳ· καὶ διαβάντες, ἐκείνου τὸ ψήφισμα γράψαντος, ἐξήλασαν τοὺς Μακεδόνας. Δεύτερον δὲ Βυζαντίοις ἐβοήθησε καὶ Περινθίοις ὑπὸ τοῦ
35 Μακεδόνος πολεμουμένοις. Ἔπειτα πρεσβεύων καὶ διαλεγόμενος τοῖς Ἕλλησι, καὶ παροξύνων, συνέστησε, πλὴν ὀλίγων, ἅπαντας ἐπὶ τὸν Φίλιππον· ὥστε σύνταξιν γεν-

ἔσθαι πεζῶν μὲν μυρίων καὶ πεντακισχιλίων, ἱππέων δὲ διισχιλίων, ἄνευ τῶν πολιτικῶν δυνάμεων, χρήματα δὲ καὶ μισθοὺς τοῖς ξένοις εἰσφέρεσθαι προθύμως. Ἐπηρμένης δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον, καὶ συνισταμένων κατ' ἔθνη καὶ πόλεις Εὐβοέων, Ἀχαιῶν, Κορινθίων, Μεγαρέων, 5 *Λευκαδίων, Κερκυραίων, ὁ μέγιστος ὑπελείπετο τῷ Δημοσθένει τῶν ἀγώνων, Θηβαίους προσαγαγέσθαι τῇ συμμαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναμιν ἐναγώνιον ἔχοντας, καὶ μάλιστα τότε τῶν Ἑλλήνων εὐδοκιμοῦντας ἐν τοῖς ὅπλοις. Ἦν δ' οὐ ῥᾴδιον ἐπὶ προσφάτοις* 10 *εὐεργετήμασι τοῖς περὶ τὸν Φωκικὸν πόλεμον τετιθασευμένους ὑπὸ τοῦ Φιλίππου μεταστῆσαι τοὺς Θηβαίους καὶ μάλιστα ταῖς διὰ τὴν γειτνίασιν ἀψιμαχίαις ἀναξαινομένων ἑκάστοτε τῶν πολεμικῶν πρὸς ἀλλήλας διαφορῶν ταῖς πόλεσιν.* 15

Οὐ μὴν ἀλλ' ἐπεὶ Φίλιππος εἰς τὴν Ἐλάτειαν ἐξαίφνης ἐνέπεσε, καὶ τὴν Φωκίδα κατέσχεν, ἐκπεπληγμένων τῶν Ἀθηναίων, καὶ μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ βῆμα, μηδ' ἔχοντος ὅ, τι χρὴ λέγειν, ἀλλ' ἀπορίας οὔσης ἐν μέσῳ καὶ σιωπῆς, παρελθὼν μόνος ὁ Δημοσθένης, συν- 20 *εβούλευε τῶν Θηβαίων ἔχεσθαι· καὶ τἆλλα παραθαῤῥύνας καὶ μετεωρίσας, ὥσπερ εἰώθει, τὸν δῆμον ταῖς ἐλπίσι, ἀπεστάλη πρεσβευτὴς μεθ' ἑτέρων εἰς Θήβας. Τὸ μὲν οὖν συμφέρον οὐ διέφυγε τοὺς τῶν Θηβαίων λογισμούς, ἀλλ' ἐν ὄμμασιν ἕκαστος εἶχε τὰ τοῦ πολέμου δεινὰ, ἔτι* 25 *τῶν Φωκικῶν τραυμάτων νεαρῶν παραμενόντων· ἡ δὲ τοῦ ῥήτορος δύναμις ἐκριπίζουσα τὸν θυμὸν αὐτῶν, καὶ διακαίουσα τὴν φιλοτιμίαν, ἐπεσκότησε τοῖς ἄλλοις ἅπασιν· ὥστε φόβον καὶ λογισμὸν καὶ χάριν ἐκβαλεῖν αὐτοὺς, ἐνθουσιῶντας ὑπὸ τοῦ λόγου πρὸς τὸ καλόν. Οὕτω δὲ* 30 *μέγα καὶ λαμπρὸν ἐφάνη τὸ τοῦ ῥήτορος ἔργον, ὥστε τὸν μὲν Φίλιππον εὐθὺς ἐπικηρυκεύεσθαι, δεόμενον εἰρήνης, ὀρθὴν δὲ τὴν Ἑλλάδα γενέσθαι, καὶ συνεξαναστῆναι πρὸς τὸ μέλλον, ὑπηρετεῖν δὲ μὴ μόνον τοὺς στρατηγοὺς τῷ Δημοσθένει ποιοῦντας τὸ προσταττόμενον, ἀλλὰ καὶ τοὺς* 35 *Βοιωτάρχας, διοικεῖσθαι τε τὰς ἐκκλησίας ἁπάσας οὐδὲν*

ἧττον ὑπ' ἐκείνου τότε τὰς Θηβαίων, ἢ τὰς Ἀθηναίων, ἀγαπωμένου παρ' ἀμφοτέροις καὶ δυναστεύοντος, οὐκ ἀδίκως, οὐδὲ παρ' ἀξίαν, ἀλλὰ καὶ πάνυ προσηκόντως.

Μέχρι μὲν οὖν τούτων ἀνὴρ ἦν ἀγαθός· ἐν δὲ τῇ μάχῃ
5 καλὸν οὐδὲν, οὐδ' ὁμολογούμενον ἔργον, οἷς εἶπεν, ἀποδειξάμενος, ᾤχετο λιπὼν τὴν τάξιν, ἀποδρὰς αἴσχιστα, καὶ τὰ ὅπλα ῥίψας, οὐδὲ τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε Πυθέας, αἰσχυνθεὶς, ἐπιγεγραμμένης γράμμασι χρυσοῖς· Ἀγαθῇ τύχῃ. Παραυτίκα μὲν οὖν ὁ Φίλιππος ἐπὶ τῇ
10 νίκῃ διὰ τὴν χαρὰν ἐξυβρίσας, καὶ κωμάσας ἐπὶ τοὺς νεκροὺς, μεθύων ᾖδε τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος, πρὸς πόδα διαιρῶν καὶ ὑποκρούων.

Δημοσθένης Δημοσθένους Παιανιεὺς τάδ' εἶπεν· ἐκνήψας δὲ, καὶ τὸ μέγεθος τοῦ περιστάντος αὐτὸν ἀγῶνος
15 ἐν νῷ λαβὼν, ἔφριττε τὴν δεινότητα καὶ τὴν δύναμιν τοῦ ῥήτορος, ἐν μέρει μικρῷ μιᾶς ἡμέρας τὸν ὑπὲρ τῆς ἡγεμονίας καὶ τοῦ σώματος ἀναῤῥίψαι κίνδυνον ἀναγκασθεὶς ὑπ' αὐτοῦ.

Τότε δὲ τῆς ἀτυχίας τοῖς Ἕλλησι γενομένης, οἱ μὲν
20 ἀντιπολιτευόμενοι ῥήτορες, ἐπεμβαίνοντες τῷ Δημοσθένει, κατεσκεύαζον εὐθύνας καὶ γραφὰς ἐπ' αὐτόν· ὁ δὲ δῆμος οὐ μόνον τούτων ἀπέλυεν, ἀλλὰ καὶ τιμῶν διετέλει, καὶ προσκαλούμενος αὖθις, ὡς εὔνουν, εἰς τὴν πολιτείαν, ὥστε καὶ τῶν ὀστέων ἐκ Χαιρωνείας κομισθέντων καὶ
25 θαπτομένων, τὸν ἐπὶ τοῖς ἀνδράσιν ἔπαινον εἰπεῖν ἀπέδωκεν, οὐ ταπεινῶς, οὐδ' ἀγεννῶς φέρων τὸ συμβεβηκὸς, ἀλλὰ τῷ τιμᾶν μάλιστα καὶ κοσμεῖν τὸν σύμβουλον ἀποδεικνύμενος τὸ μὴ μεταμέλεσθαι τοῖς βεβουλευμένοις.

Ἀπέθανε δὲ ὁ Δημοσθένης τόνδε τὸν τρόπον. Ὡς
30 Ἀντίπατρος καὶ Κρατερὸς ἠγγέλλοντο προσιόντες ἐπὶ τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένη φθάσαντες ὑπεξῆλθον ἐκ τῆς πόλεως, ὁ δὲ δῆμος αὐτῶν θάνατον κατέγνω, Δημάδου γράψαντος. Ἄλλων δ' ἀλλαχοῦ διασπαρέντων, ὁ Ἀντίπατρος περιέπεμπε τοὺς συλλαμβάνον-
35 τας, ὧν ἡγεμὼν ἦν Ἀρχίας, ὁ κληθεὶς Φυγαδοθήρας. Τοῦτον δὲ, Θούριον ὄντα τῷ γένει, λόγος ἔχει τραγῳδίας ὑποκρίνασθαί ποτε, καὶ τὸν Αἰγινήτην Πῶλον, τὸν ὑπερ-

βαλόντα τῇ τέχνῃ πάντας, ἐκείνου γεγονέναι μαθητὴν ἱστοροῦσιν.

Οὗτος οὖν ὁ Ἀρχίας τὸν Δημοσθένη πυθόμενος ἱκέτην ἐν Καλαυρίᾳ ἐν τῷ ἱερῷ Ποσειδῶνος καθέζεσθαι, διαπλεύσας ὑπηρετικοῖς, καὶ ἀποβὰς μετὰ Θρᾳκῶν δορυφόρων, 5 ἔπειθεν ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀντίπατρον, ὡς δυσχερὲς πεισόμενον οὐδέν. Ὁ δὲ Δημοσθένης ἐτύγχανεν ὄψιν ἑωρακὼς κατὰ τοὺς ὕπνους ἐκείνης τῆς νυκτὸς ἀλλόκοτον. Ἐδόκει γὰρ ἀνταγωνίζεσθαι τῷ Ἀρχίᾳ τραγῳδίαν ὑποκρινόμενος· εὐημερῶν δὲ καὶ κατέχων τὸ θέα- 10 τρον, ἐνδείᾳ παρασκευῆς καὶ χορηγίας κρατεῖσθαι. Διὸ τοῦ Ἀρχίου πολλὰ φιλάνθρωπα διαλεχθέντος, ἀναβλέψας πρὸς αὐτὸν, ὥσπερ ἐτύγχανε καθήμενος· Ὦ Ἀρχία, εἶπεν, οὔτε ὑποκρινόμενός με ἔπεισας πώποτε, οὔτε νῦν πείσεις ἐπαγγελλόμενος. Ἀρξαμένου δ' ἀπειλεῖν τοῦ Ἀρχίου 15 μετ' ὀργῆς· Νῦν, ἔφη, λέγεις τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, ἄρτι δ' ὑπεκρίνου. Μικρὸν οὖν ἐπίσχες, ὅπως ἐπιστείλω τι τοῖς οἴκοι. Καὶ ταῦτ' εἰπὼν, ἐντὸς ἀνεχώρησε τοῦ ναοῦ· καὶ λαβὼν βιβλίον, ὡς γράφειν μέλλων, προσήνεγκε τῷ στόματι τὸν κάλαμον, καὶ δακὼν, ὥσπερ ἐν 20 τῷ διανοεῖσθαι καὶ γράφειν εἰώθει, χρόνον τινὰ κατέσχεν, εἶτα συγκαλυψάμενος ἀπέκλινε τὴν κεφαλήν. Οἱ μὲν οὖν παρὰ τὰς θύρας ἑστῶτες δορυφόροι κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, καὶ μαλακὸν ἐκάλουν καὶ ἄνανδρον· ὁ δ' Ἀρχίας προσελθὼν ἀνίστασθαι παρεκάλει, καὶ τοὺς 25 αὐτοὺς ἀνακυκλῶν λόγους, αὖθις ἐπηγγέλλετο διαλλαγὰς πρὸς τὸν Ἀντίπατρον. Ἤδη δὲ συνησθημένος ὁ Δημοσθένης ἐμπεφυκότος αὐτῷ τοῦ φαρμάκου καὶ κρατοῦντος ἐξεκαλύψατο· καὶ διαβλέψας πρὸς τὸν Ἀρχίαν, Οὐκ ἂν φθάνοις, εἶπεν, ἤδη τὸν ἐκ τῆς τραγῳδίας ὑποκρινόμενος 30 Κρέοντα, καὶ τὸ σῶμα τοῦτο ῥίπτων ἄταφον; Ἐγὼ δ', ὦ φίλε Πόσειδον, ἔτι ζῶν ἐξανίσταμαι τοῦ ἱεροῦ· τῷ δὲ Ἀντιπάτρῳ καὶ Μακεδόσιν οὐδ' ὁ σὸς ναὸς καθαρὸς ὑπολέλειπται. Ταῦτ' εἰπὼν καὶ κελεύσας ὑπολαβεῖν αὐτὸν ἤδη τρέμοντα καὶ σφαλλόμενον, ἅμα τῷ προελθεῖν καὶ 35 παραλλάξαι τὸν βωμὸν ἔπεσε, καὶ στενάξας ἀφῆκε τὴν ψυχήν.

POETICAL EXTRACTS.

νολαν

νολαν

POETICAL EXTRACTS.

Hector and Andromache

I. *The meeting of Hector and Andromache.**

Ὣς ἄρα φωνήσας, ἀπέβη κορυθαίολος Ἕκτωρ.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
Οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
Ἀλλ' ἥγε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
Πύργῳ ἐφεστήκει γοόωσά τε, μυρομένη τε. 5
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
Ἕστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμωῇσιν ἔειπεν·
Εἰ δ', ἄγε μοι, δμωαὶ, νημερτέα μυθήσασθε·
Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
Ἠέ πη ἐς γαλόων, ἢ εἰνατέρων ἐϋπέπλων, 10
Ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
Οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων ἐϋπέπλων, 15
Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται·
Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει, 20
Μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἡ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ,
Τὴν αὐτὴν ὁδὸν αὖτις, ἐϋκτιμένας κατ' ἀγυιάς.
Εὖτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε— 25
Ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,

* Homer's Iliad, vi., 369.

Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ. 30
Ἣ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὖτως,
Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ·
Τὸν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ. 35
Ἤτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
Ἓν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη 40
Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,
Σεῦ ἀφαμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
Ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
Ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ· 45
Ἤτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
Οὐδέ μιν ἐξεναρίξε· σεβάσσατο γὰρ τόγε θυμῷ·
Ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν, 50
Ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
Οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
Οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς, 55
Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσιν.
Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
Ἂψ ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
Πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα. 60
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ,
Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,

Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναῖκα·
Λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα 65
Ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
Τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
Ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
Ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
Ἦ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδὼς, 70
Ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
Αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
Αἴ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο· 75
Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
Αἰεὶ, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
Ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν,
Ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ, 80
Καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
Οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν, 85
Ὅσσον σεῖ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
Δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας·
Καί κεν ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις,
Καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη· 90
Καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνὴ, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
Ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἦμαρ. 95
Ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
Πρίν γέ τι σῆς τε βοῆς, σοῦ θ' ἑλκηθμοῖο πυθέσθαι!
Ὣς εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
Ἂψ δ' ὁ παῖς πρὸς κόλπον ἐϋζώνοιο τιθήνης

Ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς, 100
Ταρβήσας χαλκόν τ' ἠδὲ λόφον ἱππιοχαίτην,
Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν· 105
Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσὶν,
Εἶπεν ἐπευξάμενος Διΐ τ' ἄλλοισίν τε θεοῖσιν·
Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
Παῖδ' ἐμὸν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
Ὧδε βίην τ' ἀγαθὸν, καὶ Ἰλίου ἶφι ἀνάσσειν· 110
Καί ποτέ τις εἴπῃσι· πατρὸς δ' ὅγε πολλὸν ἀμείνων!
Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
Κτείνας δῃΐον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
Ὣς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
Παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ 115
Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ!
Οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, 120
Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
Ἱστόν τ', ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
Ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν. 125
Ὣς ἄρα φωνήσας, κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
Ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει,
Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
Ἕκτορος ἀνδροφόνοιο· κιχήσατο δ' ἔνδοθι πολλὰς 130
Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
Αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
Ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

II. *Jupiter commands the Gods to remain neutral.**

Ἠὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος,
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
Κέκλυτέ μευ, πάντες τε θεοί, πᾶσαί τε θέαιναι, 5
Ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Μήτε τις οὖν θήλεια θεὸς τόγε μήτε τις ἄρσην
Πειράτω διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
Αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
Ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
Ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
Πληγεὶς οὐ κατὰ κόσμον, ἐλεύσεται Οὔλυμπόνδε·
Ἢ μιν ἑλὼν ῥίψω ἐς Τάρταρον ἠερόεντα,
Τῆλε μάλ', ᾗχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
Ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15
Τόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
Γνώσετ' ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἁπάντων.
Εἰ δ', ἄγε, πειρήσασθε, θεοὶ, ἵνα εἴδετε πάντες·
Σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες,
Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαί τε θέαιναι· 20
Ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
Ζῆν', ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
Ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσσῃ·
Σειρὴν μέν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
Δησαίμην· τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
Τόσσον ἐγὼ περί τ' εἰμὶ θεῶν, περί τ' εἴμ' ἀνθρώπων.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

* Iliad, viii., 1–29.

III. *The Triumph of Achilles over the dead body of Hector, and the Lament of Andromache.**

Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεὺς,
Στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
Ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι· 5
Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
Ὄφρα κ' ἔτι γνῶμεν Τρώων νόον, ὅντιν' ἔχουσιν·
Ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
Ἠὲ μένειν μεμάασι, καὶ Ἕκτορος οὐκέτ' ἐόντος.
Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 10
Κεῖται πὰρ νήεσσι νέκυς ἄκλαυτος, ἄθαπτος,
Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
Ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρῃ.
Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
Αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου. 15
Νῦν δ' ἄγ', ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
Ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
Ὅν Τρῶες κατὰ ἄστυ, θεῷ ὡς, εὐχετόωντο.
Ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα. 20
Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
Ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἕλκεσθαι ἔασεν·
Ἐς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' ἀείρας,
Μάστιξεν δ' ἐλάφν, τὼ δ' οὐκ ἄκοντε πετέσθην. 25
Τοῦ δ' ἦν ἑλκομένοιο κονίσαλος· ἀμφὶ δὲ χαῖται
Κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
Δῶκεν ἀεικίσσασθαι ἑῇ ἐν πατρίδι γαίῃ.
Ὣς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 30
Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
Τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.

* Iliad, xxii., 376–515.

Ὤιμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
Κωκυτῷ τ' εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
Τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα 35
Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
Λαοὶ μέν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
Πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον
Ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 40
Σχέσθε, φίλοι, καί μ' οἶον ἐάσατε, κηδόμενοί περ,
Ἐξελθόντα πόληος, ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν,
Λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
Ἤν πως ἡλικίην αἰδέσσεται, ἠδ' ἐλεήσῃ
Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται, 45
Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
Ὡς ἑνός, οὗ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω, 50
Ἕκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν!
Τῷ κε κορεσσάμεθα κλαίοντέ τε, μυρομένω τε,
Μήτηρ θ', ἥ μιν ἔτικτε, δυσάμμορος, ἠδ' ἐγὼ αὐτός.
Ὣς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
Τρωῇσιν δ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο· 55
Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
Σεῦ ἀποτεθνηῶτος; ὅ μοι νύκτας τε καὶ ἦμαρ
Εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ
Τρωσί τε καὶ Τρωῇσι κατὰ πτόλιν, οἵ σε, θεὸν ὥς,
Δειδέχατ'. ἦ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα, 60
Ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει!
Ὣς ἔφατο κλαίουσ'· ἄλοχος δ' οὔπω τι πέπυστο
Ἕκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
Ἤγγειλ', ὅττι ῥά οἱ πόσις ἕκτοθι μίμνε πυλάων.
Ἀλλ' ἦγ' ἱστὸν ὕφαινε, μυχῷ δόμου ὑψηλοῖο, 65
Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
Ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο

Ἕκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
Νηπίη, οὐδ' ἐνόησεν, ὅ μιν μάλα τῆλε λοετρῶν 70
Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
Τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
Ἡ δ' αὖτις δμωῇσιν ἐϋπλοκάμοισι μετηύδα·
Δεῦτε, δύω μοι ἕπεσθον, ἴδωμ', ἅτιν' ἔργα τέτυκται.
Αἰδοίης ἐκυρῆς ὀπὸς ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ 76
Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
Πήγνυται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.
Αἴ γὰρ ἀπ' οὔατος εἴη ἐμεῦ ἔπος! ἀλλὰ μάλ' αἰνῶς
Δείδω, μὴ δή μοι θρασὺν Ἕκτορα δῖος Ἀχιλλεὺς, 80
Μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
Καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
Ἣ μιν ἔχεσκ'· ἐπεὶ οὔποτ' ἐνὶ πληθύι μένεν ἀνδρῶν,
Ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων.
Ὣς φαμένη, μεγάροιο διέσσυτο, μαινάδι ἴση, 85
Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἵξεν ὅμιλον,
Ἕστη παπτήνασ' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
Ἑλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
Ἕλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 90
Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν·
Ἤριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
Τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,
Ἄμπυκα, κεκρύφαλόν τ', ἠδὲ πλεκτὴν ἀναδέσμην,
Κρήδεμνόν θ', ὅ ῥά οἱ δῶκε χρυσέη Ἀφροδίτη, 95
Ἤματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἕκτωρ
Ἐκ δόμου Ἠετίωνος, ἐπεὶ πόρε μυρία ἕδνα.
Ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἄλις ἔσταν,
Αἳ ἑ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
Ἡ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 100
Ἀμβλήδην γοόωσα, μετὰ Τρωῇσιν ἔειπεν·
Ἕκτορ, ἐγὼ δύστηνος! ἰῇ ἄρα γεινόμεθ' αἴσῃ
Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
Αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑληέσσῃ,

Ἐν δόμῳ Ἠετίωνος, ὅ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 105
Δύσμορος αἰνόμορον· ὡς μὴ ὤφελλε τεκέσθαι!
Νῦν δὲ σὺ μὲν Ἀΐδαο δόμους, ὑπὸ κεύθεσι γαίης,
Ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
Χήρην ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὔτως,
Ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι· οὔτε σὺ τούτῳ 110
Ἔσσεαι, Ἕκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
Ἦν γὰρ δὴ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
Αἰεί τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
Ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
Ἦμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησιν· 115
Πάντα δ' ὑπεμμήμυκε, δεδάκρυνται δὲ παρειαί.
Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἑταίρους,
Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχεν,
Χείλεα μέν τ' ἐδίην', ὑπερῴην δ' οὐκ ἐδίηνεν. 120
Τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
Χερσὶν πεπληγὼς, καὶ ὀνειδείοισιν ἐνίσσων·
Ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.
Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
Ἀστυάναξ, ὃς πρὶν μὲν ἑοῦ ἐπὶ γούνασι πατρὸς 125
Μυελὸν οἶον ἔδεσκε, καὶ οἰῶν πίονα δημόν·
Αὐτὰρ ὅθ' ὕπνος ἕλοι, παύσαιτό τε νηπιαχεύων,
Εὕδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
Νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτών, 130
Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
Οἶος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.
Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσι, νόσφι τοκήων,
Αἰόλαι εὐλαὶ ἔδονται, ἐπεί κε κύνες κορέσωνται,
Γυμνόν· ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται, 135
Λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
Ἀλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
Οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
Ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
Ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες. 140

IV. *Priam supplicates Achilles for the dead Body of Hector.**

———Γέρων δ' ἰθὺς κίεν οἴκου,
Τῇ ῥ' Ἀχιλεὺς ἵζεσκε, Διΐ φίλος· ἐν δέ μιν αὐτὸν
Εὗρ'· ἕταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δύ' οἴω,
Ἥρως Αὐτομέδων τε καὶ Ἄλκιμος, ὄζος Ἄρηος,
Ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς, 5
Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
Δεινὰς, ἀνδροφόνους, αἳ οἱ πολέας κτάνον υἷας.
Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ 10
Φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
Ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
Ὣς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 15
Μνῆσαι πατρὸς σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
Τηλίκου, ὥσπερ ἐγὼν, ὀλοῷ ἐπὶ γήραος οὐδῷ.
Καὶ μέν που κεῖνον περιναιέται ἀμφὶς ἐόντες
Τείρουσ', οὐδέ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμῦναι·
Ἀλλ' ἤτοι κεῖνός γε, σέθεν ζώοντος ἀκούων, 20
Χαίρει τ' ἐν θυμῷ, ἐπί τ' ἔλπεται ἤματα πάντα
Ὄψεσθαι φίλον υἱὸν, ἀπὸ Τροίηθε μολόντα.
Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖφθαι.
Πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἷες Ἀχαιῶν. 25
Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
Ὅς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτοὺς,
Τὸν σὺ πρώην κτεῖνας, ἀμυνόμενον περὶ πάτρης,
Ἕκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
Λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα. 30
Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

* Iliad, xxiv., 471–675. Priam, under the guidance of Mercury, has reached the tent of Achilles. There leaving his car and charioteer, he enters the tent.

Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
Ἔτλην δ', οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος,
Ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.
Ὣς φάτο· τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο·
Ἁψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα. 36
Τὼ δὲ μνησαμένω, ὁ μὲν Ἕκτορος ἀνδροφόνοιο,
Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν Ἀχιλῆος ἑλυσθείς·
Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἑὸν πατέρ', ἄλλοτε δ' αὖτε
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει. 40
Αὐτὰρ ἐπεί ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,
Αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,
Οἰκτείρων πολιόν τε κάρη, πολιόν τε γένειον·
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ἆ δείλ', ἦ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν. 45
Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
Ἀνδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
Υἱέας ἐξεναρίξα; σιδήρειόν νύ τοι ἦτορ.
Ἀλλ' ἄγε δὴ κατ' ἄρ' ἕζευ ἐπὶ θρόνου· ἄλγεα δ' ἔμπης
Ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ. 50
Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
Ὣς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
Ζώειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει,
Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, τ' ἐάων· 55
Ὧι μέν κ' ἀμμίξας δώῃ Ζεὺς τερπικέραυνος,
Ἄλλοτε μέν τε κακῷ ὅγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
Ὧι δέ κε τῶν λυγρῶν δώῃ, λωβητὸν ἔθηκεν·
Καί ἑ κακὴ βούβρωστις ἐπὶ χθόνα δῖαν ἐλαύνει·
Φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν. 60
Ὣς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα
Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
Ὄλβῳ τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·
Καί οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν·
Ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι 65
Παίδων ἐν μεγάροισι γονὴ γένετο κρείοντων.
Ἀλλ' ἕνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε

Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
Ἧμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
Καὶ σὲ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι· 70
Ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἐέργει,
Καὶ Φρυγίη καθύπερθε καὶ Ἑλλήσποντος ἀπείρων·
Τῶν σε, γέρον, πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι.
Αὐτὰρ ἐπεί τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
Αἰεί τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε· 75
Ἄνσχεο, μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν.
Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱος ἑῆος,
Οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Μή μέ πω ἐς θρόνον ἷζε, Διοτρεφὲς, ὄφρα κεν Ἕκτωρ
Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα 81
Λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
Σὴν ἐς πατρίδα γαῖαν, ἐπεί με πρῶτον ἔασας.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 86
Ἕκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
Μήτηρ, ἥ μ' ἔτεκεν, θυγάτηρ ἁλίοιο γέροντος.
Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
Ὅττι θεῶν τίς σ' ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν. 90
Οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,
Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
Τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς·
Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω, 95
Καὶ ἱκέτην περ ἐόντα, Διὸς τ' ἀλίτωμαι ἐφετμάς.
Ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
Πηλείδης δ' οἴκοιο, λέων ὡς, ἆλτο θύραζε,
Οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἕποντο,
Ἥρως Αὐτομέδων ἠδ' Ἄλκιμος, οὕς ῥα μάλιστα 100
Τί' Ἀχιλεὺς ἑτάρων, μετὰ Πάτροκλόν γε θανόντα.
Οἳ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἠμιόνους τε,
Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·

Κὰδ δ' ἐπὶ δίφρου εἷσαν· ἐϋξέστου δ' ἀπ' ἀπήνης
Ἤιρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα. 105
Κὰδ δ' ἔλιπον δύο φάρε', ἐύννητόν τε χιτῶνα,
Ὄφρα νέκυν πυκάσας δώῃ οἰκόνδε φέρεσθαι.
Δμωὰς δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφί τ' ἀλεῖψαι,
Νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἱόν·
Μὴ ὁ μὲν ἀχνυμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο, 110
Παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,
Καί ἑ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.
Τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας, 115
Σὺν δ' ἕταροι ἤειραν ἐϋξέστην ἐπ' ἀπήνην.
Ὤιμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἴ κε πύθηαι
Εἰν Ἀϊδός περ ἐὼν, ὅτι Ἕκτορα δῖον ἔλυσα
Πατρὶ φίλῳ· ἐπεὶ οὔ μοι ἀεικέα δῶκεν ἄποινα· 120
Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν.
Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἤϊε δῖος Ἀχιλλεύς.
Ἕζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
Τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.
Υἱὸς μὲν δή τοι λέλυται, γέρον, ὡς ἐκέλευες, 125
Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένῃφιν
Ὄψεαι αὐτὸς ἄγων. νῦν δὲ μνησώμεθα δόρπου.
Καὶ γάρ τ' ἠΰκομος Νιόβη ἐμνήσατο σίτου,
Τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
Ἕξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες. 130
Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
Χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
Οὕνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήῳ·
Φῆ δοιὼ τεκέειν, ἡ δ' αὐτὴ γείνατο πολλούς·
Τὼ δ' ἄρα, καὶ δοιώ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν. 135
Οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
Ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.

Νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν, 140
Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς
Νυμφάων, αἳ τ' ἀμφ' Ἀχελώϊον ἐῤῥώσαντο,
Ἔνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, δῖε γεραιέ,
Σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίῃσθα, 145
Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.
Ἦ, καὶ ἀναΐξας ὄϊν ἄργυφον ὠκὺς Ἀχιλλεὺς
Σφάξ'· ἕταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
Μίστυλλόν τ' ἄρ' ἐπισταμένως, πεῖράν τ' ὀβελοῖσιν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 150
Αὐτομέδων δ' ἄρα σῖτον ἑλὼν ἐπένειμε τραπέζῃ
Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
Οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Ἤτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα, 155
Ὅσσος ἔην, οἷός τε· θεοῖσι γὰρ ἄντα ἐῴκει.
Αὐτὰρ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς,
Εἰσορόων ὄψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρόωντες,
Τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής· 160
Λέξον νῦν με τάχιστα, Διοτρεφὲς, ὄφρα κεν ἤδη
Ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.
Οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
Ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω, 165
Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
Νῦν δὴ καὶ σίτου πασάμην, καὶ αἴθοπα οἶνον
Λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.
Ἦ ῥ', Ἀχιλεὺς δ' ἑτάροισιν ἰδὲ δμωῇσι κέλευσεν,
Δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ 170
Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
Χλαίνας τ' ἐνθέμεναι οὖλας καθύπερθεν ἕσασθαι.
Αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
Αἶψα δ' ἄρα στόρεσαν δοιὼ λέχε' ἐγκονέουσαι.
Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἕκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν 176
Ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἵτε μοι αἰεὶ
Βουλὰς βουλεύουσι παρήμενοι, ᾗ θέμις ἐστίν·
Τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
Αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν, 180
Καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.
Ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,
Ποσσῆμαρ μέμονας κτερεϊζέμεν Ἕκτορα δῖον,
Ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 185
Εἰ μὲν δή μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δίῳ,
Ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
Οἶσθα γὰρ, ὡς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
Ἐννῆμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν, 190
Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίνυτό τε λαός·
Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
Τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴπερ ἀνάγκη.
Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις. 195
Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.
Ὣς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
Ἔλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.
Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες. 200
Αὐτὰρ Ἀχιλλεὺς εὗδε μυχῷ κλισίης εὐπήκτου.

ODES OF ANACREON.

I. *On his Lyre.*

Θέλω λέγειν Ἀτρείδας,
Θέλω δὲ Κάδμον ᾄδειν·
Ἡ βάρβιτος δὲ χορδαῖς
Ἔρωτα μοῦνον ἠχεῖ.
Ἥμειψα νεῦρα πρώην, 5
Καὶ τὴν λύρην ἅπασαν·
Κἀγὼ μὲν ᾖδον ἄθλους
Ἡρακλέους· λύρη δὲ
Ἔρωτας ἀντεφώνει.
Χαίροιτε λοιπὸν ἡμῖν 10
Ἥρωες· ἡ λύρη γὰρ
Μόνους Ἔρωτας ᾄδει.

II. *The Rose.*

Τὸ ῥόδον τὸ τῶν Ἐρώτων
Ἀναμίξωμεν Διονύσῳ·
Τὸ ῥόδον τὸ καλλίφυλλον
Κροτάφοισιν ἁρμόσαντες,
Πίνωμεν ἁβρὰ γελῶντες. 5
Ῥόδον, ὦ φέριστον ἄνθος,
Ῥόδον εἶαρος μέλημα·
Ῥόδα καὶ θεοῖσι τερπνά.
Ῥόδα παῖς ὁ τῆς Κυθήρης
Στέφεται καλοῖς ἰούλοις, 10
Χαρίτεσσι συγχορεύων.
Στέψον οὖν με, καὶ λυρίζων
Παρὰ σοῖς, Διόνυσε, σηκοῖς,
Μετὰ κούρης βαθυκόλπου
Ῥοδίνοισι στεφανίσκοις 15
Πεπυκασμένος, χορεύσω.

III. *To a Dove.*

Ἐρασμίη πέλεια,
Πόθεν, πόθεν ποτᾶσαι;
Πόθεν μύρων τοσούτων,
Ἐπ' ἠέρος θέουσα,
Πνέεις τε καὶ ψεκάζεις; 5
Τίς εἶς; τί σοι μέλει δέ;—
Ἀνακρέων μ' ἔπεμψε
Πρὸς παῖδα, πρὸς Βάθυλλον,
Τὸν ἄρτι τῶν ἁπάντων
Κρατοῦντα καὶ τύραννον. 10
Πέπρακέ μ' ἡ Κυθήρη,
Λαβοῦσα μικρὸν ὕμνον·
Ἐγὼ δ' Ἀνακρέοντι
Διακονῶ τοσαῦτα.
Καὶ νῦν, ὁρᾷς, ἐκείνου 15
Ἐπιστολὰς κομίζω·
Καί φησιν εὐθέως με
Ἐλευθέρην ποιήσειν.
Ἐγὼ δὲ, κἢν ἀφῇ με,
Δούλη μενῶ παρ' αὐτῷ. 20
Τί γάρ με δεῖ πέτασθαι
Ὄρη τε καὶ κατ' ἀγροὺς,
Καὶ δένδρεσιν καθίζειν,
Φαγοῦσαν ἄγριόν τι;
Τανῦν ἔδω μὲν ἄρτον, 25
Ἀφαρπάσασα χειρῶν
Ἀνακρέοντος αὐτοῦ·
Πιεῖν δέ μοι δίδωσι
Τὸν οἶνον, ὃν προπίνει.
Πιοῦσα δ' ἂν χορεύω, 30
Καὶ δεσπότην ἐμοῖσι
Πτεροῖσι συσκιάζω,
Κοιμωμένη δ' ἐπ' αὐτῷ
Τῷ βαρβίτῳ καθεύδω.

Ἔχεις ἅπαντ' · ἄπελθε. 35
Λαλιστέραν μ' ἔθηκας,
Ἄνθρωπε, καὶ κορώνης.

IV. *To a Swallow.*

Σὺ μὲν, φίλη χελιδὸν,
Ἐτησίη μολοῦσα,
Θέρει πλέκεις καλιήν·
Χειμῶνι δ' εἰς ἄφαντος
Ἢ Νεῖλον ἢ 'πὶ Μέμφιν. 5
Ἔρως δ' ἀεὶ πλέκει μευ
Ἐν καρδίῃ καλιήν.
Πόθος δ' ὁ μὲν πτεροῦται,
Ὁ δ' ὠόν ἐστιν ἀκμὴν,
Ὁ δ' ἡμίλεπτος ἤδη. 10
Βοὴ δὲ γίγνετ' αἰεὶ
Κεχηνότων νεοσσῶν
Ἐρωτιδεῖς δὲ μικροὺς
Οἱ μείζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθὺς 15
Πάλιν κύουσιν ἄλλους.
Τί μῆχος οὖν γένηται;
Οὐ γὰρ σθένω τοσούτους
Ἔρωτας ἐκσοβῆσαι.

V. Return of Spring.

Ἴδε, πῶς ἔαρος φανέντος
Χάριτες ῥόδα βρύουσιν·
Ἴδε, πῶς κῦμα θαλάσσης
Ἀπαλύνεται γαλήνῃ·
Ἴδε, πῶς νῆσσα κολυμβᾷ· 5
Ἴδε, πῶς γέρανος ὁδεύει·
Ἀφελῶς δ' ἔλαμψε Τιτάν.
Νεφελῶν σκιαὶ δονοῦνται·
Τὰ βροτῶν δ' ἔλαμψεν ἔργα·
Καρποῖσι γαῖα προκύπτει· 10

Καρπὸς ἐλαίας προκύπτει.
Βρομίου στέφεται τὸ νᾶμα.
Κατὰ φύλλον, κατὰ κλῶνα,
Καθελὼν ἤνθισε καρπός.

VI. *Cupid Wounded.*

Ἔρως ποτ' ἐν ῥόδοισι
Κοιμωμένην μέλιτταν
Οὐκ εἶδεν, ἀλλ' ἐτρώθη
Τὸν δάκτυλον· παταχθεὶς
Τὰς χεῖρας, ὠλόλυξεν· 5
Δραμὼν δὲ καὶ πετασθεὶς
Πρὸς τὴν καλὴν Κυθήρην,
Ὄλωλα, μῆτερ, εἶπεν,
Ὄλωλα, κἀποθνήσκω.
Ὄφις μ' ἔτυψε μικρὸς, 10
Πτερωτὸς, ὃν καλοῦσιν
Μέλιτταν οἱ γεωργοί.
Ἡ δ' εἶπεν, Εἰ τὸ κέντρον
Πονεῖ τὸ τῆς μελίττης,
Πόσον, δοκεῖς, πονοῦσιν, 15
Ἔρως, ὅσους σὺ βάλλεις;

VII. *To the Cicada.*

Μακαρίζομέν σε, τέττιξ,
Ὅτι δενδρέων ἐπ' ἄκρων,
Ὀλίγην δρόσον πεπωκὼς,
Βασιλεὺς ὅπως ἀείδεις.
Σὰ γὰρ ἔστι κεῖνα πάντα, 5
Ὁπόσα βλέπεις ἐν ἀγροῖς,
Χὠπόσα φέρουσιν ὧραι.
Σὺ δὲ φίλιος εἶ γεωργῶν,
Ἀπὸ μηδενός τι βλάπτων·
Σὺ δὲ τίμιος βροτοῖσι, 10
Θέρεος γλυκὺς προφήτης.
Φιλέουσι μέν σε Μοῦσαι·

Φιλέει δὲ Φοῖβος αὐτὸς,
Λιγυρὴν δ' ἔδωκεν οἴμην·
Τὸ δὲ γῆρας οὔ σε τείρει, 15
Σοφὲ, γηγενὴς, φίλυμνε,
Ἀπαθὴς, ἀναιμόσαρκε·
Σχεδὸν εἶ θεοῖς ὅμοιος.

VIII. *Young Old-age.*

φιλῶ γέροντα τερπνὸν,
Φιλῶ νέον χορευτήν.
Γέρων δ' ὅταν χορεύῃ,
Τρίχας γέρων μέν ἐστιν,
Τὰς δὲ φρένας νεάζει.

IDYLS OF BION.

I. *From the Epitaph on Adonis.*

Αἰάζω τὸν Ἄδωνιν· ἐπαιάζουσιν Ἔρωτες·
Κεῖται καλὸς Ἄδωνις ἐπ' ὤρεσι, μηρὸν ὀδόντι
Λευκῷ λευκὸν ὀδόντι τυπεὶς, καὶ Κύπριν ἀνιᾷ
Λεπτὸν ἀποψύχων· τὸ δέ οἱ μέλαν εἴβεται αἷμα
Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ, 5
Καὶ τὸ ῥόδον φεύγει τῷ χείλεος· ἀμφὶ δὲ τήνῳ
Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώοντος ἀρέσκει,
Ἀλλ' οὐκ οἶδεν Ἄδωνις ὅ μιν θνάσκοντ' ἐφίλασεν.
Αἶ αἶ τὰν Κυθέρειαν, ἀπώλετο καλὸς Ἄδωνις. 10
Ὡς ἴδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἕλκος,
Ὡς ἴδε φοίνιον αἷμα μαραινομένῳ περὶ μηρῷ,
Πάχεας ἀμπετάσασα κινύρετο, Μεῖνον Ἄδωνι
Δύσποτμε, μεῖνον Ἄδωνι, πανύστατον ὥς σε κιχείω,
Ὥς σε περιπτύξω, καὶ χείλεα χείλεσι μίξω. 15
Φεύγεις μακρὸν, Ἄδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα

Καὶ στυγνὸν βασιλῆα καὶ ἄγριον· ἁ δὲ τάλαινα
Ζώω, καὶ θεὸς ἐμμὶ, καὶ οὐ δύναμαί σε διώκειν.
Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν· ἐσσὶ γὰρ αὐτὰ
Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταῤῥεῖ.
Θνάσκεις, ὦ τριπόθατε· πόθος δέ μοι, ὡς ὄναρ, ἔπτη. 21
Σοὶ δ' ἅμα κεστὸς ὄλωλε· τί γὰρ, τολμηρὲ, κυνάγεις;
Καλὸς ἐὼν τοσσοῦτον ἔμηναο θηρσὶ παλαίειν;
Ὧδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἔρωτες.
Αἶ αἶ τὰν Κυθέρειαν, ἀπώλετο καλὸς Ἄδωνις. 25
Δάκρυον ἁ Παφία τόσον ἐκχέει, ὅσσον Ἄδωνις
Αἷμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·
Αἷμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.
Αἰάζω τὸν Ἄδωνιν· ἀπώλετο καλὸς Ἄδωνις.
Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30
Ἔστ' ἀγαθὰ στιβὰς, ἔστιν Ἀδώνιδι φυλλὰς ἑτοίμα·
Λέκτρον ἔχει, Κυθέρεια, τὸ σὸν τόδε νεκρὸς Ἄδωνις.
Καὶ νέκυς ὢν καλός ἐστι, καλὸς νέκυς οἷα καθεύδων.
Κέκλιται ἁβρὸς Ἄδωνις ἐν εἵμασι πορφυρέοισιν·
Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἔρωτες, 35
Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χὠ μὲν ὀϊστὼς,
Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὔπτερον ἆγε φαρέτρην·
Χὠ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὃς δὲ λέβησι
Χρυσείοις φορέῃσιν ὕδωρ, ὁ δὲ μηρία λούει·
Ὃς δ' ὄπιθεν πτερύγεσσιν ἀναψύχει τὸν Ἄδωνιν. 40
Αὐτὰν τὰν Κυθέρειαν ἐπαιάζουσιν Ἔρωτες.
Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ὑμέναιος,
Καὶ στέφος ἐξεπέτασσε γαμήλιον· οὐκέτι δ' Ὑμὰν,
Ὑμὰν οὐκέτ' ἀειδόμενον μέλος, ᾄδεται αἶ αἶ.
Αἱ Χάριτες κλαίοντι τὸν υἱέα τῷ Κινύραο, 45
Καί μιν ἐπαείδουσιν· ὁ δέ σφισιν οὐκ ἐπακούει·
Οὐ μὰν, εἴ κ' ἐθέλοι· Κώρα δέ μιν οὐκ ἀπολύει.

II. *The Fowler.*

Ἰξευτὰς ἔτι κῶρος, ἐν ἄλσεϊ δενδράεντι
Ὄρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἔρωτα
Ἑσδόμενον πύξοιο ποτὶ κλάδον· ὡς δ' ἐνόασε,

Χαίρων, ὥνεκα δὴ μέγα φαίνετο ὄρνεον αὐτῷ,
Τὼς καλάμως ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5
Τᾷ καὶ τᾷ τὸν Ἔρωτα μετάλμενον ἀμφεδόκευεν.
Χὠ παῖς, ἀσχαλάων ἕνεχ' οἱ τέλος οὐδὲν ἀπάντη,
Τὼς καλάμως ῥίψας, ποτ' ἀροτρέα πρέσβυν ἵκανεν
Ὅς νιν τάνδε τέχναν ἐδιδάξατο· καὶ λέγεν αὐτῷ,
Καί οἱ δεῖξεν Ἔρωτα καθήμενον. Ἀυτὰρ ὁ πρέσβυς 10
Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·
Φείδεο τᾶς θήρας, μηδ' ἐς τόδε τῶρνεον ἔρχευ.
Φεῦγε μακράν· κακὸν ἐντὶ τὸ θηρίον· ὄλβιος ἔσσῃ,
Εἰσόκα μή μιν ἕλῃς· ἢν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὑτῶ 15
Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σεῖο καθιξεῖ.

III. *Cleodamus and Myrson.*

Κ. Εἴαρὸς, ὦ Μύρσων, ἢ χείματος, ἢ φθινοπώρου,
Ἢ θέρεος, τί τοι ἀδύ; τί δὲ πλέον εὔχεαι ἐλθεῖν;
Ἢ θέρος, ἀνίκα πάντα τελείεται ὅσσα μογεῦμες;
Ἢ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρά;
Ἢ καὶ χεῖμα δύσεργον; ἐπεὶ καὶ χείματι πολλοὶ 5
Θαλπόμενοι θέλγονται ἀεργείῃ τε καὶ ὄκνῳ·
Ἢ τοι καλὸν ἔαρ πλέον εὔαδεν; εἰπὲ τί τοι φρὴν
Αἱρεῖται· λαλέειν γὰρ ἐπέτραπεν ἁ σχολὰ ἡμῖν.
Μ. Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι·
Πάντα γὰρ ἱερὰ ταῦτα καὶ ἁδέα· σεῦ δὲ ἕκατι 10
Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἆδιον ἄλλων.
Οὐκ ἐθέλω θέρος ἦμεν, ἐπεὶ τόκα μ' ἅλιος ὀπτῇ·
Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὥρια τίκτει·
Οὖλον χεῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
Εἶαρ ἐμοὶ τριπόθατον ὅλῳ λυκάβαντι παρείη, 15
Ἀνίκα μήτε κρύος, μήθ' ἅλιος ἄμμε βαρύνει.
Εἴαρι πάντα κύει, πάντ' εἴαρος ἁδέα βλαστεῖ·
Χὰ νὺξ ἀνθρώποισιν ἴσα, καὶ ὁμοίϊος ἀώς.

IDYLS OF MOSCHUS.

I. *Cupid a Fugitive.*

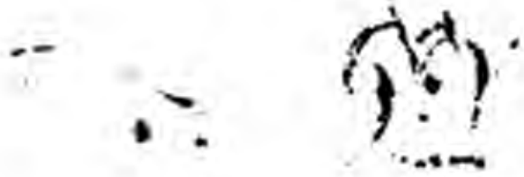
Ἁ Κύπρις τὸν Ἔρωτα τὸν υἱέα μακρὸν ἐβώστρει·
Εἴτις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,
Δραπετίδας ἐμός ἐστιν· ὁ μαντὰς γέρας ἐξεῖ.
Ἔστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νιν.
Χρῶτα μὲν οὐ λευκὸς, πυρὶ δ' εἴκελος· ὄμματα δ' αὐτῷ 5
Δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἁδὺ λάλημα.
Οὐ γὰρ ἴσον νοέει καὶ φθέγγεται· ὡς μέλι φωνά·
Ἢν δὲ χολᾷ, νόος ἐστὶν ἀνάμερος· ἠπεροπευτὰς,
Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια παίσδει.
Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἰταμὸν τὸ πρόσωπον.
Μικκύλα μὲν τήνω τὰ χερύδρια, μακρὰ δὲ βάλλει· 11
Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Ἀΐδεω βασιλῆα.
Γυμνὸς μὲν τόγε σῶμα, νόος δέ οἱ ἐμπεπύκασται·
Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοτ' ἐπ' ἄλλους
Ἀνέρας ἠδὲ γυναῖκας, ἐπὶ σπλάγχνοις δὲ κάθηται. 15
Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βέλεμνον·
Τυτθὸν ἑοῖ τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρι φορεῖται.
Καὶ χρύσεον περὶ νῶτα φαρέτριον, ἔνδοθι δ' ἐντὶ
Τοὶ πικροὶ κάλαμοι, τοῖς πολλάκι κἠμὲ τιτρώσκει.
Ταῦτα μὲν ἄγρια πάντα· πολὺ πλεῖον δέ οἱ αὐτῷ 20
Βαιὰ λαμπὰς ἐοῖσα, τᾷ ἅλιον αὐτὸν ἀναίθει·
Ἢν τύ γ' ἕλῃς τῆνον, δάσας ἄγε, μηδ' ἐλεήσῃς.
Κἢν ποτ' ἴδῃς κλαίοντα, φυλάσσεο μή σε πλανήσῃ.
Κἢν γελάῃ, τύ νιν ἕλκε· καὶ, ἢν ἐθέλῃ σε φιλᾶσαι,
Φεῦγε· κακὸν τὸ φίλαμα, τὰ χείλεα φάρμακον ἐντί. 25
Ἢν δὲ λέγῃ, Λάβε ταῦτα, χαρίζομαι ὅσσα μοι ὅπλα,
Μήτι θίγῃς, πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέβαπται.

II. *From the Epitaph on Bion.*

Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
Ἀδόνες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
Νάμασι τοῖς Σικελοῖς ἀγγείλατε τᾶς Ἀρεθούσας,
Ὅττι Βίων τέθνακεν ὁ βωκόλος, ὅττι σὺν αὐτῷ
Καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Δωρὶς ἀοιδά. 5
Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
Κεῖνος, ὁ ταῖς ἀγέλαισιν ἐράσμιος, οὐκέτι μέλπει,
Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἥμενος ᾄδει·
Ἀλλὰ παρὰ Πλουτῆϊ μέλος λήθαιον ἀείδει.
Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι. 10
Τίς ποτὶ σᾷ σύριγγι μελίξεται, ὦ τριπόθατε;
Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;
Εἰσέτι γὰρ πνείει τὰ σὰ χείλεα, καὶ τὸ σὸν ἄσθμα.
Ἀχὼ δ' ἐν δονάκεσσι τεᾶς ἐπιβόσκετ' ἀοιδάς.
Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κἀκεῖνος ἐρεῖσαι 15
Τὸ στόμα δειμαίνοι, μὴ δεύτερα σεῖο φέρηται.
Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος·
Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρὰν τοι Ὅμηρος,
Τῆνο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι
Μύρεσθαι καλὸν υἷα πολυκλαύστοισι ῥεέθροις, 20
Πᾶσαν δ' ἔπλησας φωνᾶς ἅλα· νῦν πάλιν ἄλλον
Υἱέα δακρύεις, καινῷ δ' ἐπὶ πένθεϊ τάκῃ.
Ἀμφότεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἔπινε
Παγασίδος κράνας, ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
Χὠ μὲν Τυνδαρέοιο καλὰν ἄεισε θύγατρα, 25
Καὶ Θέτιδος μέγαν υἷα, καὶ Ἀτρείδαν Μενέλαον·
Κεῖνος δ' οὐ πολέμους, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
Καὶ βώτας ἐλίγαινε, καὶ ἀείδων ἐνόμευε,
Καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμελγε,
Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἔρωτα 30
Ἔτρεφεν ἐν κόλποισι, καὶ ἥρεσε τὴν Ἀφροδίτην.
Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
Πᾶσα, Βίων, θρηνεῖ σε κλυτὴ πόλις, ἄστεα πάντα·
Ἄσκρα μὲν γοάει σε πολὺ πλέον Ἡσιόδοιο·

Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες Ὕλαι· 35
Οὐδὲ τόσον τὸν ἀοιδὸν ἐμύρατο Τήϊον ἄστυ·
Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφοῦς
Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἁ Μιτυλάνα.
Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
Αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται, 40
Ἢ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἄνηθον,
Ὕστερον αὖ ζώοντι, καὶ εἰς ἔτος ἄλλο φύοντι·
Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὁππότε πρᾶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλᾳ
Εὕδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον. 45
Καὶ σὺ μὲν ἐν σιγᾷ πεπυκασμένος ἔσσεαι ἐν γᾷ.

NOTES.



NOTES

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LINE 1. ἡ μέθη, &c., "*intoxication is a minor madness,*" i. e., a minor kind of madness. The expression ἡ μέθη means, more literally, "the (state) intoxication."—μικρὰ, nom. sing. fem. of μικρός.—ἐστίν, 3d sing. pres. indic. of εἰμί, *to be.*

Πολλάκις βραχεῖα ἡδονὴ, &c., "*short-lived pleasure often begets long-lived sorrow.*"—βραχεῖα, nom. sing. fem. of βραχύς.—μακρὰν, accus. sing. fem. of μακρός, agreeing with λύπην.—τίκτει, 3d sing. pres. indic. act. of τίκτω.

2. Φίλει, "*love,*" 2d sing. pres. imperat. act. of φιλέω.—τὴν παιδείαν, "*instruction,*" i. e., the receiving of instruction. More literally, "the culture of boyhood."—φρόνησιν, accus. sing. of φρόνησις.—τέχνην, "*the exercise of skill,*" i. e., the skilful exercise of the talents that are given us.

4. ἔλεγε, "*used to say,*" 3d sing. imperf. indic. act. of λέγω.—τὴν φιλαργυρίαν εἶναι, &c. The accusative with the infinitive. "*That the love of money was the parent city of every evil,*" i. e., that all evils came from it as so many colonies from a parent city. The Greeks called a parent city, from which colonies were led forth, μητρόπολις.—εἶναι, imperf. infin. of εἰμί.—πάσης, gen. sing. fem. of πᾶς.

5–7. ἐργάζεται, "*causes,*" 3d sing. pres. indic. of ἐργάζομαι.—ἀλλ', for ἀλλὰ, "*but.*" The final vowel is cut off by apostrophe. The adverb ἀλλά has the accent on the last syllable; the adjective ἄλλα (neut. plur. of ἄλλος) on the first.—χωρὶς ὁμιλίας, "*without social converse.*" χωρίς, as an adverb denoting want or deprivation, governs the genitive.—οὐδὲν ἡδονῆς, "*no pleasure,*" i. e., nothing attractive. Literally, "nothing of pleasure." An adjective in the neuter, governing the genitive.—οὐδὲν, accus. sing. neut. of οὐδείς.—ἔχει, 3d sing. pres. indic. act. of ἔχω.

8. Αἱ κτήσεις τῆς ἀρετῆς, &c., "*the acquisitions of virtue,*" i. e., the things acquired by virtuous practices.—κτήσεις, nom. plur. of κτῆσις.—τῆς ἀρετῆς. The article here, combined with ἀρετῆς, indicates "the (particular course of moral conduct, which men call) virtue."—μόναι, nom. plur. fem. of μόνος.—βέβαιαί, nom. plur. fem. of βέβαιος. The second, or final, accent on βέβαιαί comes from the enclitic εἰσιν which follows.—εἰσιν, 3d plur. pres. indic. of εἰμί, "*to be.*"—Ἡ παιδεία, "*mental culture,*" i. e., a good education. More literally, "the training of boyhood."

9. ἐν μὲν ταῖς εὐτυχίαις, &c., "*in prosperous circumstances indeed.*" More literally, so as to give its proper force to the article, "in the prosperous concerns of life." The particles μέν and δέ are always opposed to each other, and mark opposite clauses in a sentence. The particle μέν is seldom translated, as our English word "*indeed*" is generally too strong to express its meaning. The particle δέ, on the other hand, is usually rendered "*but.*"

10–12. Πασῶν, gen. plur. fem. of πᾶς.—ἡ εὐσέβεια, "*piety.*" More literally, "the (moral feeling) piety." To be taken first in translating.—

Page 1 Προσήκει, "*it becomes.*" Taken impersonally, and governing the dative.—τοῖς ἀθληταῖς, "*athletes.*" More literally, "the (class) athletes." The article here points to a particular class of persons.—γυμνάζειν, pres. infin. act. of γυμνάζω.—κλεινότατον, superl. of κλεινός, and agreeing, in the neuter, with ἄγαλμα.—ἦν, "*there was,*" 3d sing. imperf. indic. of εἰμί.—Διὸς, "*of Jove,*" gen. of Ζεύς.—Φειδίου, gen. of Φειδίας.

14–16. Παρέλαβεν, "*received,*" 3d sing. 2d aor. indic. act. of παραλαμβάνω, "to take or receive from another," i. e., to receive, in the present case, by the right of succession.—Ὁ Λίνος, "*the poet Linus.*"—Ἰωνικὴ, nom. sing. fem. of Ἰωνικός.—ἤρξατο ἀπὸ, "*began from,*" i. e., commenced with, as its founder: ἤρξατο is the 3d sing. 1st aor. indic. mid. of ἄρχω.—Ἰταλικὴ, nom. sing. fem. of Ἰταλικός.

17. Πίστεως καὶ Τέρμονος, &c., "*erected a temple to Faith and to Terminus,*" i. e., a temple to each, not one to both conjointly. (Dion. Hal., 2, 74, seq.) The goddess Faith is better known by her Latin name of *Fides.* The god Terminus presided over boundaries and landmarks.—The student will note the change of idiom from the Greek to the English; literally, "a temple of Faith," &c.—ἱδρύσατο, 3d sing. 1st aor. indic. mid. of ἱδρύω. The verb here carries with it the idea of consecrating as well as of erecting.

18. Ἡ Νέα Καρχηδὼν, "*New Carthage,*" literally, "the New Carthage." This was a city of Spain, now Carthagena.—Νέα, nom. sing. fem. of νέος.—Ἀσδρούβα, Doric genitive, from Ἀσδρούβας. So in the next line we have Ἀννίβα, the genitive of Ἀννίβας.—τοῦ δεξαμένου, "who succeeded." The article, with a participle, is to be translated, as here, by the relative with the indicative: δεξαμένου is the gen. sing. masc. 1st aor. part. mid. of δέχομαι.—Asdrubal succeeded Barcas in the government of Spain, which country had been conquered by the Carthaginians. The more usual name of Barcas, in history, is Amilcar.—πατέρα, accus. sing. of πατήρ.

19–20. Τὸ τάλαντον τὸ Βαβυλώνιον, "*the Babylonian talent.*" Literally, "the talent (which is) the Babylonian (one)." The article is often repeated, as in the present instance, with the adjective, when the latter follows its noun, for the sake of distinctness or emphasis.—Ἀττικὰς, accus. plur. fem. of Ἀττικός.—δύναται, "*is worth.*" This signification of δύναμαι arises from the primitive meaning of the verb (δύνω or δύω being the root), namely, "to go into," "to undergo," "to avail," &c. Hence, there is no need of understanding here any verb in the infinitive, for δύναται to govern. (Herm. Ellips., c. 11.)

21. Σουνίου, gen. sing. of Σούνιον.—Ἀθηνᾶς Σουνιάδος, "*of the Sunian Minerva.*" So called from the promontory on which her temple stood.

22–23. Ὁ θυμὸς, "*anger.*" Literally, "the (emotion) anger." The verb ἐστί is to be supplied after θυμός. This is a very common omission.—θνητὸς, supply ἐστί, and so also after ἀθάνατος, in the next clause.—Ὁ λόγος, "*speech.*" Literally, "the (faculty of) speech."—Δειλὸν ὁ πλοῦτος, &c. The order is, ὁ πλοῦτός (ἐστι) δειλὸν καὶ φιλόψυχον κακόν.

24–26. ἦν, "*was,*" 3d sing. imperf. of εἰμί.—Ἡ Αἴγυπτος, "*Egypt.*" More literally, "the (land of) Egypt."—δῶρον, "*a gift,*" i. e., a deposite. The Egyptian priests, and from them the Greeks, believed that a large portion of Lower Egypt, especially the Delta, was gradually formed from the sediment deposited by the Nile. This will carry us back, however, to a period long antecedent to positive history. (Consult Lyell's Geology, vol. i., p. 353.)

Μὴ κατόκνει, "*be not reluctant.*" Contracted imperative, 2d sing. pres.

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for κατόκνεε, from κατοκνέω.—πορεύεσθαι, "*to go*," pres. infin. mid. of πορεύω.—τοὺς ἐπαγγελλομένους, "*those who promise*." The article and participle again translated by the relative and indicative.—διδάσκειν, pres. infin. act. of διδάσκω.—τι, "*something*." Neuter of τὶς.

27. κατῆλθον, "*came down*," i. e., from the more northern parts of Greece, 3d plur. 2d aor. indic. act. of κατέρχομαι.

2

Line 1–3. τὸν ἥλιον, &c., "*that the sun and moon are divinities*." The accusative with the infinitive.—εἶναι, pres. infin. of εἰμί.—λέγουσιν, 3d plur. pres. indic. act. of λέγω.—Ὁ Ἄρης, "*Mars*." More literally, "the (god) Mars."—μισεῖ, 3d sing. pres. indic. act. of μισέω.—τοὺς κακούς, "*the cowardly*."—πολεμοῦσιν, "*wage war with*," 3d plur. pres. indic. act. of πολεμέω.

4. Λύκω καὶ ἵππω, &c., "*two wolves, and two horses, feed together*," i. e., wolves and horses do not shun each other's company when feeding. More literally, "are feeding together," or "in company." The forms λύκω, ἵππω, συννόμω, and ἐστόν are all duals. The two nouns (λύκω and ἵππω) and the adjective (συννόμω, from σύννομος) are distinguished from the datives singular (λύκῳ, ἵππῳ, συννόμῳ) by not having the ι subscribed under the ω.—ἐστόν, 3d dual pres. indic. of εἰμί.

5–8. τὴν αὐτὴν, "*the same way*," i. e., in each other's company. Supply ὁδόν, the accus. of ὁδός.—ἴασιν, 3d plur. pres. indic. act. of εἶμι, "*to go*," which is distinguished by the accent from εἰμί, "*to be*."—δύω μεγίστω κάκω. All these three words are in the nominative dual: μεγίστω is from μέγιστος, the superlative of μέγας.—πολλοὺς ἀπώλεσαν, "*are wont to ruin many*:" πολλοὺς is the accus. plur. masc. of πολύς, and ἀπώλεσαν is the 3d plur. 1st aor. indic. act. of ἀπόλλυμι. The aorist here refers to what is habitually the case.

Ὁ Ζεῦξις, "*the celebrated Zeuxis*." The article here denotes eminence or distinction.—ἀνατρέφουσαν, accus. sing. fem. pres. part. act. of ἀνατρέφω.—παιδίω Ἱπποκενταύρω, "*two centaur-children*." Both of these terms are in the accus. dual. neuter.—κομιδῇ νηπίω, "*very young*." νηπίω is the dual of νήπιος.

9–11. Οἱ τὰ ἄκρα, &c., "*they who inhabit the summits of Athos*."—ἄκρα, accus. plur. of ἄκρον, ου, the neuter of the adjective ἄκρος, taken as a substantive.—ἐνοικοῦντες, nom. plur. masc. pres. part. act. of ἐνοικέω.—Ἄθω, gen. sing. of Ἄθως.—μακροβιώτατοι, "*very long-lived*," superlative of μακρόβιος.—λέγονται, 3d plur. pres. indic. pass. of λέγω.—Πολλάκις. The order is, ὀργὴ πολλάκις ἐξεκάλυψε κρυπτόμενον νόον ἀνθρώπων.—ἐξεκάλυψε, "*is wont to disclose*," 3d sing. 1st aor. indic. act. of ἐκκαλύπτω. The aorist again refers to what is customary.—κρυπτόμενον νόον, "*a concealed thought*," i. e., the secret sentiments: κρυπτόμενον is the accus. sing. masc. pres. part. pass. of κρύπτω.

11–12. Κάτοπτρον εἴδους, &c. The order is, χαλκός ἐστι κάτοπτρον εἴδους. The ancients used metallic mirrors instead of looking-glasses. Copper, brass, and gold were employed for this purpose. The brass ones, however, were most common, and were made of a mixture of copper and tin, which produced a white metal.—εἴδους, gen. sing. of εἶδος, "*the exterior, the form*."—Ἀνδρὸς οἶνος, &c., "*wine is wont to disclose a man's thoughts*."—ἔδειξε, 3d sing. 1st aor. indic. act. of δείκνυμι. The aorist again refers to what is customary or habitual.

13–18. Ἔρυκι, dative sing. of Ἔρυξ.—τῆς Σικελίας, "*of Sicily*." More

Page 2 literally, "of the (island of) Sicily."—*νεώς*, Attic form for *νάος*.—*ᾧ*, dative sing. of *ὅς*.—*πολὺ πλῆθος*, "*a great multitude.*"—*τρέφεται*, 3d sing. pres. indic. pass. of *τρέφω*.—*ὁ Φιλοπάτωρ*, "*surnamed Philopator.*" Literally, "the Philopator," i. e., the lover of his father, a name applied to him by way of sarcasm, because he was suspected of having poisoned his father. —*κατεσκεύασεν*, "*built,*" 3d sing. 1st aor. indic. act. of *κατασκευάζω*. —*Αἱροῦνται*, 3d plur. pres. indic. pass. of *αἱρέω*.—*λαγὼ*, nom. plur. of *λαγώς*.—*ἀλωπέκων*, gen. plur. of *ἀλώπηξ*.—*τοτὲ μὲν . . . . τοτὲ δὲ*, "*at one time, ... at another.*"—*Ἐν τῇ Σάμῳ*, "*in the island Samos.*"—*τῇ Ἥρᾳ*, "*for the goddess Juno,*" i. e., in honour of Juno; the peacock being sacred to her.—*πλείστους*, accus. plur. of *πλεῖστος*, superlative of *πολύς*.—*ταὼς*, accus. plur. of *ταώς*, Attic declension.—*ἔτρεφον*, 3d plur. imperf. indic. act. of *τρέφω*.—*ἐπὶ τοῦ νομίσματος*, "*upon the coin.*"—*ἦν*, "*was,*" 3d sing. imperf. indic. of *εἰμί*.

19–22. *ἡ τυραννὶς*, "*tyranny.*" More literally, "the (state) tyranny." —*τῆς πατρίδος*, "*of his country,*" gen. sing. of *πατρίς*.—*ἔτι παῖς ὤν*, "*being yet a mere boy,*" i. e., while he was yet a mere boy. *ὤν* is the pres. part. of *εἰμί*.—*Ἀρτέμιδος*, gen. of *Ἄρτεμις*.—*ἐν θήραις*, "*in the hunt.*" Literally, "amid huntings."—*συὸς*, gen. sing. of *σῦς*.—*ἐπλήγη*, "*was wounded,*" 3d sing. 2d aor. indic. pass. of *πλήσσω*.—*ἐγένετο*, "*became,*" 3d sing. 2d aor. indic. mid. of *γίνομαι*.

23–24. *τὸν δράκοντα*, "*the serpent,*" accus. sing. of *δράκων*.—*ὀρρωδεῖ*, 3d sing. pres. indic. act. of *ὀρρωδέω*.—*ἔτι νήπιος ὑπάρχων*, "*being yet quite young,*" i. e., while he was yet quite young: *ὑπάρχων*, pres. part. act. of *ὑπάρχω*.—*μῦν*, accus. sing. of *μῦς*.—*διώκων*, "*pursuing,*" i. e., as he pursued: pres. part. act. of *διώκω*.—*εἰς μέλιτος πίθον*, &c., "*having fallen into a large vessel of honey, lost his life.*" Or, more freely, "fell into, &c., and lost his life." A participle and verb, as in the present instance, may be freely rendered by two verbs: *πεσὼν*, 2d aor. part. act. of *πίπτω*.—*ἀπέθανεν*, 3d sing. 2d aor. indic. act. of *ἀποθνήσκω*.

25–26. *διεσπάσαντο*, "*tore in pieces,*" 3d plur. 1st aor. indic. mid. of *διασπάω*. The middle voice implies, that they did the deed for themselves, i. e., to gratify their own blind fury.—*Πενθέα*, accus. sing. of *Πενθεύς*. The article with this proper name, as also with *Ὀρφέα* and *Ἀκταίονα*, though not translated, implies that these three individuals and their respective stories were well known.—*Μαινάδες*, nom. plur. of *Μαινάς*.—*αἱ κύνες*, "*his hounds,*" nom. plur. of *κύων*.

27–28. *ἄνδρες*, nom. plur. of *ἀνήρ*.—*εἰκόνες*, nom. plur. of *εἰκών*.—*ᾤκησαν*, "*inhabited,*" 3d plur. 1st aor. indic. act. of *οἰκέω*.—*πρῶτοι*, nom. plur. of *πρῶτος*.—*αὐτόχθονες*, "*an indigenous race,*" nom. plur. of *αὐτόχθων*.—*ἅπαντες*, nom. plur. of *ἅπας*.—*εἰσιν*, "*are,*" 3d plur. pres. indic. of *εἰμί*.

29–33. *ὕδατος*, gen. sing. of *ὕδωρ*.—*κοιλαίνουσιν*, "*hollow out,*" 3d plur. pres. indic. act. of *κοιλαίνω*.—*ὄρτυξ*, supply *ἐστί*.—*Φοίνικες*, nom. plur. of *Φοίνιξ*.—*τῷ Ἡρακλεῖ*, "*unto the god Hercules,*" dative sing. of *Ἡρακλῆς*.—*ἔθυον*, 3d plur. imperf. indic. act. of *θύω*.—*πέρδικες*, nom. plur. of *πέρδιξ*.—*οἱ δὲ*, "*but those,*" literally, "but the (partridges)," *πέρδικες* being understood.—*ἦσαν*, "*were,*" 3d plur. imperf. indic. of *εἰμί*.—*λέγει*, 3d sing. pres. indic. act. of *λέγω*.—*παλίμπαιδας τοὺς γέροντας*, &c., "*that the old are in a state of second childhood.*" More literally, "that the old become second children." Accus. with the infinitive.—*παλίμπαιδας*, accus.

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plur. of *παλίμπαις*.—*γέροντας*, accus. plur. of *γέρων*.—*γίγνεσθαι*, pres. infin. mid. of *γίγνομαι*. 2

34. *Μυρμιδόνας*, accus. plur. of *Μυρμιδών*.—*ἐκ μυρμήκων*, "*from ants:*" *μυρμήκων*, gen. plur. of *μύρμηξ*. The order is, *τοὺς Μυρμιδόνας γεγονέναι ἄνδρας ἐκ μυρμήκων*.—*ἄνδρας*, accus. plur. of *ἀνήρ*, the accusative after *γεγονέναι*, as *Μυρμιδόνας* is the accusative before it.—*γεγονέναι*, "*became*," i. e., were changed into.

LINE 1–3. *Οἱ Νομάδες τῶν Λιβύων* "the Nomades of the Libyans," i. e., the Libyan Nomades.—*ταῖς ἡμέραις*, "*by days*." More literally, "by the days (which pass)."—*ταῖς νυξίν*, "*by nights*."—*ἀριθμοῦσιν*, 3d plur. pres. indic. act. of *ἀριθμέω*.—*ἐρωτηθεὶς*, "*having been asked*," i. e., when he was asked, 1st aor. part. pass. of *ἐρωτάω*.—*τί μέγιστον*, &c., "*what is the greatest thing in the smallest compass*." Supply *ἐστί*. Literally, "what is greatest in smallest (space)."—*μέγιστον*, superlative of *μέγας*.—*ἐλαχίστῳ*, superlative of *μικρός*, properly from *ἐλαχύς*.—*εἶπε*, "*said*," 2d aor. indic. act. from *εἴπω*.—*φρένες ἀγαθαί*, &c., "*a sound mind in a human body*." Literally, "sound thoughts in a human being's body."—*φρένες*, nom. plur. of *φρήν*.—*σώματι*, dat. sing. of *σῶμα*. 3

4–6. *γνώμη*, "*understanding*."—*κρείσσων*, "*better*."—*ἢ ῥώμη χερῶν*, "*than strength of hands:*" *ῥώμη* is the nominative to *ἐστί* understood.—*χερῶν*, gen. plur. of *χείρ*. The regular gen. plur. is *χειρῶν*, for which we have here the poetic form *χερῶν*, which is also Ionic.—*γνῳὶν*, dat. plur. of *γνῦψ*.—*αἰτία*, "*are a cause*," supply *εἰσίν*.—*γυναιξί*, dat. plur. of *γυνή*. The order is, *ἡ σιγὴ φέρει κόσμον γυναιξί*.—*φέρει*, "*brings with it*," 3d sing. pres. indic. act. of *φέρω*.—*χαλεπόν*, "*a difficult matter*."—*λέγειν πρός*, "*to speak to*," i. e., to reason with.—*γαστέρα*, accus. sing. of *γαστήρ*.—*ὦτα οὐκ ἔχουσαν*, "*since it has not ears*." Literally, "not having ears:" *ὦτα* is the accus. plur. of *οὖς*.—*ἔχουσαν*, accus. sing. fem. pres. part. act. of *ἔχω*.

7–8. *τὼ πόδε*, "*as to his two feet*," i. e., in both his feet: *πόδε* is the accus. dual of *πούς*. This is the accusative of nearer definition, where some supply *κατὰ* to govern it.—*ἦν*, 3d sing. imperf. indic. of *εἰμί*.—*Ἡ Μήδεια*, "*Medea*." More literally, "the (well-known) Medea."—*γράφεται*, "*is painted*," i. e., is represented in a picture.—*παῖδε*, accus. dual of *παῖς*.—*δεινὸν ὑποβλέπουσα*, "*sternly eying*." The verb *ὑποβλέπω* here denotes, literally, to *look* at one *from under* the eyelids, with a lowering expression. The adjective *δεινὸν* is used here adverbially.—*ἔχει δὲ*, "*she holds moreover*," 3d sing. pres. indic. act. of *ἔχω*.

9. *τὼ δὲ ἀθλίω*, &c., "*while the two wretched ones sit smiling*," i. e., the two unhappy children, &c.—*ἀθλίω*, dual of *ἄθλιος*.—*καθῆσθον*, 3d dual pres. indic. of *κάθημαι*.—*γελῶντε*, nom. dual pres. part. act. of *γελάω*.—*μηδὲν τῶν μελλόντων εἰδότε*, "*knowing nothing of the things about to happen*," i. e., of what is about to befall them: *μηδὲν*, neuter of *μηδείς*.—*μελλόντων*, gen. plur. pres. part. act. of *μέλλω*.—*εἰδότε*, perf. part. act. of *εἴδω*, contracted from *εἰδηκότε*; nom. sing. *εἰδώς*, contracted from *εἰδήκως*.

10. *καὶ ταῦτα ὁρῶντε*, "*and that too, although seeing*." The expression *καὶ ταῦτα* is analogous to the Latin expressions, *idque, et ea, et hæc*, &c.—*ὁρῶντε*, pres. part. act. of *ὁράω*.

11–16. *μέγιστον*, superlative of *μέγας*.—*τυφλὸν*, supply *χρῆμά ἐστι*, "*is a blind thing*."—*ἐλλιπές*, supply again *χρῆμά ἐστι*, "*is a defective thing*." The adjective is often put in the neuter with a masculine or feminine noun, *χρῆμα* or some equivalent term being understood.—*πόλεως ψυχή*, &c.

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3 The order is, *οἱ νόμοι (εἰσὶ) ψυχὴ πόλεως.—οὐκ ἔστιν οὐδὲν*, "*there is nothing.*" Two negatives in Greek make a stronger negation.—*ἔφη*, "*said,*" 3d sing. imperf. indic. of *φημί.—μέμνησο*, "*remember,*" 2d sing. perf. imperat. pass. of *μιμνήσκω*, and the passive is here used in a middle sense, "remind thyself," i. e., "remember."—*διαστάσεως*, gen. sing. of *διάστασις.—ἦρξω*, "*didst begin,*" 2d sing. 1st aor. indic. mid. of *ἄρχω.—διαλύσεως*, gen. sing. of *διάλυσις.—ἐγώ*, nominative to *ἠρξάμην* understood, 1st sing. 1st aor. indic. mid. of *ἄρχω.*

17–24. *Ἀλεξανδρέως*, "*an Alexandrian,*" gen. sing. of *Ἀλεξανδρεύς.—κουρέως τὴν τέχνην*, "*a barber by trade.*"—*κουρέως*, gen. sing. of *κουρεύς.—τέχνην*, accusative of nearer definition, where some supply *κατά.—ὁμονοούντων ἀδελφῶν συμβίωσις*, "*the union of concordant brethren:*" *ὁμονοούντων*, gen. plur. pres. part. act. of *ὁμονοέω.—ἰσχυροτέρα*, comparative of *ἰσχυρός.—ἤθους βάσανος*, "*a touchstone of character,*" i. e., a test of character.—*ἵππος ἔθρεψεν*, "*a mare nurtured:*" *ἔθρεψεν*, 3d sing. 1st aor. indic. act. of *τρέφω.—τὸν Πύθωνα*, "*the serpent Python.*"—*κατετόξευσεν*, "*he had shot with an arrow,*" 3d sing. 1st aor. indic. act. of *κατατοξεύω.* The aorist is here rendered into our idiom by a pluperfect.—*ἦλθεν*, "*came,*" 3d sing. 2d aor. indic. act. of *ἔρχομαι.—παρέλαβε*, "*took unto himself,*" 3d sing. 2d aor. indic. act. of *παραλαμβάνω.—τῆς Γῆς*, "*of the goddess Earth.*"

αἰδοῦς, "*of respect.*" The genitive is governed by *ἄξιος.—ἔσει*, "*thou wilt be,*" 2d sing. fut. of *εἰμί*, with the Porsonian or Attic termination (*-ει*), in place of the common form, *ἔσῃ.—ἐὰν πρῶτον ἄρξῃς*, "*if thou shalt have first begun.*"—*ἄρξῃς*, 2d sing. 1st aor. subj. act. of *ἄρχω.—αἰδεῖσθαι*, "*to respect,*" pres. infin. mid. of *αἰδέομαι.*

25–34. *ἔχουσιν*, 3d plur. pres. indic. act. of *ἔχω.—Ὁ Παρνασσός*, "*Parnassus.*" The article is here emphatic. Literally, "the (far-famed) Parnassus."—*εἰσὶν*, "*there are,*" 3d plur. pres. indic. of *εἰμί.—τὸ μέν*, "*the one.*" Literally, "this one indeed." Consult note on page 1, line 9.—*καλούμενον*, "*called,*" pres. part. pass. of *καλέω*, agreeing in the neuter with *ὄρος* understood after *τὸ.—ἔχει*, "*contains,*" 3d sing. pres. indic. act. of *ἔχω.—κέρδη*, nom. plur. of *κέρδος.—φέρει*, 3d sing. pres. indic. act. of *φέρω.* A singular verb with a neuter plural (*κέρδη*).—*ἔφυ*, "*is,*" 3d sing. 2d aor. indic. act. of *φύω*, taking the place of *ἐστί.—τιτρώσκει*, 3d sing. pres. indic. act. of *τιτρώσκω.—Δημήτριος ὁ Πολιορκήτης*, "*Demetrius Poliorcētes.*" Literally, "Demetrius the city-besieger," an appellation given to Demetrius, son of Antigonus, from his skill in besieging and taking cities.—*ἤρει*, "*used to take,*" 3d sing. imperf. indic. act. of *αἱρέω.—κατασείων τὰ τείχη*, "*shaking down their walls,*" i. e., by his military engines, many of which he himself invented: *κατασείων* is the pres. part. act. of *κατασείω.—πείθων*, "*by persuading,*" i. e., by the force of persuasion and mild measures in negotiation: *πείθων* is the pres. part. act. of *πείθω.*

ἐγένετο, "*there was.*"—*κατά*, "*during.*"—*ἀφ' οὗ*, "*from whom.*" Put for *ἀπὸ οὗ*, the final vowel of *ἀπό* being cut off by apostrophe, and the preceding consonant aspirated: *οὗ* is the genitive sing. of *ὅς, ἥ, ὅ.—πλακούντων*, gen. plur. of *πλακόεις.—ὀνομάζεται*, 3d sing. pres. indic. pass. of *ὀνομάζω.* A singular verb with a neuter plural (*γένη*).—*τίμα*, "*honour,*" 2d sing. pres. imperat. act. of *τιμάω*, contracted from *τίμαε,—τοὺς*, "*thy.*"

4 Line 1–3. *κλεῖς*, accus. plur. of *κλεῖς*, contracted from *κλεῖδας.—φυλάττει*, 3d sing. pres. indic. act. of *φυλάττω.—πολύποδες*, nom. plur. of *πολύπους.—ἐλλοχῶσι*, 3d plur. pres. indic. act. of *ἐλλοχάω.—τὴν*

ἄμπελον εἶπε, &c., "*said that the vine bore three clusters*." These three clusters are intended to mark, in a figurative manner, the three stages in the history of intemperance. Wine first attracts and pleases, then intoxicates, and finally brings with it loathing remorse.—*εἶπε*, 3d sing. 2d aor. indic. act. of *εἴπω*.—*φέρειν*, pres. infin. act. of *φέρω*, having the accusative *ἄμπελον* before it.

5–10. *πόνος*, supply *ἐστί*.—*ἔλαβον*, "*I obtained*," 1st sing. 2d aor. indic. act. of *λαμβάνω*.—*ψυχῆς νοσούσης*, &c. The order is, *λόγος ἐστὶ φάρμακον νοσούσης ψυχῆς*.—*λόγος*, "*converse*," i. e., friendly communing.—*νοσούσης ψυχῆς*, "*of a distempered spirit*," i. e., of a mind ill at ease: *νοσούσης* is the gen. sing. fem. pres. part. act. of *νοσέω*.—*χαλεπὸν τὸ γῆρας*, &c. The order is, *τὸ γῆρᾶς ἐστι χαλεπὸν βάρος τοῖς ἀνθρώποις*.—*χαλεπὸν βάρος*, "*a difficult burden*."—*ἀφ' οὗ*, consult note on line 33, page 3.—*καλεῖται*, "*is called*," 3d sing. pres. indic. pass. of *καλέω*.—*οὔτε . . . . . οὔτε*, "*neither . . . . . nor*."—*ὠφελεῖ*, 3d sing. pres. indic. act. of *ὠφελέω*.

11–14. *σιτοῦνται*, "*feed upon*." Literally, "feed themselves upon," 3d plur. pres. indic. mid. of *σιτέω*. The thing fed upon follows in the genitive, the reference being to a part of the whole.—*οὐκ*, "*are not*." Supply *εἰσί*—*Ἀγαθοκλέους ἐκλελοιπότος*, "*when Agathocles had died*." More literally, "Agathocles having departed," genitive absolute: *ἐκλελοιπότος* is the gen. sing. of the perf. part. mid. of *ἐκλείπω*.—*στάσεως*. This and the other genitive, *ἀναρχίας*, are both governed by *μεστὰ*, an adjective of plenty.

15–17. *ἐκ νεφέλης*, &c., "*from the clouds is borne onward abundance of snow and of hail*." The expression *μένος χιόνος*, &c., is a poetic one, and means literally, "the might of snow and hail." It carries with it the combined ideas of abundance and force, so that in the present instance the allusion will be to an abundant rushing of snow and hail from the clouds.—*βροντὴ δὲ φέρεται*, "*thunder, too, is produced*," i. e., is the result of.—*ἐξ ἀνέμων δὲ*, "*by the winds moreover*."—*ταράσσεται*, 3d sing. pres. indic. pass. of *ταράσσω*.

18. *καὶ νόσων ἥττων*, &c., "*is subject to both diseases and old age*." Literally, "is less than," i. e., is inferior to, is less powerful than. Supply *ἐστί*.

20–28. *εἶχεν*, 3d sing. imperf. indic. act. of *ἔχω*.—*τοὺς ἀπαιδεύτους διαφέρειν*, "*that the uneducated differed*." Accusative with the infinitive.—*διαφέρειν*, imperf. infin. act. of *διαφέρω*, followed in construction by the genitive of the thing differed from (*θηρίων*).—*ὀνειδιζόμενος, ὅτι*, "*on being reproached, because*," pres. part. pass. of *ὀνειδίζω*.—*τῷ γένει*, &c., "*I am a Scythian in my birth, but not in my manner of acting*," i. e., but not in my character. Supply *Σκύθης εἰμί*. The form *ἀλλ'* is by apostrophe for *ἀλλά*.—*ἐξῆν*, "*it was permitted*," i. e., it was in the power of, it was optional with: 3d sing. imperf. indic. of *ἔξεστι*.—*ζῆν*, pres. infin. act. of *ζάω*. The Attics contract *αε* into *η*, and *αει* into *η*, in the four verbs, *ζάω*, *διψάω*, *πεινάω*, and *χράομαι*. This is properly a Doric and Ionic usage.

βασιλεύειν, pres. infin. act. of *βασιλεύω*. This verb governs the genitive, as being equivalent to *βασιλεύς εἰμι*.—*ἄρχειν*, pres. infin. act. of *ἄρχω*, which also governs the genitive (not expressed here), as being equivalent to *ἄρχων εἰμί*.—*μένειν*, pres. infin. act. of *μένω*.—*ἢ παρὰ*, "*than to abide with*." Supply *μένειν* or something equivalent.—*ὄντι*, "*being at the same time*," dat. sing. pres. part. of *εἰμί*.—*ἀλλ' οὐχ εἵλετο*, "*he preferred not, however*." Literally, "but he chose not for himself," 3d sing. 2d aor. indic. mid. of *αἱρέω*.—*ἀργὸς ὤν*, "*remaining in indolence*," i. e., leading an indolent life.

Page 4 Literally, "*being indolent.*"—*καὶ μηδὲν χρώμενος τῇ ἀρετῇ*, "*and in no respect exercising manly virtue:*" *μηδὲν*, the neuter of *μηδείς*, is the accusative of nearer definition, or, as others say, is governed by *κατά* understood: *χρώμενος*, pres. part. mid. of *χράομαι*.

29–33. *δεῖ τοὺς νέους*, &c., "*it behooves the young to use moderation in gait, and general deportment, and dress.*" More freely, "the young ought to be modest in gait, general deportment, and attire."—*δεῖ*, an impersonal verb, construed here with the accusative and infinitive.—*χρῆσθαι*, pres. infin. mid. of *χράομαι*.—*ἔβαψεν*, 3d sing. 1st aor. indic. act. of *βάπτω*.—*μετὰ τοῦ παιδὸς Περσέως*, "*along with her young son Perseus.*"—*ἔρριψεν*, 3d sing. 1st aor. indic. act. of *ῥίπτω*.—*προσηνέχθη*, "*was carried,*" 3d sing. 1st aor. indic. pass. of *προσφέρω*.

34. *ποθεῖ*, 3d sing. pres. indic. act. of *ποθέω*.—*μεθ' ἥλιον*, "*after the sun,*" i. e., after the glare of the sunlight: *μεθ'* is for *μετά*, having lost the final vowel by apostrophe, and the preceding consonant being changed into an aspirate.

5 Line 1–5. *κἂν ἀφέλῃς*, &c., "*and if you take from him this change, you make his pleasure sorrow,*" i. e., you convert into a source of discomfort, what would otherwise prove a source of pleasure: *κἂν* is contracted from *καὶ ἄν*.—*ἀφέλῃς*, 2d sing. 2d aor. subj. act. of *ἀφαιρέω*.—*ποιεῖς*, 2d sing. pres. indic. act. of *ποιέω*.—*ἔλαβε*, "*received,*" 3d sing. 2d aor. indic. act. of *λαμβάνω*.—*παρ'* for *παρά*, by apostrophe.—*τόξα*, "*a bow and arrows.*" The force of the plural.—*δότε*, 2d plur. 2d aor. imperat. act. of *δίδωμι*.

7–12. *Ξέρξου πολεμοῦντος*, "*while Xerxes was carrying on war.*" Genitive absolute: *πολεμοῦντος* is the gen. sing. imperf. part. act. of *πολεμέω*.—*ἐδόκει*, "*thought.*" Literally, "seemed," i. e., to her herself: 3d sing. imperf. indic. act. of *δοκέω*.—*ἰδεῖν*, "*that she saw,*" 2d aor. infin. act. of *εἶδω*. Where no pronoun is expressed with the infinitive, as in the present case, the reference is to the same person that is implied by the preceding verb, and the pronoun is in fact understood in the nominative. Thus *ἐδόκει ἰδεῖν* is for *ἐδόκει αὐτὴ ἰδεῖν*.—*ἐκπρεπεστάτα*, accus. dual of the superlative of *ἐκπρεπής*.—*τοῦ αὐτοῦ γένους*, "*of the same lineage.*"—*Φίλιππος*. The well-known King of Macedonia, father of Alexander.—*γενόμενος*, "*having become,*" 2d aor. part. mid. of *γίνομαι*.—*ἐκέλευσε*, 3d sing. 1st aor. indic. act. of *κελεύω*.—*τὸν μὲν . . . . . τὸν δὲ*, "*the one . . . . . the other.*"—*φεύγειν*, pres. infin. act. of *φεύγω*.—*διώκειν*, pres. infin. act. of *διώκω*.

13–19. *κολάζονται*, 3d plur. pres. indic. pass. of *κολάζω*.—*ἐν ᾅδου*, "*in hades,*" i. e., in the lower or invisible world. In this form of expression *ᾅδου* is governed by *οἴκῳ* or *δώματι* understood, and hence it means literally, "in the abode or mansion of hades."—*ἦσαν*, "*were,*" 3d plur. imperf. indic. of *εἰμί*.—*ἐκ γενετῆς*, "*from their birth.*"—*ἕνα*, accus. sing. masc. of *εἷς, μία, ἕν*.—*εἶχον*, 3d plur. imperf. indic. act. of *ἔχω*.—*τρεῖς οὖσαι*, "*although they were three in number.*" Literally, "being three."—*καὶ ταῦτα*, "*and these,*" referring to the eye and tooth, regarded as things, and therefore neuter here.—*παρὰ μέρος*, "*by turns.*"—*ὤπασαν*, "*they imparted,*" 3d plur. 1st aor. indic. act. of *ὀπάζω*.—*εἰς*, "*on.*"—*ἔγραφεν*, "*used to write,*" 3d sing. imperf. indic. act. of *γράφω*.—*ἅπερ*, "*whatsoever things,*" accus. plur. neut. of *ὅσπερ, ἥπερ, ὅπερ*.—*ἤκουε*, 3d sing. imperf. indic. act. of *ἀκούω*.—*ἀπορίᾳ κερμάτων*, "*from an absolute want of a few pieces of money.*" As we would say, "from the want of a few pence."—

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ὥστε ὠνήσασθαι, "*with which to purchase.*" Literally, "so as to purchase," 1st aor. infin. mid. of *ὠνέομαι*.

20–28. *ἔνειμε*, "*has bestowed,*" 3d sing. 1st aor. indic. act. of *νέμω*.—*ταχυτῆτα*, accus. sing. of *ταχυτής*.—*κέρατα*, accus. plur. of *κέρας*.—*παῖδα ἔτι ὄντα*, "*while yet a child.*" Literally, "being as yet a child:" *ὄντα* is the accus. sing. of the pres. part. of *εἰμί*.—*ἔτρεφε*, 3d sing. imperf. indic. act. of *τρέφω*.—*ἔθηκε*, "*rendered him,*" i. e., made him by this species of food: 3d sing. 1st. aor. indic. act. of *τίθημι*.—*ἔφη*, 3d sing. imperf. indic. of *φημί*.—*δεῖν τὰς πόλεις κοσμεῖν*, "*that it behooved to adorn states,*" i. e., that the true mode of adorning a state was. The impersonal *δεῖν* (infin. of *δεῖ*) is here construed with the infinitive (*κοσμεῖν*, from *κοσμέω*) and the accusative *ἀνθρώπους* understood.—*τῶν οἰκούντων*, "*of their inhabitants.*" Literally, "of those inhabiting them:" gen. plur. of *οἰκῶν*, pres. part. act. of *οἰκέω*.—*τὰς μὲν ὀκτώ*, "*eight.*"—*τὴν δὲ μέσην*, agreeing with *κεφαλήν* understood.

29–34. *κεῖται*, 3d sing. pres. indic. of *κεῖμαι*.—*βραχὺς ὁ βίος*, "*life is short.*" Supply *ἐστί*.—*τέρψις*. The order is, *τέρψις ἡδονῆς κακῆς* (*ἐστὶ*) *βραχεῖα*.—*κέρδος αἰσχρὸν*, &c. Supply *ἐστί*.—*τὸ μέλλον ἀσαφές*. Supply *ἐστί*.—*γίγνεται*, "*arises.*" More literally, "*is produced.*"—*τὸν πλούσιον ἀμαθῆ*, "*the ignorant rich man,*" i. e., him who was rich but uneducated.—*εἶπε*, "*used to call.*"

Line 1–4. *χρῆμα μὲν σφαλερὸν*, "*is an insecure thing.*" Supply *ἐστί*.—*δὲ*, "*and yet.*"—*εἰσιν*, "*are,*" 3d plur. pres. indic. of *εἰμί*.—*τυφλὸν ὁ πλοῦτος*. The order is, *ὁ πλοῦτος* (*ἐστὶ*) *τυφλὸν χρῆμα*.—*καλὸν ἡσυχία*, "*quiet is a pleasing thing.*" 6

5–7. *ἔχει φόβον*, "*carry with them fear.*" Literally, "have fear," i. e., connected with them: *ἔχει*, 3d sing. pres. indic. act. of *ἔχω*.—*τὸ πάνυ λαμπρὸν*, "*whatever is very dazzling.*" More literally, "the thing that is very brilliant."—*κυρεῖ*, equivalent here to *ἐστί*, 3d sing. pres. indic. act. of *κυρέω*.—*οὐδ' ἀσφαλὲς*, &c., "*nor is every elevated situation among mankind a secure one.*" Supply *ἐστί*.

8–16. *μετ' ὀλίγων ἀγαθῶν*, "*along with a few brave men:*" *μετ'* by apostrophe for *μετά*.—*ἅπαντας*, accus. plur. masc. of *ἅπας*.—*κακοὺς*, "*cowards.*"—*μάχεσθαι*, pres. infin. of *μάχομαι*.—*οὐδὲν ὀργῆς ἀδικώτερον*, "*nothing is more unjust than anger.*" The comparative degree with a genitive.—*πόλεμος ἔνδοξος*, &c. The order is, *ἔνδοξος πόλεμος* (*ἐστὶν*) *αἱρετώτερος αἰσχρᾶς εἰρήνης*.—*δεῖν τὸν ἀγαθὸν ἄρχοντα*, &c., "*that a good magistrate ought, on ceasing from his magistracy,*"—*παυόμενον*, pres. part. mid. of *παύω*.—*γεγονέναι*, "*to be,*" perf. infin. mid. of *γίνομαι*.—*σοφία*. Supply *ἐστί*.—*νεωτέρῳ πρεσβυτέρου*, &c. The order is, *οὐκ ἔξεστι νεωτέρῳ καταμαρτυρεῖν πρεσβυτέρου*, "*it is not permitted a young person to bear testimony against an elderly one.*" Literally, "it is not lawful for a younger to testify against an older person."—*καταμαρτυρεῖν*, pres. infin. act. of *καταμαρτυρέω*. The preposition *κατά* here, in composition, governs the genitive.

18–21. *πολλὰ τῶν ζώων*, "*many animals.*" Literally, "many of animals." The neuter plural *πολλὰ* has the verb (*ἐστί*) in the singular.—*ὅσα ἔχει*, "*as many as have.*" A neuter plural with a singular verb: *ὅσα* is from *ὅσος*.—*πλείους* accus. plur. for *πλείονας*, comparative of *πολύς*, and taking *τεττάρων* in the genitive.—*τὸ ποιεῖν*, "*the doing a thing,*" nominative to *ἐστί* understood. The infinitive with the neuter of the article forms in Greek a species of verbal noun. So again, *τὸ κελεῦσαι*, "*the ordering a*

Page 6 *thing*."—*ποιεῖν*, pres. infin. act. of *ποιέω*.—*κελεῦσαι*, 1st aor. infin. act. of *κελεύω*.—*γλύκιον*, comparative of *γλυκύς*.—*τῆς πατρίδος*, "*than one's country*."—*οὐκ ἔστιν οὐδὲν*, "*there is nothing*." Two or more negatives in Greek make a stronger negation.—*κρείσσων οἰκτιρμοῦ φθόνος*, "*envy is better than compassion*," i. e., it is better to be envied for brilliant success, than to be pitied for want of spirit to achieve.—*κρείσσων*, irreg. comparative of *ἀγαθός*.

22–25. *χρὴ*, "*we ought*." Impersonal verb.—*σιγᾷν*, pres. infin. act. of *σιγάω*.—*ἢ*, "*or else*."—*κρείσσονα σιγῆς*, "*things better than silence*," i. e., things more or less important in their nature, and therefore worthy of mention.—*ὦτα*, "*ears*," accus. plur. of *οὖς*.—*ἔχομεν*, 1st plur. pres. indic. act. of *ἔχω*.—*ἓν*, accus. sing. neut. of *εἷς, μία, ἕν*.—*ἵνα πλείω μὲν ἀκούωμεν*, &c., "*in order that we may hear more and say less*."—*πλείω*, accus. plur. neut. comparative of *πολύς*.—*ἀκούωμεν*, 1st plur. pres. subj. act. of *ἀκούω*.—*ἧττονα*, accus. plur. neut. of *ἥττων*, irregular comparative of *μικρός*.—*λέγωμεν*, 1st plur. pres. subj. act. of *λέγω*.—*πλεῖόν ἐστι*, "*is more abundant*."—*συμφέροντος*, "*than the useful*." Literally, "than that which is advantageous," gen. sing. pres. part. act. of *συμφέρω*.—*ἄρχε*, "*govern*," 2d sing. pres. imperat. act. of *ἄρχω*. Governs the genitive, as being equivalent to a noun and verb.—*μηδὲν ἧττον*, "*no less*."

26–28. *στέργε*, "*love*," i. e., "cherish a regard for," 2d sing. pres. imperat. act. of *στέργω*.—*τὰ παρόντα*, "*what you at present have*." Literally, "the things present unto you," accus. plur. neut. pres. part. of *πάρειμι*.—*ζήτει δὲ τὰ βελτίω*, "*and yet at the same time seek after better things*."—*ζήτει*, 2d sing. pres. imperat. act. of *ζητέω*.—*βελτίω*, accus. plur. neut. of *βελτίων*, comparative of *ἀγαθός*.—*οἱ τῶν τελετῶν*, &c. The order is, *οἱ μετέχοντες τῶν τελετῶν ἔχουσιν τὰς ἐλπίδας ἡδίους περὶ τῆς τελευτῆς τοῦ βίου*, "*they who participate in the mysteries have more pleasing hopes respecting the end of life*," i. e., the initiated have more cheering hopes respecting a future state, than the uninitiated: *μετέχοντες*, pres. part. act. of *μετέχω*, governing the genitive as indicating the taking part in a thing.—*ἡδίους*, accus. plur. of *ἡδίων*, comparative of *ἡδύς*.

31–35. *τῶν ὄντων*, "*of the things that are*," i. e., of all things: gen. plur. pres. part. of *εἰμί*, agreeing with *χρημάτων* understood, just as *πρεσβύτατον* agrees with *χρῆμα*, also understood.—*ἀγέννητος γάρ*, "*for he is uncreated*."—*κάλλιστον κόσμος*, "*the world is the fairest*," i. e., the fairest thing of the things that are, *τῶν ὄντων* understood.—*μέγιστον τόπος*, "*space is the most extensive*."—*χωρεῖ*, 3d sing. pres. indic. act. of *χωρέω*.—*τρέχει*, 3d sing. pres. indic. act. of *τρέχω*.—*κρατεῖ*, 3d sing. pres. indic. act. of *κρατέω*, and governing the genitive as equivalent to *κράτος ἔχει*, a noun and verb.—*ἀνευρίσκει*, "*it finds out*," 3d sing. pres. indic. act. of *ἀνευρίσκω*.

7 LINE 1–9. *γίγνεται*, "*becomes*," 3d sing. pres. indic. mid. of *γίγνομαι*.—*τὸ μὲν γὰρ ᾠὸν*, "*for its egg*." More literally, "for the egg (that contains it)."—*χηνείου*, "*than that of a goose*," agreeing with *ᾠοῦ* understood.—*καὶ ἑπτακαιδεκάπηχυς*, "*even seventeen ells long*." Literally, "of seven and ten ells in length."—*ὁ τῶν πλείστων*, &c. The order is, *ὁ βίος τῶν πλείστων παραπόλλυται μελλησμῷ*.—*παραπόλλυται*, "*is ruined*," i. e., is blasted in its fairest prospects, 3d sing. pres. indic. pass. of *παραπόλλυμι*.—*κάλλιστον τὸ δικαιότατον*, &c., "*what is most just is fairest; to enjoy health, too, is easiest; and it is most pleasing to obtain the things which each one loves*," i. e., which he desires to obtain.—*ῥᾷστόν θ'*, for *ῥᾷστόν τε*, the final vowel of *τε* being cut off by apostrophe and the

consonant changed to an aspirate: *ῥᾷστον* is the superlative of *ῥᾴδιος*. 7
—*ὑγιαίνειν*, pres. infin. act. of *ὑγιαίνω*, taken as a noun (in prose it would be *τὸ ὑγιαίνειν*) and having *ἐστί* understood.—*τυχεῖν*, 2d aor. infin. act. of *τυγχάνω*, and governing *τούτων* ("*those things*") understood.—*ὧν*, gen. plur. neut. of *ὅς, ἥ, ὅ*.—*ἐρᾷ*, 3d sing. pres. indic. act. of *ἐράω*, and governing the genitive.—*χειρίστοις*, dat. plur. masc. of *χείριστος*, irreg. superl. of *κακός*.—*βελτίστοις*, dat. plur. masc. of *βελτιστος*, irreg. superl. of *ἀγαθός*.—*ὑπερορᾷ*, 3d sing. pres. indic. act. of *ὑπερoράω*.—*οὔτε τοὺς ἀγαθοὺς θαυμάζει*, "*nor spares, through admiration, the good:*" *θαυμάζει* is the 3d sing. pres. indic. act. of *θαυμάζω*.

10–19. *καὶ ἐν μέσῳ κεῖται*, "*and lies in the centre of the universe.*" The popular but erroneous belief of an early period. With *μέσῳ* supply *τόπῳ* or something equivalent.—*ὑφ' ἡδονῆς διηνεκοῦς*, "*through long-continued pleasure*," i. e., through uninterrupted enjoyment, and the satiety which this produces.—*μὴ συνίενται*, &c., "*do not comprehend true felicity*," i. e., have no conception of what forms true happiness: *συνίενται* is the 3d plur. pres. indic. mid. of *συνίημι*, and governing the genitive.—*πατρὸς ἦν ἀφανοῦς*, "*was the son of an obscure father*," supply *ὁ υἱός* after *ἦν*.—*ἐκ τῆς ἐπιμελείας*, "*through care.*"—*γίγνεσθαι δύναται*, "*are able to become*," i. e., can become, or can be rendered.—*τοῖς ἥρωσιν*, "*unto his heroes*," i. e., those described in his poems.—*πᾶσιν ὁμοίαν*, "*of the same kind for all.*"—*ἀποδέδωκε*, "*has assigned*," 3d sing. perf. indic. act. of *ἀποδίδωμι*.—*περιεσύλησε*, "*despoiled*," 3d sing. 1st aor. indic. act. of *περισυλάω*.—*παρακειμένην αὐτῷ*, "*lying by the side of it*," i. e., placed by the side of it. The dative *αὐτῷ* is governed by *παρά* in composition.—*ἀφεῖλεν*, "*took away*," 3d sing. 2d aor. indic. act. of *ἀφαιρέω*.—*ἰδὼν*, 2d aor. part. act. of *εἴδω*.—*καὶ ἀπαίδευτον*, "*and at the same time uneducated.*"

21–30. *φαίνεται*, "*appear*," 3d sing. pres. indic. mid. of *φαίνω*, a singular verb with a neuter plural.—*οὐ κρεῖττον*, "*is it not better?*" Supply *ἐστί*.—*ἀσπάσασθαι*, "*to choose.*" More literally, "to embrace," 1st aor. infin. mid. of *ἀσπάζομαι*.—*ἐλευθέρου ἀνδρός ἐστιν*, "*it is the duty of a free man*," i. e., of a free spirit.—*τἀληθῆ*, "*the truth*," contracted for *τὰ ἀληθῆ*.—*εἶχεν*, 3d sing. imperf. indic. act. of *ἔχω*.—*ἔφη*, "*used to say*," 3d sing. imperf. indic. act. of *φημί*.—*ῥίζας*, accus. with the infinitive (*εἶναι*).—*καθ' ᾄδου*, "*in Hades*," *καθ'* by apostrophe for *κατά*.—*διακρίνουσιν*, "*discriminate between*," 3d plur. pres. indic. act. of *διακρίνω*.—*δεινόν ἐστι*, &c., "*it is a dreadful thing for the bad to rule over the good.*" More literally, "for the worse to rule over the better:" *χείρους*, accus. before the infinitive: irreg. comparative of *κακός*.—*ἄρχειν*, pres. infin. act. of *ἄρχω*.

31–36. *ἔλεγεν*, 3d sing. imperf. indic. act. of *λέγω*.—*κρεῖττον*, "*that it was better.*" Supply *εἶναι*.—*ἑξάπους οὖσα*, "*being six-footed:*" *οὖσα* is the nom. sing. fem. of *ὤν, οὖσα, ὄν*, pres. part. of *εἰμί*.—*τοῖς μὲν τέσσαρσι*, &c., "*walks on only four:*" *βαδίζει*, 3d sing. pres. indic. act. of *βαδίζω*.—*χρῆται*, 3d sing. pres. indic. of *χράομαι*.—*ἐπολέμησεν*, 3d sing. 1st aor. indic. act. of *πολεμέω*.—*ἔτη*, time how long, and therefore in the accusative.—*ἔγραψε*, 3d sing. 1st aor. indic. act. of *γράφω*.—*βιώσας*, "*having lived*," i. e., during a life of: 1st aor. part. act. of *βιόω*.

LINE 1–5. *ὁ πρεσβύτερος*, "*the elder.*"—*ἐπέρασε*, "*transported*," 8
3d sing. 1st aor. indic. act. of *περάω*.—*τοὺς Σῆρας ἱστοροῦσι*, &c., "*they relate that the Seres live*," &c.: *ἱστοροῦσι*, 3d plur. pres. indic. act. of *ἱστορέω*.—*ζῆν*, pres. infin. act. of *ζάω*.—*καὶ τοὺς Χαλδαίους*, &c., "*and there is a report that the Chaldæans survive beyond a hundred years.*"—

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8 *βιοῦν*, pres. infin. act. of *βιόω*.—*ὑπὲρ τὰ ἑκατὸν ἔτη*. The article is frequently joined, in Greek, to numerals, to mark the complete sum, where in English it is seldom expressed.—*λόγος*. Supply *ἐστί*.

7–15. *βιῶσαι λέγεται*, "*is said to have lived.*" *βιῶσαι* is the 1st aor. infin. act. of *βιόω*, and *λέγεται*, 3d sing. pres. indic. pass. of *λέγω*. —*συγγραφεὺς ἑκατὸν*, &c., "*an historian of a hundred and twenty-four years*," i. e., an historical writer, after having reached the age of one hundred and twenty-four years.—*ἐτελεύτησε*, 3d sing. 1st aor. indic. act. of *τελευτάω*.—*βιοὺς*, "*after having lived*," 2d aor. part. act. of *βιόω*.—*ἔτος ἓν πρὸς*, &c., "*eighty-one years.*" Literally, "one year in addition to eighty."—*Σιλουίου ἑνός*, &c., "*Silvius having reigned thirty years wanting one.*"—*ἑνὸς* (*ἔτους* understood) is governed by *δέοντα*, the pres. part. act. of *δέω*.—*βασιλεύσαντος*, gen. absolute, 1st aor. part. act. of *βασιλεύω*.—*ἑνὶ πλείω τριάκοντα ἐτῶν*, "*for one year more than thirty.*"—*βοηθήσοντες*, "*in order to lend aid*," fut. part. act. of *βοηθέω*.—*διῆλθον*, "*traversed*," i. e., marched. Literally, "went through," 3d plur. 2d aor. indic. act. of *διέρχομαι*.

16–22. *εἶπε*, "*said*," 2d aor. indic. act. of *εἴπω*.—*ἀπειλεῖς*, 2d sing. pres. indic. act. of *ἀπειλέω*.—*ἡ φύσις*, understand after this *ἀπειλεῖ θάνατον*.—*ἀπαντήσας*, "*having met*," 1st aor. part. act. of *ἀπαντάω*.—*τῷ ζῶντι*, "*the surviver.*" Literally, "the one that was living," imperf. part. of *ζάω*.—*ἠρώτα*, 3d sing. imperf. indic. act. of *ἐρωτάω*.—*σὺ ἀπέθανες*, "*didst thou die?*" 2d aor. indic. act. of *ἀποθνήσκω*.—*τοῦτ'*, by apostrophe for *τοῦτο*. —*ἀπολιποῦσα*, "*having left*," 2d aor. part. act. of *ἀπολείπω*.—*θαμίζεις*, 2d sing. pres. indic. act. of *θαμίζω*.—*οὐκ ἔστι τοῦτο σωφρονεῖν*, "*this is not acting discreetly:*" *σωφρονεῖν* is the pres. infin. act. of *σωφρονέω*.—*οὐχ οὕτω*, "*not on this condition*," i. e., not with this understanding.—*ὁ πατήρ σου παρέδωκεν*, "*did thy father give*," 1st aor. indic. act. of *παραδίδωμι*.

23–28. *ἀπορῶν*, "*being in great want*," pres. part. act. of *ἀπορέω*.—*ἐπίπρασκε*, 3d sing. imperf. indic. act. of *πιπράσκω*.—*γράφων*, pres. part. act. of *γράφω*.—*ἔλεγε*, "*said*," referring to the contents of the letter.—*σύγχαιρε ἡμῖν*, "*congratulate me.*" Literally, "rejoice with us," 2d sing. pres. imperat. of *συγχαίρω*.—*τρέφει*, 3d sing. pres. indic. act. of *τρέφω*.—*εἶναι λέγονται*, "*there are said to be.*"—*οἳ τοὺς μὲν πολίτας*, &c., "*who wound their own citizens to death*," i. e., who, whenever they wound any inhabitants of Latmus, sting them mortally. The expression *τοὺς μὲν πολίτας σφισὶν* means literally, "the citizens unto them," i. e., unto the scorpions.—*ξένους*. Supply *παίουσι*.—*ἀγαπῶσι*, 3d plur. pres. indic. act. of *ἀγαπάω*.

29–34. *ἐρωτηθεὶς*, "*having been asked*," 1st aor. part. pass. of *ἐρωτάω*. —*αὐτοὶ ἑαυτοῖς*, "*they themselves unto themselves.*"—*ἔφυσεν*, "*produced*," 3d sing. 1st aor. indic. act. of *φύω*.—*ἑαυτοῦ μὴ κρατῶν*, "*who does not control himself*," i. e., who is a slave to his passions: *κρατῶν*, pres. part. act. of *κρατέω*.—*οὗτος*. Supply *ἐστί*.—*κατὰ τὴν ἑαυτοῦ*, &c., "*bring presents unto him, each one according to his means.*"

9 Line 1–5. *πωλῶν*, "*offering for sale*," pres. part. act. of *πωλέω*.—*εἰς δεῖγμα*, "*for a sample.*"—*περιέφερεν*, 3d sing. imperf. indic. act. —*ὢν*, "*if thou art*," pres. part. of *εἰμί*.—*ἀεὶ ταὐτὰ περὶ*, &c., "*ever decide in the same way about the same things*," i. e., be ever consistent and impartial. Literally, "decide the same things about the same:" *ταὐτὰ* is for *τὰ αὐτὰ*.—*γίγνωσκε*, 2d sing. pres. imperat. act. of *γιγνώσκω*.—*πρὸς χάριν*, "*through favour.*" Literally, "with reference to favour."—*ἐπιμε-*

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λοῦ, "*take care of*," 2d sing. pres. imperat. mid. of ἐπιμελέω, and governing the thing cared for in the genitive.—βούλου, "*wish*," 2d sing. pres. imperat. mid. of βούλομαι.—ἀρέσκειν, pres. infin. act. of ἀρέσκω. —πάντων μάλιστα, &c., "*respect thyself most of all things.*"—αἰσχύνου, 2d sing. pres. imperat. mid. of αἰσχύνω.

6–11. οἱ πονηροὶ, &c. The order is, οἱ πονηροὶ ἀποβλέπουσι μόνον εἰς τὸ κέρδος, "*the bad look only to gain.*"—ἀποβλέπουσι, 3d plur. pres. indic. act. of ἀποβλέπω.—τὰ πάθη, "*his passions.*"—αὐτὸς ὑπ' αὐτῶν κολάζεται, "*is himself chastised by them:*" κολάζεται, 3d sing. pres. indic. pass. of κολάζω.—σώζεσθαι, pres. infin. pass. of σώζω.—καὶ ἐξ αὐτῶν, &c., "*they draw him up even from deep caverns themselves,*" i. e., from the very midst of deep caverns.—ἀνασπῶσι, 3d plur. pres. indic. act. of ἀνασπάω.—οὐδὲν τῆς εὐμορφίας ὄφελος, "*there is no advantage from a fair exterior,*" i. e., no advantage arises from. Supply ἐστί after ὄφελος.—μὴ ἔχῃ, "*may not have,*" 3d sing. pres. subj. act. of ἔχω.—εὖ θνήσκοις, "*mayest thou die happily,*" 2d sing. pres. optat. act. of θνήσκω. The optative has here its genuine meaning, as indicating, namely, a wish.—ἔλθῃ, "*may have come,*" 3d sing. 2d aor. subj. act. of ἔρχομαι.

12–17. ὁπότε σχολάζοι, &c., "*that whenever he had nothing to do, and was not leading an army.*" More literally, "that whenever he might have nothing to do, and might not be leading an army." The optative has here the force of the potential.—σχολάζοι, 3d sing. pres. opt. act. of σχολάζω.—στρατεύοιτο, 3d sing. pres. opt. mid. of στρατεύω.—τῶν ἱπποκόμων οἴεσθαι, &c., "*he thought he differed in no respect from his grooms.*" The absence of the pronoun from before οἴεσθαι, shows that this verb refers to the same person that is implied in ἔλεγεν. The pronoun is understood in the nominative.—μηδὲν, accus. sing. neut. taken adverbially.

ἂν μάλιστα εὐδοκιμοίη, "*might gain applause in the greatest degree,*" 3d sing. pres. opt. act. of εὐδοκιμέω. Attic for εὐδοκιμοῖ.—καταφρονῶν, "*by despising.*" Literally, "by thinking against." The genitive is governed by κατά in composition. Pres. part. act. of καταφρονέω.

18–21. θάπτουσιν τοὺς νεκροὺς, "*inter their dead,*" i. e., dispose of their bodies after death.—ταριχεύοντες, "*by embalming them.*" Supply αὐτούς.—Ῥωμαῖοι δὲ καίοντες, "*but the Romans theirs, by burning them* (on funeral piles)." After Ῥωμαῖοι supply θάπτουσι τοὺς νεκροὺς, and after καίοντες the pronoun αὐτούς.—διώκουσιν, "*actually pursue it.*" Supply αὐτόν.—εἴκαζε, "*used to liken,*" 3d sing. imperf. indic. act. of εἰκάζω, without any augment.—τοῖς Ἑρμαῖς, "*to their own Hermæ.*"—ἔχουσιν, "*which have,*" dat. plur. pres. part. act. of ἔχω. The Hermæ, at Athens, were blocks, or trunks of stone, placed upright, and surmounted by a head of Mercury. They had no arms or legs; and hence Philip sneered at the Athenians, as saying much, and full of boasting, but doing nothing at all, and inefficient in the hour of action.

22–29. περὶ τὴν ἰατρικὴν ἐσπούδασε, "*was full of zeal about the healing art,*" i. e., paid zealous attention to it. With ἰατρικὴν supply τέχνην.—ἐσπούδασε, 3d sing. 1st aor. indic. act. of σπουδάζω.—καὶ αὐτὸς ἰᾶτο, "*and he himself used to practise it.*" Literally, "used to act as a physician," or "to heal," 3d sing. imperf. indic. mid. of ἰάομαι.—καὶ τὰ λοιπά, "*and so forth.*" Literally, "and to do the other things," i. e., the other things connected with the practice of medicine. Supply ἐποίει, imperf. of ποιέω. The phrase is analogous to the Latin *et cetera.*

ἐστασιαζέτην, 3d dual imperf. indic. act. of στασιάζω.—ἔτι παῖδε ὄντε,

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9 "*while yet boys:*" ὄντε is the nom. dual masc. of ὤν.—κατέλιπε, "*left behind,*" i. e., abandoned, 3d sing. 2d aor. indic. act. of καταλείπω.—ἐξέπλευσε, 3d sing. 1st aor. indic. act. of ἐκπλέω.—ἀπήγαγεν, 3d sing. 2d aor. indic. act. of ἀπάγω.—ἤγαγεν, "*is wont to lead,*" 3d sing. 2d aor. indic. act. of ἄγω.—ἐπρώτευσεν τῆς Ἑλλάδος, "*stood at the head of Greece.*" Literally, "was first of Greece:" 3d sing. 1st aor. indic. act. of πρωτεύω, which governs the genitive because equivalent to a superlative with the auxiliary verb.—χρόνον, "*for a period.*" Continuance of time, and therefore in the accusative.—χρωμένη, "*by following.*" Literally, "by using," pres. part. mid. of χράομαι.

30–33. Ὁ Διογένης, "*the well-known Diogenes.*"—ὅτι. When ὅτι stands, as here, in the beginning of a direct remark or speech, it is not to be translated, but is equivalent merely to the inverted commas in English, that mark a speech or quotation.—οἱ μὲν ἄλλοι κύνες, "*the rest of dogs.*" Diogenes, the Cynic, had the appellation of κύων given him on account of his snarling and snappish manner. He playfully alludes here to this peculiar appellation.—ἐγὼ δὲ τοὺς φίλους, &c., "*I, however, bite my friends, in order that I may save them.*" Alluding to the caustic but salutary nature of his advice. With ἐγὼ supply δάκνω.—σώσω, 1st sing. 1st aor. subj. act. of σώζω.—μηδενὶ συμφορὰν ὀνειδίσῃς, "*reproach no one with misfortune.*" Literally, "reproach misfortune to no one:" 2d sing. 1st aor. subj. act. of ὀνειδίζω.—κἂν μόνος ᾖς, "*even though thou mayest be alone.*" κἂν is for καὶ ἂν, and ᾖς is the 2d sing. pres. subj. of εἰμί.—φαῦλον μήτε λέξῃς, &c., "*neither say nor do anything evil:*" λέξῃς is the 2d sing. 1st aor. subj. act. of λέγω, and ἐργάσῃ is the 2d sing. 1st aor. subj. mid. of ἐργάζομαι.

10 Line 1–2. μηδέν. The negation is strengthened in the Greek by the negative particles, but, in translating, μηδέν becomes equivalent to τί.—αἰδοῦς παρὰ πᾶσιν, &c., "*thou wilt be worthy of respect with all:*" αἰδοῦς is the contracted genitive of αἰδώς, and is governed by ἄξιος.—ἔσει, 2d sing. fut. indic. of εἰμί, with the Attic termination, instead of the common ἔσῃ.—ἄρξῃς, 2d sing. 1st aor. subj. act. of ἄρχω.—αἰδεῖσθαι, pres. infin. mid. of αἰδέομαι.

3–9. ἀδύνατον. Supply ἐστί.—ἄνευ τῆς τῶν οὐρανίων θεωρίας, "*without the studious contemplation of celestial phænomena,*" i. e., without a knowledge of astronomy, &c.—μεθ' ἡμέραν, "*during the day.*" Literally, "after day (had appeared)." μεθ' is for μετά, by apostrophe.—ἅψας, "*having lighted,*" 1st aor. part. act. of ἅπτω.—τὴν τῆς. In this position of the article, the second agrees with the nearer noun, the first with the more remote; so that τὴν here agrees with σκληρότητα.—καταλύσαντες, "*having laid aside.*" More literally, "having dissolved," or "loosened," 1st aor. part. act. of καταλύω.—ἐξώκειλαν, "*dashed.*" More literally, "drove." A metaphor borrowed from the running of a vessel ashore.—συνοικίσας, 1st aor. part. act. of συνοικίζω.—τοὺς τὴν Ἀττικὴν κατοικοῦντας, "*the inhabitants of Attica.*" More literally, "those who were inhabiting Attica," imperf. part. act. of κατοικέω.—ἀπέφηνεν, "*made of them.*" Literally, "showed forth," i. e., to the world, 3d sing. 1st aor. indic. act. of ἀποφαίνω.

10–13. τὸ καλῶς ἀποθανεῖν, &c. The order is, ἡ φύσις ἀπένειμεν τοῖς ἀγαθοῖς τὸ καλῶς ἀποθανεῖν ἴδιον, "*nature has assigned the dying well unto the good, as something peculiar,*" i. e., as their peculiar property. The article τὸ joined to the infinitive ἀποθανεῖν, produces a species of verbal noun: ἀποθανεῖν is the 2d aor. infin. act. of ἀποθνήσκω.—ἀπένει-

μεν, 3d sing. 1st aor. indic. act. of *ἀπονέμω*.—*ὑπέμεινα*, 1st sing. 1st aor. indic. act. of *ὑπομένω*.—*ἐξ οὗ*, "*since.*" Supply *χρόνου*. The full expression is, *ἐκ τοῦ χρόνου ἐξ οὗ (χρόνου)*.—*φιλοσοφεῖν ἐπενόησας*, "*thou hast turned thy thoughts to philosophy,*" 2d sing. 1st aor. indic. act. of *ἐπινοέω*.—*σεμνός τις ἐγένου*, "*thou hast become a grave sort of a person:*" *ἐγένου*, 2d sing. 2d aor. indic. mid. of *γίνομαι*.—*καὶ τὰς ὀφρῦς*, &c., "*and hast raised thy eyebrows above thy temples,*" i. e., hast assumed a supercilious look: *ἐπῆρας*, 2d sing. 1st aor. indic. act. of *ἐπαίρω*.

14–19. *ἄρτι μοι διακαθήραντι*, "*unto me having just cleaned,*" dat. sing. 1st aor. part. act. of *διακαθαίρω*.—*ἐπέστη*, 3d sing. 2d aor. indic. act. of *ἐφίστημι*.—*ἐπῄνει*, 3d sing. imperf. indic. act. of *ἐπαινέω*.—*τὴν φιλεργίαν*, "*my activity.*" Literally, "the activity," i. e., which I had displayed.—*τούτων δὲ σπαρέντων*, "*and these having been sown,*" 2d aor. part. pass. of *σπείρω*. Genitive absolute.—*ἀνέτειλαν*, 3d plur. 1st aor. indic. act. of *ἀνατέλλω*.—*ἀφροσύνης ἐστὶ*, &c., "*the forming of wrong judgments about things is a mark of want of understanding:*" *κρῖναι*, 1st aor. infin. act. of *κρίνω*, forming with the article a species of verbal noun.—*περιστεῖλαι*, 1st aor. infin. act. of *περιστέλλω*.

21–27. *μαθὼν*, "*having learned,*" 2d aor. part. act. of *μανθάνω*.—*ζῇ*, 3d sing. pres. indic. act. of *ζάω*.—*ἀγοράσας*, 1st aor. part. act. of *ἀγοράζω*.—*φιλεῖ τῷ κάμνοντι*, &c., "*the deity loves to labour with him that labours.*" More freely, "is wont to assist him that labours."—*οὐκ ἂν δύναιο*, &c., "*thou wilt not, I think, be happy, not having laboured,*" i. e., without labour or employment of some kind or other: *καμὼν*, 2d aor. part. act. of *κάμνω*. The optative with *ἄν* is here employed to express a milder assertion than would have been conveyed by the simple future, and which we have endeavoured to convey by the words "*I think.*"

αὐτὸς ἔτεμεν, "*cut with his own hands.*" More literally, "himself cut," 3d sing. 2d aor. indic. act. of *τέμνω*.—*Δημοσθένους εἰπόντος*, "*Demosthenes having said.*" Genitive absolute.—*ἀποκτενοῦσι*, 3d plur. fut. of *ἀποκτείνω*.—*ἐὰν μανῶσι*, "*if they become insane,*" 3d plur. 2d aor. subj. pass. of *μαίνομαι*.—*ἐὰν σωφρονῶσιν*, "*if they become sane,*" 3d plur. pres. subj. act. of *σωφρονέω*.

28–30. *λέγε κακῶς*, &c., "*ay, speak ill, since thou hast not learned how to speak well.*" There is here a play upon the words. The expression *κακῶς λέγειν* signifies both "to speak incorrectly" and "to speak injuriously," and *καλῶς λέγειν*, on the other hand, both "to speak correctly" and "to praise." "To speak correctly" here, is to speak in accordance with the dictates of true wisdom, i. e., philosophy.—*μεμάθηκας*, 2d sing. perf. indic. act. of *μανθάνω*.—*ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ*, &c., "*the man of moral excellence submits his own judgment to him who governs all things,*" i. e., to the ruler of the universe. The expression *καλὸς καὶ ἀγαθὸς ἀνὴρ* is meant to indicate man as he should be, both externally and internally, and is best rendered by a paraphrase.—*ὑποτέταχε*, 3d sing. perf. indic. act. of *ὑποτάσσω*. The continued action implied by the perfect gives it here the force of a present.—*διοικοῦντι*, dat. sing. pres. part. act. of *διοικέω*.

32–36. *τὸν εὐτυχοῦντα*, &c., "*it behooves the prosperous man to be wise,*" i. e., we ought to make a wise use of prosperity. Literally, "it behooves him that is fortunate," &c.—*εὐτυχοῦντα*, accus. sing. pres. part. act. of *εὐτυχέω*.—*πεφυκέναι*, perf. infin. act. of *φύω*, equivalent here merely to *εἶναι*.—*κατ' ὄναρ δοκῶν*, &c., "*imagining in a dream that he had trod-*

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10 *den on a nail,*" i. e., dreaming that he had, &c.: *πεπατηκέναι*, perf. infin. act. of *πατέω*, and referring to the same person that is implied in *δοκῶν*, as the absence of the pronoun indicates.—*ὕπαρ*, "*on waking.*"—*περιεδήσατο*, 3d sing. 1st aor. indic. mid. of *περιδέω*.—*διὰ τί γὰρ*, "*why then.*" Literally, supplying at the same time the ellipsis, "(This serves thee right), for why," &c.—*σφόδρα κεκυφότα*, "*greatly bent.*" More freely, "bent almost double," i. e., as indicative of pain: accus. sing. perf. part. act. of *κύπτω*.—*συμβέβηκεν*, 3d sing. perf. indic. act. of *συμβαίνω*.

11 Line 1–4. *οἱ πρὸς τὴν δόξαν*, &c., "*they who are eagerly desirous of renown.*" Literally, "they who gape after renown."—*κεχηνότες*, nom. plur. perf. part. mid. of *χαίνω*.—*εἰρήκασι*, 3d plur. perf. indic. act. of *ῥέω*.—*τὸν ἥλιον εἶναι*, "*that the sun is.*" Accusative with the infinitive. —*κατεσκεύασε*, 3d sing. 1st aor. indic. act. of *κατασκευάζω*.—*πεφευγὼς*, perf. part. mid. of *φεύγω*.—*ἐπὶ φόνῳ*, "*on account of a murder.*" He killed, through envy, Talus, his sister's son, having thrown him down from a window.

5–11. *ἐπεφύκει*, "*was.*" Literally, "had been and continued," 3d sing. pluperf. indic. act. of *φύω*, and equivalent here to *ἦν*.—*τοὺς πόδας*, "*of foot.*" More literally, "as to her feet." The accusative of nearer definition, where some understand *κατά*.—*ἐπέπνεον*, 3d plur. imperf. indic. act. of *ἐπιπνέω*.—*ἐπεφρίκει*, "*was rough.*" Pluperfect rendered by the imperfect. Literally, "had been and continued rough," 3d sing. pluperf. indic. act. of *φρίσσω*.—*ἐξηνθήκει*, "*swelled forth like an opening flower,*" 3d sing. pluperf. indic. act. of *ἐξανθέω*. Pluperfect again as an imperfect.

Δημοσθένης, &c., "*Demosthenes replied to a thief, who said.*" Literally, "to a thief having said." In construction, *ἔφη* follows immediately after *Δημοσθένης*.—*οὐκ ᾔδειν*, "*I did not know,*" 1st sing. pluperf. indic. act. of *εἴδω*, and rendered as an imperfect.—*ὅτι δὲ σὸν*, &c., "*thou knewest, however, that it is not thine.*"—*προσαγγελθείσης*, "*having been announced,*" gen. sing. fem. 1st aor. part. pass. of *προσαγγέλλω*. Genitive absolute.—*ᾔδειν αὐτοὺς θνητοὺς γεννήσας*, "*I knew that I begat them as mortal.*" Some verbs in Greek (of which *εἴδω* is one) take with them a participle, where we employ the simple conjunction *that* with its clause. If the subject indicated by the participle be the same as that of the preceding verb, the participle stands in the nominative: if the subject be different, the participle is in one of the oblique cases.—*χρήσιμ'* for *χρήσιμα*.—*εἰδὼς* for *εἰδηκὼς*, perf. part. act. of *εἴδω*.—*πόλλ'* for *πόλλα*.

12–20. *Θεόκριτος*. Not the poet, but a sophist and public speaker. The verb *συγγράφει*, also, shows that the poet is not meant, as this verb applies only to prose composition.—*ὅτι*. Not to be translated. Equivalent merely to the inverted commas in English.—*ὡς μὲν βούλομαι*, &c., "*I cannot write as I wish, and I do not wish to write as I can.*" With *βούλομαι* and *δύναμαι* supply *συγγράφειν*.—*αἰσχύνεο*. Ionic form for *αἰσχύνου*, 2d sing. pres. imperat. mid. of *αἰσχύνω*.—*οὐκ ἄμισθον*, &c. The order is, *τὸ εὖ ποιεῖν οὐκ (ἔστιν) ἄμισθον*.—*κἂν μὴ παραχρῆμα*, &c., "*even though a return for the kindness do not at the moment show itself.*" *κἂν* is for *καὶ ἂν*.—*φαίνηται*, 3d sing. pres. subj. mid. of *φαίνω*.—*διὰ αἰσχρὰν αἰτίαν*, "*from some disgraceful cause.*"—*ὄνειδος*, "*is a reproach.*" Supply *ἐστί*.—*τὸν ὀργιζόμενον νόμιζε*, &c., "*think that the angry man differs from the madman only as regards continuance of time,*" i. e., his madness is as great, but only of shorter duration. Literally, "that he who is angry differs from him that is mad," &c.—*ὑποχωρῶν ποτε*, &c., "*when*

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retreating on one occasion before the advancing foe." More literally, "when yielding once to enemies coming on:" ὑποχωρῶν is the pres. part. act. of ὑποχωρέω.—οὐκ ἔφη φεύγειν, "*said he was not fleeing:*" οὐκ ἔφη is equivalent here to the Latin *negabat*.—ἀλλὰ διώκειν, &c., "*but was pursuing an advantage lying in his rear.*" Meaning, that he yielded now, only in order to gain an advantage afterward.—τὸ συμφέρον. Literally, "that which was advantageous."

20–24. οἱ πάλαι Ἀθηναῖοι, "*the early Athenians.*" An adverb placed like πάλαι, between the article and noun, is to be rendered frequently by an adjective. In fact, however, ὄντες is understood.—ἠμπείχοντο, "*used to array themselves in,*" 3d plur. imperf. indic. mid. of ἀμπέχω, with a double augment.—πῶς ἄν τις, &c., "*how one might please men most.*"—εἰ ἥδιστα μὲν ἔφη, &c., "*if, replied he, in conversing with them he should say what is most pleasing, and* (in acting) *should bear himself towards them in the most useful manner.*" More literally, "if he should converse with them most pleasantly, and bear himself most usefully." The adjectives ἥδιστα and ὠφελιμώτατα are to be construed adverbially. With προσφέροιτο supply αὐτοῖς.

25–31. γεγόναμεν, "*we have been born,*" 1st plur. perf. indic. mid. of γίνομαι.—γενέσθαι, "*to exist,*" 2d aor. infin. mid. of γίνομαι.—ἔοικεν, "*is like,*" 3d sing. perf. indic. mid. of εἴκω.—κατὰ τὴν ῥάχιν κύρτωμα, &c., "*have on the back a swelling like a camel,*" i. e., like a camel's; as if the Greek had been, παρεμφερὲς τῷ τῆς καμήλου κυρτώματι.—δεδοίκασιν, "*fear,*" 3d plur. perf. indic. mid. of δείδω.—οὐ τοσοῦτον, "*not so much.*"—ὅσον, "*as.*"—οὐκ ἀκήκοας, "*hast thou not heard?*" 2d sing. perf. mid. of ἀκούω, with the Attic reduplication.—ὄντες ἄνθρωποι τὸ παλαιὸν, "*being formerly men.*"—τὸ παλαιὸν may be more literally rendered "*of old.*"—μετέβαλον, "*changed,*" i. e., were transformed: 3d plur. 2d aor. indic. act. of μεταβάλλω, translated here as if intransitive, but having in reality ἑαυτούς understood.

31–34. ἐγρηγορότος ἐνύπνιον, "*is the dream of one awake,*" i. e., is a waking dream, gen. sing. perf. part. mid. of ἐγείρω.—πότε ἤρξατο, "*when he began,*" 3d sing. 1st aor. indic. mid. of ἄρχω.—καταγιγνώσκειν ἐμαυτοῦ, "*to sit in judgment on myself.*" More literally, "to decide against myself," i. e., against my own foolish or evil propensities.

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Line 1–5. μέμνησο, "*remember,*" 2d sing. perf. imperat. pass. of μιμνήσκω, and taken in a middle sense.—ὅτι σὺ ἦρξω, "*that thou didst begin,*" 2d sing. 1st aor. indic. mid. of ἄρχω.—ηὔξατο ἔχειν, "*wished he had,*" 3d sing. 1st aor. indic. mid. of εὔχομαι.—φίλῳ ὄντι, "*who was a friend of his.*" Literally, "*being a friend.*"—ἐχαρίσατο, 3d sing. 1st aor. indic. mid. of χαρίζω.

6–9. λόγισαι πρὸ ἔργου, "*reflect before action,*" 2d sing. 1st aor. imperat. mid. of λογίζω.—Διογένης πρὸς τὸν, &c., "*unto a person who had staggered him with a blow from a beam, and who cried out thereupon, 'take care,' Diogenes, having struck him with his staff, replied, 'take care.'*" More literally, "unto the person who had," &c.—φύλαξαι, 2d sing. 1st aor. imperat. mid. of φυλάσσω.—πλήξας, 1st aor. part. act. of πλήσσω.—περὶ, "*towards.*"—οἷους ἂν εὔξαιο, &c., "*as thou wouldst wish.*"

10–13. ἡ Ἰνάχου, "*the daughter of Inachus.*" Supply θυγάτηρ.—μεταμορφωθεῖσα, "*after having been transformed,*" 1st aor. part. pass. of μεταμορφόω.—νήξασθαι, "*to have swam across,*" 1st aor. infin. mid. of νήχομαι.—δοῦναι τὸ ὄνομα, "*to have given its name.*" The meaning is, that

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12 the passage or strait was called *Bosporus*, from *βοῦς* and *πόρος*, i. e., the passage of the cow.—*παρὰ μικρὸν*, "*almost.*" Literally, "by the side of little."—*ἐπνίγη*, 3d sing. 2d aor. indic. pass. of *πνίγω*.—*ὤμοσεν*, 3d sing. 1st aor. indic. act. of *ὄμνυμι*.—*μὴ ἅψασθαι*, "*never to touch,*" 1st aor. infin. mid. of *ἅπτω*, and governing the genitive, as referring to a part.—*ἐὰν μὴ πρῶτον μάθῃ*, "*unless he shall first have learned,*" 3d sing. 2d aor. subj. act. of *μανθάνω*.

15–16. *φασὶ*, "*they say,*" 3d plur. pres. indic. act. of *φημί*.—*ἀραμένην*, "*having lifted,*" 1st aor. part. mid. of *αἴρω*.—*καθ' ἡμέραν*, "*daily.*"—*λαθεῖν βοῦν φέρουσαν*, "*insensibly carried it when an ox,*" i. e., advancing by little and little, carried it at last when it had become an ox. Literally, "escaped her own observation carrying an ox," i. e., the increase in the animal's weight was so imperceptible to her, from the daily custom of lifting it, that she at last carried it when grown into an ox, without perceiving that this required any unusual exertion of strength: *λαθεῖν* is the 2d aor. infin. act. of *λανθάνω*, and is very often rendered adverbially when joined with a participle, as in the present instance.

17–19. *διὰ τοῦ σταδίου μέσου*, "*through the middle of the race-course,*" i. e., along its whole length, which was one hundred and twenty-five paces, or 600 feet.—*ὁ καταγωνισάμενος*, "*who conquered.*"

21–26. *θεοὶ σωτῆρες*, "*preserving deities.*" Literally, "gods, preservers." One of the nouns becomes an adjective in translating.—*κυμάτων καὶ κινδύνου*, &c., "*have in their own good pleasure rescued me from billows and danger.*" Literally, "took me out for themselves," the force of the middle voice: *κυμάτων* and *κινδύνου* are governed by *ἐκ* in *ἐξείλοντο*, which is the 3d plur. 2d aor. indic. mid. of *ἐξαιρέω*.—*τρέψομαι*, "*I will turn me,*" 1st fut. mid. of *τρέπω*.—*καὶ βαδιοῦμαι*, &c., "*and will go about in the country, dwelling there:*" Attic future mid. for *βαδίσομαι*, from *βαδίζω*.—*τὸν ἥλιον ἐπισκιάζεσθαι*, "*that the sun was shaded,*" i. e, was wont to be, imperf. infin. pass. of *ἐπισκιάζω*.—*χάριεν*, "*it is good news.*" Supply *ἐστί*. Literally, "it is a fine thing."—*ὅτι καὶ*, &c., "*since we will even,*" &c.—*μαχούμεθα*, 2d fut. mid. (Attic contracted fut.) of *μάχομαι*.—*ὄψοιτο*, "*he should see,*" 3d sing. 1st fut. opt. mid. of *ὄπτομαι*.

27–31. *αὐτὸ μόνον τὸ ὄνομα*, "*the name itself alone.*"—*ἐπιγέγραπται*, "*is inscribed,*" 3d sing. perf. indic. pass. of *ἐπιγράφω*.—*διατετάραγμαι τὴν γνώμην*, "*I am disturbed in mind.*" Literally, "as to my mind," perf. indic. pass. of *διαταράσσω*.—*γνώμην*, accusative of nearer definition, where some understand *κατά*.—*πεπεδημένη*, "*fettered.*"—*ἐπιλέλησμαι*, "*I have forgotten,*" 1st sing. perf. indic. pass. of *ἐπιλανθάνω*, in a middle sense.—*ὃ παρεσκευασάμην*, "*which I had prepared,*" 1st sing. 1st aor. indic. mid. of *παρασκευάζω*.

32–34. *εἰ τοῖς ἐν οἴκῳ*, &c. Two Iambic trimeters. "*If we are abandoned by the riches* (we once had) *within our dwelling, still noble birth and generous sentiment remain.*"—*λελείμμεθα*, 1st plur. perf. indic. pass. of *λείπω*.—*οὐδεμία ἔτι τῶν πόλεων*, &c., "*no one as yet of states is safe, that has not for neighbours those who will do it harm,*" i. e., who watch every opportunity of doing harm; and this, redoubling the watchfulness, ensures at the same time the safety of the state which they wish to injure.

13 Line 1–6. *ὡς τετμῆσθαι*, &c., "*so as to have its territories ravaged, its cities sacked, its private dwellings overthrown, its political institutions subverted, and its laws completely broken up.*" Literally, "so as for its territories to be ravaged, its cities to be sacked," &c. Accusa-

tives before infinitives throughout the whole sentence. What is here stated is meant as an explanation of the evils that bad neighbours would inflict on a state if they succeeded in conquering it.—*τετμῆσθαι*, perf. infin. pass. of *τέμνω*.—*πεπορθῆσθαι*, perf. infin. pass. of *πορθέω*.—*γεγενῆσθαι*, perf. infin. pass. of *γίνομαι*.—*ἀνεστράφθαι*, perf. infin. pass. of *ἀναστρέφω*.—*καταλελύσθαι*, perf. infin. pass. of *καταλύω*.—*ἄνθρωπος ὤν*, "*since thou art mortal.*"—*τῆς κοινῆς τύχης*, "*the fortune that is incident unto all,*" i. e., the common nature of misfortune.—*τέθαπται*, "*lies buried,*" 3d sing. perf. indic. pass. of *θάπτω*. Observe the continued meaning implied by the perfect.

7–13. *Ὁ Σαρδανάπαλλος ἐκεῖνος*, "*that Sardanapālus yonder.*"—*ὁ τὸ σῶμα ἐντετριμμένος*, "*who* (during life) *was painted as to his person.*" Literally, "rubbed in (with colours)," *χρώμασι* being understood: perf. part. pass. of *ἐντρίβω*.—*διαπεπλεγμένος*, perf. part. pass. of *διαπλέκω*.—*κατορωρυγμένος*, perf. part. pass. of *κατορύσσω*, with the reduplication.—*καὶ ἐν βασιλείοις κατακεκλεισμένος*, "*and secluded in a palace,*" perf. part. pass. of *κατακλείω*.—*οὐδὲν ἄλλο ἤ*, "*nothing else but.*"—*ἐνδεδέσθαι*, perf. infin. pass. of *ἐνδέω*.—*τιμωρίας χάριν*, "*as a punishment.*" More literally, "for the sake of punishment:" *χάριν* is the accusative singular absolute; where some, however, understand *κατά*.—*μεμιγμένην φύσιν ἀνδρὸς καὶ θηρίου*, "*a blended nature of man and beast,*" perf. part. pass. of *μίγνυμι*.

14–17. *προσήρτηται*, "*is attached unto,*" 3d sing. perf. indic. pass. of *προσαρτάω*.—*τοῖς δὲ ἄλλοις ζώοις*, "*but in the rest of animals.*"—*προσπέπλασται*, 3d sing. perf. indic. pass. of *προσπλάσσω*.—*Ῥωμαίων αἱ πολλαὶ γυναῖκες*, &c., "*the majority of Roman females are accustomed to wear the same sort of sandals with the men.*" The article changes the signification of *πολύς*, and several other adjectives. Thus *πολλαὶ γυναῖκες*, "*many women;*" but *αἱ πολλαὶ γυναῖκες*, "*the majority of women.*"—*Ῥωμαίων γυναῖκες*. Literally, "females of the Romans."—*τοῖς ἀνδράσιν*, the dative of similarity, after *αὐτός*.—*εἰθισμέναι εἰσίν*, 3d plur. perf. indic. pass. of *ἐθίζω*.

19–22. *γυμνὸς ἀληλιμμένος*, "*naked and anointed,*" perf. part. pass. of *ἀλείφω*, with the reduplication.—*ἀπηγχονισμένας*, perf. part. pass. of *ἀπαγχονίζω*.—*εἴθε γὰρ ἔφη*, &c., "*exclaimed, 'a capital sight, for would that all trees bore such fruit!'*" The particle *εἴθε* here denotes a wish, while *γὰρ* refers to something that precedes and is understood. This ellipsis, involving an assent on the part of the speaker, we have endeavoured to express by the words, "*a capital sight.*"—*ἤνεγκεν*, 3d sing. 2d aor. indic. act. of *φέρω*.—*διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο*, "*grappled with the scattered Persians,*" perf. part. pass. of *διασπείρω*.

23–27. *τὸ εἱμαρμένον*, "*what is fated,*" perf. part. pass. of *μείρω*. It may also be rendered as a noun, "*fate.*"—*ἐμαστίγου*, "*was flogging,*" 3d sing. imperf. indic. act. of *μαστιγόω*.—*εἵμαρτο*, "*it was fated,*" 3d sing. pluperf. indic. pass. of *μείρω*, rendered as an imperfect.—*καὶ δαρῆναι, Ζήνων ἔφη*, "*ay, replied Zeno, and to be scourged as often as thou stolest.*" Literally, "and to be scourged too," 2d aor. infin. pass. of *δέρω*. We have endeavoured here to express, by a somewhat free version, the peculiar force of the aorist. Zeno, the founder of the Stoic sect, maintained that all things were the result of absolute necessity. The appeal of the slave is based upon this doctrine.—*ἅπασι τοῖς ἁμαρτάνουσι*, "*for all who offended.*"—*ὥριστο*, 3d sing. pluperf. indic. pass. of *ὁρίζω*, to be rendered as an imperfect.—*ἡμμένας*, "*ignited,*" perf. part. pass. of *ἅπτω*.

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13 28–36. *ὠνόμασεν*, 3d sing. 1st aor. indic. act. of *ὀνομάζω*.—*δὲ*, "*whereas*."—*τῆς αὐτῆς ἡμέρας*, "*on the same day*." Part of time is put in the genitive.—*ὤφθη*, 3d sing. 1st aor. indic. pass. of *ὄπτομαι*.—*ἠξιώθησαν*, "*were thought worthy of*," 3d plur. 1st aor. indic. pass. of *ἀξιόω*, and governing the genitive, like *ἄξιος*, from which it comes.—*πάτριον*, "*an hereditary privilege*," i. e., a privilege handed down to them from their fathers.—*ἡγεῖσθαι*, "*to stand at the head of*." More literally, "to take the lead of," pres. infin. mid. of *ἡγέομαι*.—*ἤκμασε*, 3d sing. 1st aor. indic. act. of *ἀκμάζω*.—*ἐπὶ*, "*in the time of*."—*κατέβη*, "*descended*," i. e., was perpetuated: 3d sing. 2d aor. indic. act. of *καταβαίνω*.—*ἐφυλάχθη*, 3d sing. 1st aor. indic. pass. of *φυλάσσω*.—*ἐθαυμάσθη*, 3d sing. 1st aor. indic. pass. of *θαυμάζω*.

14 Line 2–6. *ἐσφάγη*, "*was slain*," 3d sing. 2d aor. indic. pass. of *σφάττω*.—*κατεκόπη καὶ διεφθάρη*, "*was cut to pieces and destroyed*:" *κατεκόπη* is the 3d sing. 2d aor indic. pass. of *κατακόπτω*.—*διεφθάρη*, 3d sing. 2d aor. indic. pass. of *διαφθείρω*.—*εἰ μεθυσθείη*, "*in case he were intoxicated*," i. e., whenever he was: 3d sing. 1st aor. opt. pass. of *μεθύσκω*.—*ἐμπτύουσι τοῖς παιδίοις*, "*spit into the bosoms of their children*." This curious piece of superstition is still practised in Greece. (Consult Dodwell's Travels, vol. ii., p. 36).—*ὡς μὴ βασκανθῶσιν*, "*that they may not be injured by the evil eye*." Literally, "may not be spell-bound." (Dodwell, vol. ii., p. 30, seq.).

7–11. *νέος ὢν*, "*when young*."—*ὀφθῆναι*, 1st aor. infin. pass. of *ὄπτομαι*.—*λόγος*, "*a tradition*."—*ὑσθῆναι*, "*were rained upon*," 1st aor. infin. pass. of *ὕω*.—*χρυσῆν ἐπ' αὐτοὺς*, &c., "*Jupiter having broken a golden cloud upon them*:" *ῥήξαντος*, 1st aor. part. act. of *ῥήγνυμι*. Genitive absolute.—*ἐπὶ Ἄτυος διὰ λίμου*, &c., "*that games were invented in the reign of Atys, in consequence of a famine*." The number of daily meals was lessened in consequence of the scarcity, and to call off the attention of the Lydians from this circumstance, games and amusements were introduced.—*εὑρεθῆναι*, 1st aor. infin. pass. of *εὑρίσκω*.

11–19. *Ἀριάδνην οἱ μὲν φασὶν ἀπάγξασθαι*, "*some say that Ariadne hung herself*," 1st aor. infin. mid. of *ἀπάγχω*.—*ἀπολειφθεῖσαν*, 1st aor. part. pass. of *ἀπολείπω*.—*οἱ δὲ*, "*but others*," *φασὶ* understood.—*κομισθεῖσαν*, 1st aor. part. pass. of *κομίζω*.—*γαμηθῆναι*, 1st aor. infin. pass. of *γαμέω*.—*τραφεὶς*, "*having been nurtured*," 2d aor. part. pass. of *τρέφω*.—*καὶ μάλιστα ἐν τοῖς*, &c., "*and having in particular been carefully trained in gymnastic exercises*."—*ἐγένετο*, "*became*," 3d sing. 2d aor. indic. mid of *γίνομαι*.—*ἐπὶ*, "*on account of*."—*κἀξοστρακισθεὶς διὰ τοῦτο*, "*and having been banished for this*:" for *καὶ ἐξοστρακισθεὶς*, 1st aor. part. pass. of *ἐξοστρακίζω*.—*πόνου μεταλλαχθέντος*, &c., "*toils are pleasing, when labour is changed*," i. e., change of labour enables us to endure toils more easily, 1st aor. part. pass. of *μεταλλάσσω*.

20–25. *ὃ μέλλεις πράττειν*, "*what thou art about to do*."—*ἀποτυχὼν*, "*having failed*," 2d aor. part. act. of *ἀποτυγχάνω*.—*γελασθήσει*, 2d sing. 1st fut. indic. pass. of *γελάω*, with the Attic termination, in place of the common form *γελασθήσῃ*.—*σκόπει*, "*see*," 2d sing. pres. imperat. act. of *σκοπέω*.—*τὰς τιμὰς*, "*the honours which are their due*." Observe the force of the article.—*μηδὲν*, "*in no respect*."—*ἀδικηθήσονται*, 3d plur. 1st fut. indic. pass. of *ἀδικέω*.—*αἰδοῦ*, "*respect*," 2d sing. pres. imperat. mid. of *αἰδέομαι*.—*ἅπαντα δόκει ποιεῖν*, &c., "*think that thou art doing all things, as if about to escape the observation of no one*." The reference

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in *ποιεῖν* being to the same person implied in *δόκει*, the pronoun does not appear before the infinitive, but is understood in the nominative, and with this nominative *λήσων* agrees.—*λήσων*, 1st fut. part. act. of *λανθάνω*.—*καὶ γὰρ ἐὰν*, &c., "*for even though thou mayest have concealed it for the present, thou wilt afterward be discovered*," i. e., mayest have concealed what thou art doing: *κρύψῃς*, 2d sing. 1st aor. subj. act. of *κρύπτω*.—*ὀφθήσει*, 2d sing. 1st fut. indic. pass. of *ὄπτομαι*.

26–32. *ἀποσταλεὶς*, 2d aor. part. pass. of *ἀποστέλλω*.—*ὑδρεύσασθαι*, "*to draw water*," 1st aor. infin. mid. of *ὑδρεύω*.—*ἡρπάγη*, "*was forcibly carried off*," 3d sing. 2d aor. indic. pass. of *ἁρπάζω*.—*καταπιὼν*, 2d aor. part. act. of *καταπίνω*.—*ἀπεπνίγη*, 3d sing. 2d aor. indic. pass. of *ἀποπνίγω*.—*ἐρρίφη*, 3d sing. 2d aor. indic. pass. of *ῥίπτω*.—*ἐκρύβη*, "*hid himself*," 3d sing. 2d aor. indic. pass. of *κρύπτω*, in a middle sense.—*πυθομένου*, "*having inquired*," 2d aor. part. mid. of *πυνθάνομαι*.—*καιρὸν ἔχω μὴ ἀσθενήσας*, "*I have had a fair time of it in not having been sick*," i. e., I have been lucky enough not to be sick for some time back. Observe the force of *καιρὸν*, which, besides its other meanings, has that of "a favourable," or, "advantageous time:" *χρόνον* would have denoted mere continuance of time. The verb *ἔχω* implies here, in fact, "I have had and still have."—*ἐλθεῖν*, 2d aor. infin. act. of *ἔρχομαι*.

32–37. *λέγεται τὸν Κινέαν*, &c., "*it is said that Cineas, when he perceived the spirit of the Romans, remarked unto Pyrrhus, that their senate appeared to him an assembly of kings.*"—*φανείη*, 3d sing. 2d aor. opt. pass. of *φαίνω*, in a middle sense. In such constructions as the present, the optative is employed to denote what is passing in the mind of the individual who speaks, or, in other words, to express his own thoughts, not those of the writer also.—*συγκρινομένων*, "*being compared.*" Genitive absolute.—*φανείη ἂν*, "*will appear.*" A softened expression instead of *φανήσεται*, and meaning strictly, "will appear in all likelihood."

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Line 1–4. *ὁ φθονέων*, &c., "*the envious man afflicts himself as a private foe*," i. e., envy pains him who entertains it, in as great a degree as this one would seek to pain a bitter foe. Literally, "he who envies." The first four sentences of this paragraph are from Ionic writers; and as the Ionic dialect delights in a concurrence of vowel sounds, the verbs are therefore free from contractions.—*θάρσος σὺν λόγῳ*, "*courage united with wisdom.*"—*τὸ ὂν μετὰ*, "*that which is coupled with*," i. e., that kind of courage, which, &c.—*δοκέοντες*, "*appearing.*"—*οὐκ ἀληθῶς φιλέουσιν*, "*do not in reality so love*," i. e., they prove their own worst enemies.—*νόει*, "*reflect.*"—*πρᾶττε*, "*act.*"

5–7. *ἐρωτηθεῖσα*, 1st aor. part. pass. of *ἐρωτάω*.—*τῶν ἄλλων*, "*of all women.*" Supply *γυναικῶν*. Literally, "of the rest of women," i. e., in respect of the rest of women.—*ὅτι*, not to be translated, but equivalent merely to the inverted commas in English.—*τοῦ ἀνδρὸς*, "*of my husband.*"

8–13. *τὸν ταπεινὸν*, &c., "*makes the man of humble mind entertain lofty notions.*" Literally, "makes the humble man think greatly," i. e., proudly or loftily.—*τὸν τὰς ὀφρῦς αἴροντα*, "*him that raises his eyebrows*," i. e., the supercilious man.—*ἡ συνήθεια*, &c., "*familiarity begets satiety*," i. e., a thing with which we are familiar eventually tires, and leads to a desire of change.—*οἰκοῦντες γῆν*, "*while inhabiting the land, for example.*"—*καὶ πλέοντες πάλιν*, &c., "*and again, while sailing on the sea, we look around for the land:*" *πλέοντες* here has no contraction. The verbs *πλέω*, *πνέω*, *ῥέω*, *τρέω*, and *χέω*, do not suffer contraction, except into *ει*.—*οἱ*

Page 15 πλεονεκτοῦντες, "*the grasping.*" More literally, "they who strive to gain more," i. e., by undue means.—τὸ ἐπιβουλεύειν, &c., "*having plotting and envy natural unto them.*" The infinitive, with the neuter of the article, taken as a verbal noun. The article is to be supplied with φθονεῖν.

16–18. οἶνον γὰρ εὕροις ἄν, &c., "*for couldst thou find anything more practical in its effects than wine?*" The particle γάρ refers to something going before, but here omitted.—πλουτοῦσι, "*they are rich,*" i. e., in their own imagination.—διαπράττουσι, "*they accomplish things.*"—νικῶσιν δίκας, "*they gain lawsuits.*" Still referring to the influence of wine upon the imagination.

20–24. μεθύων, "*while intoxicated.*" A falsehood of course.—ᾄδων, "*by singing.*"—τοὺς ἤδη γεγηρακότας, &c., "*those of their parents who were now advanced in years,*" accus. plur. perf. part. act. of γηράσκω.—ἀνῄρουν, 3d plur. imperf. indic. act. of ἀναιρέω.—τὸ παλαιὸν, "*anciently.*" The article with the neuter of the adjective taken adverbially.—ᾤκουν, 3d plur. imperf. indic. act. of οἰκέω.—τὸ παλαιὸν ταμεῖον, "*the granary from of old.*" More literally, "the ancient granary."

25–33. ὁ μηδὲν ἀδικῶν, "*he that is guilty of no injustice.*" Literally, "he who is unjust in no degree."—δεῖται, 3d sing. pres. indic. mid. of δέομαι, which governs the genitive as being a verb of want.—ναυαγεῖν μέλλων, "*being about to suffer shipwreck.*"—ᾔτει, 3d sing. imperf. indic. act. of αἰτέω.—διαθήκας, "*his will.*" Slaves were often emancipated by their masters in their wills.—τὴν Ἀχιλλέως ἀσπίδα, &c., "*Homer has described the shield of Achilles as bearing on it the whole heavens, and also persons cultivating the ground, and marrying, and contending at law, and carrying on warfare.*" The accusatives γεωργοῦντας, γαμοῦντας, &c., depend, in common with οὐρανὸν, on φέρουσαν.

16 Line 1–6. Ὁ Βάκχος, &c., "*Bacchus is also called Lenæus from the treading of the grapes in the wine-vat.*"—λέγεται, "*is said.*"—κατακλίνεσθαί τινα, "*for any one to recline.*" The accusative with the infinitive. The ancients generally reclined at eating.—εἰ μή τις κεντήσειεν, "*unless he had wounded.*" Literally, "unless he might have wounded." The pronoun τὶς, from its having been employed in the previous clause, becomes equivalent here merely to "he:"—κεντήσειεν is the 3d sing. 1st aor. opt. act. of κεντέω, and is the Æolic form for κεντήσαι.—οὐ τοῖς οὖσι, &c., "*not by adding to his present means, but by lopping away the greater part of his present wants,*" i. e., not by making more money, but by having fewer wants. More literally, "not by adding to the things that are (at present, unto him), but by cutting around the most things of (i. e., connected with) his (present) want."—οὖσι, dat. plur. pres. part. of εἰμί.—προστιθεὶς, pres. part. act. of προστίθημι.

8–10. μηδέποτε φρονήσῃς, &c., "*never think highly of thyself, and yet, on the other hand* (ἀλλὰ δὲ), *do not despise thyself,*" i. e., do not think meanly of thyself.—φρονήσῃς 2d sing. 1st aor. subj. act. of φρονέω.—θανάτου μελέτην, "*a preparation for death.*"—ἐκάλεσεν, "*used to call.*"

11–18. πόλλ' for πολλὰ, by apostrophe.—καλά, "*advantages.*" Literally, "fine things," i. e., connected with it.—τὰ σπουδαῖα, "*worthy things.*"—κἂν μὴ ᾖ, "*even though there be not at the time:*" κἂν for καὶ ἂν.—ᾖ, 3d sing. pres. subj. of εἰμί.—ἀντιβροντᾷν τῷ Διί, "*to thunder in rivalry with Jove,*" i. e., "to emulate the thunder of Jove." Literally, "to thunder against Jove."—καλὸν τὸ γηρᾷν, &c., "*to be old is good, and not to be*

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old is good," i. e., age and youth have each their respective advantages.—*εἰ ἠρίστηκεν*, "*if he has breakfasted,*" 3d sing. perf. indic. act. of *ἀριστάω*. The perfect gives more animation to the sentence, and brings the scene more before the eyes of the reader.—*ἐπὶ ξένης*, "*in a foreign land.*" Supply *γῆς*. Literally, "upon foreign earth."—*εἰς ᾅδου*, "*unto Hades.*" Supply *δῶμα*. Literally, "unto the mansion (or home) of Hades."

19--30. *τὸν τρόπον τοῦτον*, "*in the following manner.*" The accusative of nearer definition, where some supply *κατά*.—*κάθηνται*, "*they lurk.*" Literally, "they sit," 3d plur. pres. indic. of *κάθημαι*.—*εἰς τὴν ἐκείνων χροιὰν*, "*into their colour,*" i. e., into the colour of the rocks.—*δοκοῦσιν*, "*appear.*"—*προσνέουσιν*, not contracted. Consult note on line 12, page 15. —*ἀφυλάκτους ὄντας*, "*being off their guard.*"—*περιβάλλουσι*, "*encircle.*" Literally, "throw around."—*Ἵππειον Ποσειδῶνα*, "*the equestrian Neptune.*"—*ἐπὶ Ἰσθμῷ*, "*at the Isthmus of Corinth.*" More literally, "upon the Isthmus."—*μή ποτε ὀφθῆναι*, "*was never seen,*" 1st aor. infin. pass. of *ὄπτομαι*.—*ἐρυθριῶν*, "*blushing,*" accus. sing. neut. pres. part. act. of *ἐρυθριάω*, and contracted from *ἐρυθριάον*.—*οὐδὲ τὸν ἀέρα εἴων*, "*left not even the air,*" 3d plur. imperf. indic. act. of *ἐάω*.

31–36. *ὃν ἐβίω χρόνον*, "*as long as he lived.*" More literally, "during what time he lived," 3d sing. 2d aor. indic. act. of *βιόω*.—*οὐδὲν ᾗ*, "*on nothing else but.*" Supply *ἄλλο*.—*ἀπείχετο*, "*abstained from.*" More literally, "kept himself from," 3d sing. imperf. indic. mid. of *ἀπέχω*.—*ἐξετύφλωσεν*, 3d sing. 1st aor. indic. act. of *ἐκτυφλόω*.—*τὸν οἶνον ἀπογνιοῦν*, "*that wine lames,*" pres. infin. act. of *ἀπογνιόω*.—*βιοῖ γὰρ οὐδεὶς*, &c., "*for no one lives in the way that he prefers.*" More literally, "for no one lives in that way (*τοῦτον τὸν τρόπον*), in which way (*ὃν τρόπον*) he prefers to live (*βιοῦν*)."—*προαιρεῖται*. Literally, "chooses in preference for himself," 3d sing. pres. indic. mid. of *προαιρέω*.

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Line 2–6. *τῷ Μεγάλῳ προσαγορευθέντι*, "*surnamed the Great,*" 1st aor. part. pass. of *προσαγορεύω*. The passive participle has here the same case after it as before it.—*πρὸς ὅπλα ὠρχοῦντο*, "*were accustomed to dance to the clashing of arms.*" Compare the analogous phrase, *πρὸς αὐλοὺς ὀρχεῖσθαι*, "to dance to the music of flutes."—*ὠρχοῦντο*, 3d plur. imperf. indic. mid. of *ὀρχέομαι*.—*ποιεῖσθαι Πύρρον ἡγεμόνα*, "*to make Pyrrhus their leader.*" Literally, "to make Pyrrhus a leader for themselves," pres. infin. mid. of *ποιέω*.—*καλεῖν*. Supply *αὐτὸν*.—*τὴν βασιλείαν αὐτῷ*, &c., "*declined the sovereignty when offered to him.*" More literally, "asked away for himself from the sovereignty," &c., 3d sing. 1st aor. indic. mid. of *παραιτέω*.—*τὴν λιτότητα*, "*the simple life which he led.*" Observe the force of the article.

7–10. *φίλους μὴ ταχὺ κτῶ*, "*do not acquire friends hastily.*" More literally, "acquire not friends for thyself hastily," 2d sing. pres. imperat. mid. of *κτάομαι*, and contracted for *κτάου*.—*οὐ χαλεπῶς τὸν μέγαν*, &c., "*great wealth without difficulty, but scanty riches with toil,*" i. e., the whole difficulty lay in the commencement. Supply *ἐκτησάμην*, to govern the accusative *πλοῦτον*, which last is understood after *μέγαν* and *βραχὺν* respectively. —*οὕτω πειρῶ ζῆν*, &c., "*strive to live in such a way, as if thou wert about to live for both a short and a long period,*" i. e., be ever ready for death, whether it come in early or advanced years, and yet enjoy at the same time the rational pleasures of existence: *πειρῶ* is the 2d sing. pres. imperat. mid. of *πειράω*, and contracted for *πειράου*.

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17 11–14. *ἡδέως μὲν ἔχε*, &c., "*be courteous unto all, but make use only of the best*," i. e., avail thyself only of the services of the most worthy. Literally, "have thyself pleasantly unto all." After *ἔχε* supply *σεαυτόν*.—*χρῶ*, 2d sing. pres. imperat. mid. of *χράομαι*, and contracted from *χράου*.—*εἰ σὺ ἐθεάσω*, "*if thou hadst beheld*," 2d sing. 1st aor. indic. mid. of *θεάομαι*.—*ἐγὼ*, nominative to *ἐθεασάμην* understood.—*ὅτι οὐκ ἂν ἐπαύσω*, "*that thou wouldst not have ceased*," 2d sing. 1st aor. indic. mid. of *παύω*.—*κτᾶσθαι ταῖς εὐεργεσίαις*, "*to acquire for one's self, by acts of kindness*," pres. infin. mid. of *κτάομαι*.

15–19. *βούλονται*, "*wish in fact*."—*οἱ καλῶς ἀγωνισάμενοι*, &c., "*those of the Lacedæmonians that had contended manfully, and fallen, in battle, were crowned with garlands*." Literally, "were bound with branches." The clause *καὶ ἀποθανόντες* is susceptible of another explanation, "even after having fallen," i. e., were crowned even after death, but the idea is the same.—*ἀνεδοῦντο*, 3d plur. imperf. indic. pass. of *ἀναδέω*.—*ἤντλει*, "*he drew water*," 3d sing. imperf. indic. act. of *ἀντλέω*.—*μεθ' ἡμέραν δὲ*, "*but by day*."—*ἐν τοῖς λόγοις ἐγυμνάζετο*, "*exercised himself in philosophic disputations*," 3d sing. imperf. indic. mid. of *γυμνάζω*.

20–24. *ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ*, "*in order that thou mayest not be harassed by them*."—*καὶ ἐν λόγοις ἦν*, "*and was in high repute*." More literally, "and was in the remarks (of men)," i. e., was much spoken of by men.—*ἢ πλανηθῶσιν*, "*or wander* (from the hives)," 3d plur. 1st aor. subj. pass. of *πλανάω*, taken here in a middle sense.—*κροτοῦσι κρότον τινὰ ἐμμελῆ*, "*produce, by striking, a musical kind of noise*," i. e., by striking brazen vessels, &c. It is very common in Greek for an intransitive verb to be followed by the accusative of a noun that expresses the abstract of the verb, or, in other words, by the accusative of a cognate noun.—*οὗ ἀκούουσαι*, "*on hearing which*." The genitive is governed by *ἀκούω* as one of the verbs denoting the operations of the senses.—*ὑποστρέφουσιν*, "*gradually return*." Observe the force of *ὑπό* in composition.

24–31. *τὸν ἄρχοντα*, "*that a ruler*." Literally, "that he who rules." —*τριῶν*, "*three things*." Supply *χρημάτων*. The genitive is here governed by *μεμνῆσθαι*, as a verb of remembering.—*μεμνῆσθαι*, perf. infin. pass. of *μιμνήσκω*, taken in a middle sense.—*ἀνθρώπων*, "*over men*," i. e., over those who have all the weaknesses and frailties of men.—*ἀεὶ*, "*for ever*."—*ὁ τεχνίτου πηρώσας*, &c., "*he that has mutilated a hand or an eye of an artisan*," i. e., he that has mutilated a hand, or put out an eye, &c. —*τὰς ὄψεις*, "*as to his eyes*." More literally, "as to his seeings."—*προὔλεγε*, contracted from *προέλεγε*.—*τῶν παίδων*, "*of his slaves*."—*μεμαστίγωσο ἄν*, &c., "*thou wouldst have been flogged, if I had not been angry*," 2d sing pluperf. indic. pass. of *μαστιγόω*, and wanting the initial augment. The full form would be *ἐμεμαστίγωσο*. Observe the potential force communicated by the particle *ἄν*. Without *ἄν* the meaning would be merely, "thou hadst been flogged."—*ὠργιζόμην*, the imperfect here, with the particles *εἰ μὴ*, becomes in our idiom a species of pluperfect.

18 Line 1–7. *τίθησιν*, "*disposes*."—*τί*, "*in what respect?*"—*εἰ μὴ βρωθεὶς πίθηκος*, "*except an eaten ape*," i. e., except ape's flesh, 1st aor. part. pass. of *βιβρώσκω*.—*τί χαλεπώτατον*. Supply *ἐστί*.—*τὸ γιγνώσκειν ἑαυτόν*, "*the knowing one's self*." More literally, "this thing, namely, for a man to know himself."—*πολλὰ γὰρ ὑπὸ φιλαυτίας*, "*for that each person, through self-love, ascribes to himself many qualities untruly*." More literally, "adds many things unto himself groundlessly."—*Σόλων τοῖς*

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ἐν Πρυτανείῳ, &c., "*Solon directs* (the Athenians) *to furnish barley bread unto those who are entertained in the Prytanēum, and on festivals to serve up wheat bread in addition.*" This passage alludes to one of the laws of Solon, the Athenian legislator. Hence the force of κελεύει, "directs" or "orders," i. e., in his laws. Those who had deserved well of their country were entertained in the Prytanēum, or town-hall, at Athens, at the public expense.

8–13. τέθεικεν, "*has laid down,*" 3d sing. perf. indic. act. of τίθημι.—παρὰ σεαυτοῦ λαβέ, "*receive it from thine own self,*" i. e., procure it by thine own exertions, 2d sing. 2d aor. imperat. act. of λαμβάνω.—εἰς τὸ στόμα τοῖς ἀποθανοῦσιν, "*into the mouth of the dead.*" Literally, "into the mouth, unto (or for) those who had died:" dat. plur. 2d aor. part. act. of ἀποθνήσκω.—ῥᾴδιον, "*it is easier.*" Used for a comparative (ῥᾷον), but having, in fact, μᾶλλον understood. Supply also ἐστί.—θεῖναι, "*to produce.*" Literally, "to place," i. e., before the view, 2d aor. infin. act. of τίθημι.—ἐκθεῖναι, "*to expose.*"

14–19. ἐξ ἀρχῆς, "*originally.*" Literally, "from the beginning."—εὑρεῖν, 2d aor. infin. act. of εὑρίσκω.—ἀλλὰ τοὺς τύπους, &c., "*but only altered their forms.*"—πάντα, "*in all things.*" Accusative neuter.—ἐμιμεῖτο, "*strove to imitate,*" 3d sing. imperf. indic. mid. of μιμέω.—τὸν θέντα, "*who enacted.*"

20–28. ἤμην, Attic for ἦν.—ἐποίουν ἄν, &c., "*I would do the things belonging to the nightingale,*" i. e., I would do what the nightingale does. Literally, "the things of the nightingale."—τὰ τοῦ κύκνου, "*the things belonging to the swan.*" Literally, "the things of the swan."—μου τὸ ἔργον, "*my employment,*" i. e., the task that suits my character as a rational being, and unto whom the faculty of speech has been vouchsafed.—οὐκ ἀγαθὸν πολυκοιρανίη, "*a government of many is not good,*" i. e., a plurality of rulers. Literally, "a government of many is not a good thing." Supply χρῆμα, with which ἀγαθὸν agrees.—πολυκοιρανίη, an Ionic and poetic form for πολυκοιρανία.—ἐπίωσι, 3d plur. 2d aor. subj. act. of ἔπειμι, "to advance against."—τοῖς ἀντιτεταγμένοις, "*those drawn up against them,*" perf. part. pass. of ἀντιτάσσω.—εἰς ᾅδου, "*to Hades.*" Supply δῶμα, on which ᾅδου depends.—οὐκ ἴσμεν, "*we know not,*" commonly regarded as the 1st plur. pres. indic. act. of ἴσημι, and contracted for ἴσαμεν; but, more correctly, ἴσμεν is for the earlier ἴδμεν, which last is contracted from the old form οἴδαμεν, 1st plur. perf. indic. mid. of εἴδω.—αὐτὸν, "*the man himself.*" The oblique cases of αὐτός obtain a strengthened meaning when they stand first in a clause or sentence.

29–33. ἕστηκεν, "*stands.*" Literally, "has placed himself (i. e., by his crimes) and still remains placed," 3d sing. perf. indic. act. of ἵστημι. Observe the continued force of the perfect, which gives it, in fact, the meaning of a present tense.—ἀνέστησαν, "*men erected.*" Supply ἄνθρωποι, 3d plur. 1st aor. indic. act. of ἀνίστημι.—τὰς ἡμέρους τροφὰς, "*the domesticated productions of the earth for sustenance.*" Literally, "the tamed means of subsistence," i. e., tamed by the hand of culture, and brought from a wild to a domesticated state. Triptolemus taught men agriculture, &c.—ἔδωκεν, 3d sing. 1st aor. indic. act. of δίδωμι.—τῷ δὲ τὴν ἀλήθειαν, &c. The order is, τίς δὲ ὑμῶν ἱδρύσατο βωμὸν τῷ εὑρόντι τὴν ἀλήθειαν. —οἱ περιεστῶτες, &c., "*they who stood around kept continually calling out,*" pluperf. part. act. of περίστημι, contracted from περιεστηκότες.

Line 1–7. οἵ με περιεστήκατε, "*who stand around me.*" He humorously compares them to so many hungry dogs, standing around 19

Page 19 a person that is eating, and waiting, as it were, to have a bone or a piece of meat thrown to them.—*τὸν Κρόνον λέγουσι*, &c., "*they say that Saturn brought over the human race, in his time, from a savage mode of life to civilized existence.*" More literally, "the men of his time."—*τῶν μὴ καλῶν*, "*of the things that are evil.*" Literally, "of the things that may not be favourable:" *μή* is the conditional or hypothetical negative, *οὐ* the absolute one.—*ἁπλῆν δίαιταν*, "*a simple diet.*" Ambrosia and nectar merely.—*δίδου παῤῥησίαν*, &c., "*give boldness of speech to those who entertain correct sentiments.*" The language of prayer. Grant that the virtuous and good may not be deterred from an open expression of their sentiments: *δίδου* is the 2d sing. pres. imperat. mid. of *δίδωμι*, contracted from *δίδοσο*.

8–15. *δακτυλήθρας ἔχων*, "*having on finger-tips.*" The ancients had no knives and forks in eating, but made use of their fingers.—*ὡς θερμότατον*, "*as hot as possible.*"—*παραμυθίαν ταῖς τύχαις*, "*as a solace in our misfortunes.*"—*Σωκράτη*, governed by *ἔρεσθαι*.—*ἀποδόντα*, "*on his having returned.*" Referring to Socrates, to whom the work in question had been lent for perusal by Euripides.—*τί δοκεῖ*; "*what he thinks of it?*"—*τὸν δὲ φάναι*, "*and that the latter* (Socrates) *replied,*" pres. infin. act. of *φημί*.—*οἶμαι δὲ καὶ*, &c., "*and I suppose that what I did not understand were so likewise.*" For a literal translation, supply as follows: *οἶμαι δὲ τὰ ἃ μὴ συνῆκα καὶ γενναῖα εἶναι.*—*συνῆκα*, 1st sing. 1st aor. indic. act. of *συνίημι*.

16–24. *μέτριος*, "*in moderation.*"—*ληφθεὶς*, 1st aor. part. pass. of *λαμβάνω*.—*πλείων δὲ*, "*but when more abundant,*" i. e., when taken in greater quantities.—*ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ*, "*the language of truth is simple.*"—*ἔφυ*, 3d sing. 2d aor. indic. act. of *φύω*, and equivalent here to *ἐστί*.—*οὐδὲν θαλάσσης ἀπιστότερον*, "*nothing is more faithless than the sea.*"—*αὐτὸν πάλιν ἀφαιρεῖται*, "*it takes it away again,*" 3d sing. pres. indic. mid. of *ἀφαιρέω*. The middle voice implies, that it takes away *for itself*, i. e., merely to gratify, as it were, its own fickleness and caprice.—*τὰς ψυχάς*, "*the lives of men.*"—*καί τις*, "*and many a one.*"—*ἀναχθεὶς*, "*having set sail.*" More literally, "having weighed anchor," 1st aor. part. pass. of *ἀνάγω*, in a middle sense.—*ἢ συγκατέδυ τοῖς χρήμασιν*, &c., "*has either gone down along with his riches, or has been saved completely destitute:*" *συγκατέδυ* is the 3d sing. 2d aor. indic. act. of *συγκαταδύω*.—*χρήμασι*, governed by *σύν* in composition.—*ἀπεσώθη*, 3d sing. 1st aor. indic. pass. of *ἀποσώζω*.

25–28. *εἷλε*, "*took,*" 3d sing. 2d aor. indic. act. of *αἱρέω*.—*ἀπέδοτο*, "*he sold into slavery,*" 3d sing. 2d aor. indic. mid. of *ἀποδίδωμι*.—*Ἡρακλεῖ ἡ ἀρετὴ*, &c., "*his merit procured Hercules his name.*" Literally, "placed his name upon Hercules."—*ἔθετο*, 3d sing. 2d aor. indic. mid. of *τίθημι*.—*ὅτι δι' Ἥραν κλέος ἔσχεν*, "*because he obtained glory through Juno,*" i. e., through the very persecutions which Juno inflicted upon him, but which only redounded to his glory, by affording him so many opportunities for performing illustrious enterprises. Hence *Ἡρακλῆς* from *Ἥρα* and *κλέος*. The etymology is fanciful but erroneous.—*ἔσχεν*, 3d sing. 2d aor. indic. act. of *ἔχω*.—*ὃ μὴ κατέθου*, &c., "*what thou didst not put down* (as belonging unto thee) *do not take up,*" 2d sing. 2d aor. indic. mid. of *κατατίθημι*. Observe the force of the middle voice.

29–34. *ἧκε*, "*there came,*" 3d sing. imperf. indic. act. of *ἥκω*.—*τὸν Γρύλλον*, the article is repeated here in Greek for emphasis' sake, but is not translated.—*τεθνάναι*, "*lies dead,*" perf. infin. act. of *θνήσκω*, and

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contracted for *τεθνηκέναι*. Observe the continued meaning implied by the perfect.—*κἀκεῖνος*, for *καὶ ἐκεῖνος*.—*ἀπέθετο*, "*put off.*" More literally, "put off from himself," 3d sing. 2d aor. indic. mid. of *ἀποτίθημι*.—*καὶ ἐκεῖνο*, "*this also.*"—*ὅτι νικῶν τέθνηκε*, "*that he has died victorious.*" Literally, "conquering," i. e., having slain his opponent. This opponent was no other than the celebrated Epaminondas.—*τὸν λέοντα*, "*the Nemean lion.*"—*ἠμφιέσατο*, "*arrayed himself in.*" More literally, "clothed himself all around with," 3d sing. 1st aor. indic. mid. of *ἀμφιέννυμι*. In some cases, where the simple verb is of rare occurrence, or else quite obsolete, the augment, as here, precedes the preposition.—*τῷ χάσματι*, "*the head with its distended jaws.*" Literally, "the distended jaws."—*κόρυθι*, "*as a helmet.*"

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Line 2–4. *φύεται*, "*springs up.*" Literally, "is produced."—*θεμέλια θεμένῳ*, &c., "*who has placed probity and self-control as the foundation of his life.*" More freely, "has made probity and self-control the basis of his conduct."

5–15. *κἂν θάνῃ τις*, "*even though one die,*" i. e., its possessor.—*οὐκ ἀπόλλυται*, "*perishes not,*" 3d sing. pres. indic. mid. of *ἀπόλλυμι*.—*ἧς τῷ ὕδατι*, &c., "*with the water of which wine does not mix.*" Literally, "does not mingle itself," 3d sing. pres. indic. mid. of *μίγνυμι*.—*δύναται*, "*is able to effect.*" Supply *ποιεῖν*.—*τοσοῦτον ἐν πολιτείαις*, &c., "*so much is eloquence powerful to accomplish in the movements of government.*" Literally, "in governments."—*οὐκ ἂν δύναιο*, "*thou mightest not,*" i. e., thou couldst not well. A milder form of negation for *οὐ δυνήσει*.—*μὴ καμὼν*, "*without having laboured,*" i. e., unless thou hast laboured, 2d aor. part. act. of *κάμνω*.—*Αἰγινητῶν ἑκάστῳ*, "*unto each one of the people of Ægina,*" i. e., for each one.—*κώπην δὲ ἐλαύνειν δύνωνται*, "*but still may be able to pull an oar.*"—*μέγα κακὸν*, &c., "*the not being able to endure evil is a great evil.*"—*Τὰ Τέμπη*, "*the vale of Tempe.*"

16–25. *ἑωράκαμεν*, "*we have seen,*" 1st plur. perf. indic. act. of *ὁράω*, with the reduplication.—*θανάτῳ αἰσχρῶς ὑπὸ λύπης διετέθησαν*, "*were shamefully affected by sorrow at the death,*" 3d plur. 1st aor. indic. pass. of *διατίθημι*.—*τεχθέντα*, "*when born,*" i. e., as soon as he was born, 1st aor. part. pass. of *τίκτω*.—*ἐν δάφνῃ*, "*amid laurel.*"—*ἔλαβεν*, 3d sing. 2d aor. indic. act. of *λαμβάνω*.—*οἱ ἑστιῶντες τὸν Ἀλέξανδρον*, &c., "*those of his friends who entertained Alexander, the son of Philip, used to gild the articles of confectionary which they intended to serve up to him,*" i. e., humouring in this way his pretended claim to a divine origin. Literally, "were accustomed to gild that of confectionary which was about to be served up."—*Τοῦ Κεράνου γάμους ἑστιῶντος*, "*when Caranus celebrated his nuptials.*" Genitive absolute.—*εὐθέως*, "*at the very beginning of the entertainment.*"—*δωρεά*, "*as a present.*"—*παρειμένον ἐνεβρόχισεν*, "*caught it having become benumbed.*"—*παρειμένον* is the perf. part. pass. of *παρίημι*, and *ἐνεβρόχισεν* the 3d sing. 1st aor. indic. act. of *ἐμβροχίζω*.

26–33. *Σοὶ μόνῳ δέδοται*, &c., "*unto thee alone has it been given to wear equally well both a cloak and a tattered garment,*" i. e., both the garb of the wealthy and the attire of a beggar. Aristippus knew how to conduct himself in every station of life.—*ἐκ τῶν θεῶν*, "*from the gods.*" The force of the preposition here implies, in fact, "through the bounty of the gods;" *ὑπό* or *ἀπό* would each have been weaker.—*κάλλιστα*, "*as the fairest gifts,*" to be rendered by itself at the end of the clause.—*Ταῖς Μούσαις λέγουσι*, &c. The order is, *λέγουσι τὴν εὕρεσιν γραμμάτων δο-*

Page 20 *θῆναι ταῖς Μούσαις παρὰ Διός.—τοῖς ποτοῖς φαρμάκοις*, "*with medicinal draughts.*"—*αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν.* Alluding to certain old statues or images of the gods, which Æneas was fabled to have brought with him to Italy, and which were carefully preserved in the temple of Vesta at Rome.

21 Line 1–3. *κρεῖττον εἰς κόρακας*, &c., "*it is better to fall among ravens than among flatterers.*" The meaning is, that ravens will feed upon your remains only after death, whereas flatterers (i. e., parasites) will make you their prey while still living. There is a play upon the words *κόραξ* and *κόλαξ* in the Greek, the pronunciation of the two differing but slightly, and being frequently confounded by a species of Labdacismus or *τραυλισμός*. —*ἐμπεσεῖν*, 2d aor. infin. act. of *ἐμπίπτω.—ἀπέκειρεν ἡμῶν*, "*has shorn away from us,*" i. e., has stripped us of: 3d sing. 1st aor. indic. act. of *ἀποκείρω.—καὶ λιμοῦ φάρμακον οὐδέν*, "*and there is no remedy against famine.*"

5–7. *ἐμπεπτώκαμεν*, 1st plur. perf. indic. act. of *ἐμπίπτω.—τί μᾶλλον ἢ*, &c., "*in what respect more than they among us?*" *ἐκεῖνοι* is the nominative to *ἐμπεπτώκασι* understood. The full sentence would be *τί μᾶλλον ἡμεῖς εἰς ἐκεῖνους ἐμπεπτώκαμεν, ἢ ἐκεῖνοι εἰς ἡμᾶς ἐμπεπτώκασι;—ὧν παρειλήφαμεν*, "*of whom we have heard.*" Literally, "of whom we have received an account." Supply *λόγον* after *παρειλήφαμεν*, which is the 1st plur. perf. indic. act. of *παραλαμβάνω*. The genitive *ὧν* is not by attraction for *ἃς*, but is governed by *λόγον* understood.

8–12. *αὐτὸς πλείονας*, &c., "*that he took more cities than he passed days in Spain.*" More literally, "that he took cities more in number than (the days) which he passed in Spain." Complete the sentence as follows, *πλείονας τῶν ἡμερῶν, ὧν διήγαγεν ἡμερῶν.* The genitive *ὧν ἡμερῶν* is by attraction for *ἃς ἡμεράς.—Ὦ δαῖμον*, &c., "*ah destiny, that hast obtained me by lot, how evil art thou, and how dost thou afflict me, ever binding me firmly unto poverty.*" This is in accordance with the popular belief among the Greeks, that every individual was assigned as it were by lot to some good or evil destiny, which regulated all his existence.—*εἴληχας*, 2d sing. perf. indic. mid. of *λαγχάνω.—καὶ λυπεῖς.* Supply *ὡς* before *λυπεῖς.—συνδέων.* Supply *ἐμέ.*

13–22. *εἰς τοῦτό τινες*, &c., "*some having proceeded to this degree of folly, that they have considered,*" &c. The genitive *ἀνοίας* is governed by *τοῦτο.* Compare the Latin *eo stultitiæ.—ὑπειλήφασι*, 3d plur. perf. indic. act. of *ὑπολαμβάνω*, for *ὑπολελήφασι.—ἐὰν μνημονεύῃς*, "*if thou remember-est.*"—*παρεληλυθότα*, perf. part. act. of *παρέρχομαι.—εὑρὼν*, "*having found,*" 2d aor. part. act. of *εὑρίσκω.—ἔῤῥιψεν*, "*had thrown away,*" 3d sing. 1st aor. indic. act. of *ῥίπτω.—ἀνῆλθεν ἐς*, "*went on board of.*" Literally, "went up into."—*πυθομένου δέ τινος*, "*and a person having asked.*" Genitive absolute: 2d aor. part. mid. of *πυνθάνομαι.—ἔφη, σπουδάζειν*, "*he said he was in a hurry.*" Pronoun understood before the infinitive in the nominative case.—*ἐπέδραμε*, "*overran,*" 3d sing. 2d aor. indic. act. of *ἐπιτρέχω.—λεηλατοῦντες*, "*ravaging.*" Agreeing, in effect, with *στρατιῶται*, which is to be inferred from *στρατιά*, though not actually understood. —*διέβησαν*, "*crossed over,*" 3d plur. 2d aor. indic. act. of *διαβαίνω.*

23–27. *μακαριώτατον.* Supply *ἐστί.—εὐτυχοῦντα ἀποθανεῖν*, "*for one to die fortunate,*" 2d aor. infin. act. of *ἀποθνήσκω.—ἐκλήθη ἀπὸ τῆς Ἕλλης*, &c., "*was so called from Helle's having died in it,*" i. e., having fallen into it and having lost her life amid its waters. Literally, "from Helle having died in it." The etymology here alluded to is *Ἕλλης πόντος*, "*the*

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sea of Helle:" θανούσης is the 2d aor. part. act. of θνήσκω.—τοὺς ἐν Σάμῳ τεθνηκότας, &c., "*eulogizing* (in a funeral oration), *on the public tribunal, those who had fallen in Samos,*" i. e., from the public tribunal: τεθνηκότας is the pluperf. part. act. of θνήσκω.—γεγονέναι, "*that they had become,*" perf. infin. mid. of γίγνομαι.

28–34. τυχὼν, "*having attained to,*" 2d aor. part. act. of τυγχάνω, and governing the genitive.—διαλλαγεὶς, "*having become reconciled with,*" 2d aor. part. pass. of διαλλάσσω.—τὸ κάλλος ἢ χρόνος ἀνήλωσεν, &c., "*either time consumes, or disease impairs, beauty.*" The aorists here denote what is habitual, or accustomed to take place, and are therefore rendered in English by the present.—ἀνήλωσεν, 3d sing. 1st aor. indic. act. of ἀναλίσκω.—ἐμάρανε, 3d sing. 1st aor. indic. act. of μαραίνω.—συγγηράσκει, "*grows old with us,*" i. e., accompanies us even in old age.—ἔπαθεν, 3d sing. 2d aor. indic. act. of πάσχω.—διότι καθ' ὑπερβολὴν, &c., "*because he was friendly, to excess, towards the human race,*" i. e., carried his attachment to man so far as to violate his duty to Jove.—συμμάχου τεύξει θεοῦ, "*thou wilt obtain the deity as an ally,*" i. e., thou wilt find an ally in the deity: 2d sing. 1st fut. mid. of τυγχάνω, with the Attic termination for τεύξῃ.

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Line 1–4. ῥᾷον οἴσει τῶν ἄλλων, "*will bear more easily than the rest,*" i. e., than the unwise, 3d sing. 1st fut. indic. act. of φέρω.—ῥᾷον, comparative of ῥᾴδιος, in the neuter gender and taken adverbially.—μέγιστον μὲν, καὶ θεοῦ, &c., "*exemption from error is a most exalted quality, and belongs to deity alone; while to return to one's self as quickly as possible, after a fault, is the property of noble spirits.*" For a literal translation we must supply as follows: τὸ ἀναμάρτητον ἐστὶ μέγιστον μὲν ἔργον, καὶ ἔργον θεοῦ μόνον. In like manner supply ἔργον after γενναίων.—ἀνενεγκεῖν, 2d aor. infin. act. of ἀναφέρω.—ἤρισε, 3d sing. 1st aor. indic. act. of ἐρίζω.

5–9. κατέδραμον, "*overran,*" 3d plur. 2d aor. indic. act. of κατατρέχω.—Θεσμοφορίων ὄντων, "*the festival of Ceres being celebrated at the time.*" Genitive absolute.—συνηθροισμένων, "*having been collected together,*" perf. part. pass. of συναθροίζω. Women alone were present at this festival.—ἐν τῷ ἱερῷ, "*in the temple of the goddess.*"—βραχὺ, "*a short distance.*" Supply διάστημα.—διῆλθεν εἰς τὴν Μιλησίαν, "*crossed over into the Milesian territory.*" With Μιλησίαν supply γῆν. The territory around Miletus is meant.—καὶ ἐξαπιναίως ἐπιδραμὸν, "*and having suddenly rushed upon,*" 2d aor. part. neut. (agreeing with μέρος) of ἐπιτρέχω.—εἷλε, 3d sing. 2d aor. indic. act. of αἱρέω.

10–14. Οἰδίποδος τὸ αὐτῆς, &c., "*after Œdipus had solved her riddle.*"—ἀνεῖλεν, "*put an end to her own existence.*" Supply ἑαυτὴν, 3d sing. 2d aor. indic. act. of ἀναιρέω.—Ἀδμήτου μέλλοντος θανεῖν, "*when Admetus was about to die.*"—εἵλετο, "*chose.*" Literally, "chose for herself," or "took unto herself," 3d sing. 2d aor. indic. mid. of αἱρέω.—ὑπὲρ αὐτοῦ, "*in his stead.*"—καὶ ὁπότε Ἡρακλῆς ἀφέλοιτο, "*and that, as often as Hercules took off.*" It is a peculiar use of the optative, when it stands in the first part of a clause or sentence, instead of a past tense of the indicative, to signify the repetition of an action: ἀφέλοιτο is the 3d sing. 2d aor. opt. mid. of ἀφαιρέω.

15–25. κατεβρώθη, 3d sing. 1st aor. indic. pass. of καταβιβρώσκω.—πληγεὶς, "*although struck.*" Literally, "having been struck," 2d aor. part. pass. of πλήσσω.—ἐτρώθη, 3d sing. 1st aor. indic. pass. of τιτρώσκω.

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22 —*ὅθεν ἄτρωτος*, &c., "*whence he is said to have been invulnerable.*" —*καθεῖρξε*, "*imprisoned,*" 3d sing. 1st aor. indic. act. of *καθείργω*. —*πτέρυγας προσθετὰς*, "*artificial wings.*" Literally, "added wings."—*ἐξέπτη*, "*flew forth from prison,*" 3d sing. 2d aor. indic. act. of *ἐξίπτημι*. —*τελευτᾷ ἐν τῷ πελάγει*, "*ends his life in the sea,*" i. e., by falling into it. Supply *τὸν βίον* after *τελευτᾷ*.—*ἐκλήθη*, "*it was called,*" 3d sing. 1st aor. indic. pass. of *καλέω*.—*ὅτι ὁ πατὴρ αὐτὸν*, &c., "*that his father is going to sacrifice him.*"—*ἀναβὰς*, "*having mounted,*" 2d aor. part. act. of *ἀναβαίνω*.—*ἀφίκετο*, "*came,*" 3d sing. 2d aor. indic. mid. of *ἀφίκνεομαι*.

26–30. *μηδέποτε μηδὲν αἰσχρὸν*, &c., "*never, after having done anything disgraceful, expect that thou wilt escape observation; for even though thou mayest have been unobserved by others, thou wilt be conscious of it to thyself at least,*" i. e., conscious of thine own conduct. The negatives in the Greek strengthen the negation; but the English idiom requires *μηδὲν* to be translated as *τί*.—*λήσειν*, 1st fut. infin. act. of *λανθάνω*.—*τοὺς ἄλλους*, literally, "as regards the rest."—*ἂν ἔτι μίαν, ἔφη*, &c., "*exclaimed, 'if we shall have conquered the Romans in one battle more, we are undone.'*" Literally, "as to one battle more."—*νικήσωμεν*, 1st plur. 1st aor. subj. act. of *νικάω*.—*ἀπολώλαμεν*, 1st plur. perf. indic. mid. of *ἀπόλλυμι*, with the reduplication.

31–32. *ἐκπεσὼν*, "*on having been driven out from.*" Literally, "on having fallen out from." Several active verbs, and among them *πίπτω* and its compounds, take, when rendered into our idiom, the force of passives. —*ἀπωλόμεθα ἂν*, &c., "*we would have been ruined if we had not been ruined,*" i. e., we would never have obtained our present wealth, if we had not been previously driven into exile. Observe the potential force which *ἂν* imparts to the indicative *ἀπωλόμεθα*.—*ἀπολώλειμεν*, 1st plur. pluperf. indic. mid. of *ἀπόλλυμι*, with the reduplication.

33–36. *ἠξιώθη τοῖς θεοῖς ὁμιλεῖν*, "*has been thought worthy of associating with the gods.*"—*πλὴν ὅσοι*, "*except as many as.*" Complete the clause as follows, *πλὴν τόσων ὅσοι*.—*μετεσχήκασι κάλλους*, "*have had some share of beauty,*" 3d plur. perf. indic. act. of *μετέχω*.—*τούτου χάριν*, "*on account of this.*" *χάριν* is here taken absolutely in the accusative as a kind of adverb.—*μετέσχε*, "*partook of,*" 3d sing. 2d aor. indic. act. of *μετέχω*.—*ἥρπασε*, "*forcibly carried off.*"—*κοινωνοῦντα*, "*as a participator in the deed,*" i. e., as an assistant: pres. part. act. of *κοινωνέω*, used substantively.

23 Line 1–3. *καὶ μεγίστην*, &c., "*and entertained the strongest gratitude towards him for this co-operation.*" More freely, "thanked him very greatly," &c.—*πλεῖστον μέρος μετέσχηκε κάλλους*, "*had the largest share of beauty* (of any of her sex)." More literally, "partook of beauty in the greatest degree." The genitive *κάλλους* is governed by *μετέσχηκε*, and *μέρος* is in fact the accusative of nearer definition.

5–13. *τὴν πυρὸς τροφήν*, "*aliment for the flame.*"—*δέσποτα*, "*lord and master!*"—*τιμῶσι*, "*pay religious honour to.*"—*οἱ αὐτῶν θεοί*, referring to the animals which they worshipped.—*τάφοι θεῶν*, alluding to the tombs in which the embalmed bodies of the sacred animals were deposited.—*τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις*, "*those who go through the sun,*" i. e., "in the sunlight:" pres. part. mid. of *πορεύω*.—*κατ' ἀνάγκην*, "*of necessity.*" —*τοῖς διὰ τῆς δόξης βαδίζουσιν*, "*those who move along in the midst of renown,*" i. e., in the enjoyment of a high reputation.—*τὸ ἐσθίειν πολλὰ*, &c., "*the eating much injures the reasoning powers.*" Literally, "takes

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away."—*τὰς ψυχὰς*, "*the movements of the soul.*"—*ἐμπίμπλησιν*, "*fills it,*" i. e., the soul. Verbs of filling, &c., govern the genitive. —*δυναστεύων*, governing the genitive, as being equivalent to *δυνάστης ὤν*. —*Ἕλλην*, accus. sing. of *Ἕλλη*.

16–18. *ξυνεκύκα τὴν Ἑλλάδα*, "*agitated Greece to its very centre,*" 3d sing. imperf. indic. act. of *ξυγκυκάω*. Observe the force of *σύν* in composition. Cicero translates *ξυγκυκάω* by the Latin verb *permisceo*. (*Orat.* 29.)—*ἐξώρθου τὴν πόλιν καὶ ἀνίστη*, "*raised up the state, and placed it erect,*" i. e., placed it on a firm basis.—*ἀντετάττετο*, "*arrayed himself against,*" 3d sing. imperf. indic. mid. of *ἀντιτάττω*.—*τῷ λοιμῷ*, referring to the pestilence that prevailed in Athens during a part of the Peloponnesian war. Pericles eventually died of it.

19–25. *ἀπέστειλε*, 3d sing. 1st aor. indic. act. of *ἀποστέλλω*.—*θεὸν αὐτὸν ψηφίσασθαι*, "*to decree him a god,*" i. e., to proclaim him a god by public decree: 1st aor. infin. mid. of *ψηφίζω*.—*ἀναλώσοντας*, "*to devour,*" 1st fut. part. act. of *ἀναλίσκω*.—*οὐ καταπλαγεὶς*, "*not alarmed thereat.*" More literally, "not stricken (with terror) thereat," where *φόβῳ* may be supplied: 2d aor. part. pass. of *καταπλήσσω*.—*ἀπέπνιξε*, 3d sing. 1st aor. indic. act. of *ἀποπνίγω*.—*περὶ Κνίδον*, "*near Cnidus.*"—*εἱστίασε*, 3d sing. 1st aor. indic. act. of *ἑστιάω*.

26–33. *ἠφάνισεν ἢ κατέδυσεν*, "*caused to disappear, or overwhelmed:*" *ἠφάνισεν* is the 3d sing. 1st aor. indic. act. of *ἀφανίζω*.—*ὅσα*, "*as.*" Literally, "as many as."—*Κάδμῳ βασιλείαν κατεσκεύασε*, "*arranged his kingdom for Cadmus.*"—*ἐν τῇ Καδμείᾳ*, "*in the Cadmēa.*" The Cadmea was the citadel of Thebes, fabled to have been built by Cadmus.—*ἔπλευσε*, 3d sing. 1st aor. indic. act. of *πλέω*. The allusion is to the sailing of the Persian fleet through the canal at Athos.—*ἐπόρευσε δὲ*, "*and marched.*" More literally, "caused (his army) to go," where *στράτευμα* is in fact understood. The allusion is to the passage over the Hellespont, by means of the bridge.—*ζεύξας*, "*having thrown a bridge over.*" More literally, "having joined (by a bridge)."

34. *ἢν ἐθελήσω*, "*if I shall feel inclined,*" 1st aor. subj. act. of *ἐθέλω*.

Line. 1–4. *καθήσω*, "*I will let down,*" 1st sing. 1st fut. indic. act. of *καθίημι*.—*ἢν ἀποκρεμασθέντες*, "*if, having hung yourselves therefrom, ye shall strive to force me downward.*" Literally, "ye shall strive to force me:" *ἀποκρεμασθέντες* is the 1st aor. part. pass. of *ἀποκρεμάω*, and is here used in a middle sense.—*συναρτήσας μετεωριῶ*, "*having bound together, I will raise aloft:*" *μετεωριῶ* is the contracted future for *μετεωρίσω*, from *μετεωρίζω*.

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6–12. *τεθνήξεται*, "*will remain for ever in death.*" More literally, "will die, and remain dead," 3d sing. 3d fut. pass. of *θνήσκω*. Observe the continued meaning implied by this tense.—*ἀναπτᾶσα*, "*having flown upward,*" 2d aor. part. act. of *ἀνίπτημι*.—*οἰχήσεται*, "*will depart,*" i. e., will go its way.—*ὡς αὔριον ἀποθανούμενοι*, "*as if destined to die on the morrow,*" and therefore resolved to make the most of the little time yet allowed to them: 2d fut. part. mid. of *ἀποθνήσκω*.—*ὡς πάντα τὸν χρόνον βιωσόμενοι*, "*as if destined to live for ever,*" and therefore erecting splendid mansions.—*ἐκκειμένην*, "*lying exposed.*"—*ὑπέσχετο σώσειν αὐτήν*, "*promised that he will save her,*" 3d sing. 2d aor. indic. mid. of *ὑπισχνέομαι*.—*λήψεται*, 3d sing. 1st fut. indic. mid. of *λαμβάνω*.

13–14. *τὼ Ἀλωέως παῖδε*, "*the two sons of Aloëus.*" Alluding to the

Page 24 giants Otus and Ephialtes.—*δίκας ἐτισάτην*, "*suffered a just punishment.*" More literally, "paid just atonement."—*ᾗ κλίμακα ἐπὶ τὸν οὐρανὸν*, &c., "*because they had constructed a ladder* (of mountains) *unto the sky.*" With *ᾗ*, for a literal translation, supply the ellipsis as follows: *τῇ αἰτίᾳ, ᾗ*, "for this offence, *by which* they had constructed," &c. Observe the force of the middle voice in *ἐποιησάσθην*, which indicates that they had done the deed, in question, for themselves, i. e., through their own reckless presumption.

14–18. *ἦσαν*, the more common usage makes the verb in the singular when connected with the neuter plural; but as neuter plurals that refer to animate beings take plural verbs, and as statues of deities are here referred to, the Greek may tacitly convey the idea of a living spirit, as it were, pervading the very marble.—*τὰ μὲν . . . . τὰ δὲ*, "*some*" . . . "*others.*"—*δι' ἔκπληξιν*, "*through a feeling of awe.*"—*διὰ τὸ κάλλος*, "*on account of their beauty.*"—*ἐπηνέθη*, 3d sing. 1st aor. indic. pass. of *ἐπαινέω.*—*μηδέποτε ἐπὶ μηδενὸς εἴπῃς*, &c., "*never say, in the case of anything, I have lost it, but, I have parted with it.*" Literally, "I have given it away." Compare, as regards the double negative, the note on line 1, page 10; and as regards *ὅτι*, in this construction, the note on line 30, page 9.—*τὸ παιδίον ἀπέθανεν*; &c., "*has thy child died?* (say) *it has been parted with. Has thy land been taken away? well then, this also has been parted with.*" —*ἀφῃρέθη*, 3d sing. 1st aor. indic. pass. of *ἀφαιρέω.*

19–20. *τραφεὶς*, 2d aor. part. pass. of *τρέφω.*—*κυνηγὸς ἐδιδάχθη*, "*was taught to be a hunter.*" Literally, "was taught as a hunter."—*κατεβρώθη*, 3d sing. 1st aor. indic. pass. of *καταβιβρώσκω.*—*ἐν τῷ Κιθαιρῶνι*, "*on Mount Cithæron.*"

22–28. *οὐ δεδώρηται*, "*has not given,*" 3d sing. perf. indic. pass. of *δωρέω*, and taken in a middle sense.—*δεδάνεικε*, 3d sing. perf. indic. act. of *δανείω.*—*διειλήφεσαν αὐτήν*, "*divided it off:*" 3d plur. pluperf. indic. act. of *διαλαμβάνω*, for *διειλήφεισαν*, and translated as a kind of imperfect. —*καὶ τὸν ὄροφον*, &c., "*and it was completely gilded as to its roof, and was elaborately adorned with costly and varied ornaments.*"—*ἐκπεπόνητο*, 3d sing. pluperf. indic. pass. of *ἐκπονέω*, rendered again as an imperfect.—*καὶ πρῶτοι*, "*and first in order.*"—*εἱστήκεσαν*, "*stood,*" 3d plur. pluperf. indic. act. of *ἵστημι*, for *εἱστήκεισαν.* Literally, "had placed themselves and remained placed."—*ἡσθημένοι*, perf. part. pass. of *ἐσθέω.*—*ἐπ' αὐτοῖς δὲ*, "*and after these.*"—*φλόγινα ἐνδεδυκότες*, &c., "*arrayed in flame-coloured and scarlet vestments.*" With *φλόγινα* and *ὑσγινοβάφῃ* supply *ἐσθήματα.*—*ἐνδεδυκότες*, perf. part. act. of *ἐνδύω.*

29–33. *γνῶθι*, 2d aor. imperat. act. of *γινώσκω.*—*μὴ πολλὰ λάλει.* The particle *μή* in negative prayers and commands, when joined with the present, takes only the imperative; when joined with the aorist, only the subjunctive. With the present it refers to an action going on and more or less permanent; with the aorist to a momentary action.—*νοῦ*, governed by *πρό* in composition.—*μέμνησο*, 2d sing. perf. imperat. pass. of *μιμνήσκω*, and taken in a middle sense. It governs the genitive.

34–36. *τὸν πλησίον*, "*your neighbour.*"—*ἄρχε σεαυτοῦ*, "*control thyself.*" Equivalent to *ἄρχων ἔσο σεαυτοῦ.*—*ἀπέχου*, "*refrain from.*" Literally, "keep thyself from." The genitive *κακίας* is governed by *ἀπό* in composition.—*χρόνου φείδου*, "*be sparing of time.*"—*ὅρα τὸ μέλλον*, "*look out for the future.*"—*χρῶ*, 2d sing. pres. imperat. mid. of *χράομαι*, contracted from *χράου.*—*λαβὼν ἀπόδος*, "*on having received a present make a return.*"

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—*θηρῶ*, 2d sing. pres. imperat. mid. of *θηράω*.—*καυχῶ*, 2d sing. pres. imperat. mid. of *καυχάω*. 24

LINE 2–3. *ἀλλ' ἀεὶ τῶν ἀγαθῶν ἔχου*, "*but always adhere to the good.*" Literally, "but always hold thyself unto the good:" 2d sing. pres. imperat. mid. of *ἔχω*, and governing the genitive, as indicating the adhering or clinging to some part of an object.—*δείδιθι*, 2d sing. perf. imperat. of *δείδω*, as from a form in *μι*.—*ἐπίορκον μὴ ἐπόμνυθι*, "*swear not falsely.*" The adjective *ἐπίορκον*, in the neuter, is here taken adverbially. 25

4–8. *Μίνως*. An extract from one of the dialogues of Lucian (Dial. Mort. 30), in which Minos, one of the judges of the lower world, pronounces sentence upon certain souls.—*ὁ μὲν λῃστής*, &c., "*let this robber be cast into Pyriphlegethon and remain there.*" Or, more freely, "there to remain," perf. imperat. pass. of *ἐμβάλλω*. Observe the continued meaning indicated by the perfect.—*τὸ ἧπαρ*, "*as to his liver.*" Accusative of nearer definition, where some supply *κατά*.—*ἀνθ' ὧν*, "*because.*" Equivalent, in fact, to *ἀντὶ τούτου, ὅτι*, "*for this, that.*"

10–13. *τοὺς μὲν ἄλλους ἀνθρώπους*, &c., "*that the rest of men lived in order that they might eat:*" *ζῆν* is the imperfect infinitive, and hence, as a past tense, requires the following verb to be in the optative. The same remark applies to *ἐσθίειν* and *ζῴη*, which last is the 3d sing. pres. opt. of *ζάω*, Attic form for *ζῷ*.—*ὁ αὐτὸς ἠξίου*, &c., "*the same philosopher recommended, that the young,*" &c. More literally, "the same thought it proper that the young," 3d sing. imperf. indic. act. of *ἀξιόω*. In construing, *νέους* becomes the accusative before *κατοπτρίζεσθαι*.—*ἄξιοι γίγνοιντο*, "*they might prove worthy of it,*" i. e., might show forth in their lives a moral beauty in unison with, and worthy of, their external beauty.—*παιδείᾳ*, "*by a good education,*" i. e., by the treasures of wisdom.

14–22. *πῶς ἂν μὴ γίγνοιτο ἀδίκημα*, "*how there might not be any offence,*" i. e., how there might be no offences committed.—*εἰ ὁμοίως ἀγανακτοῖεν*, &c., "*if those who were not injured would be equally indignant with those who were injured.*"—*θεωροίη*, Attic form of the optative, for *θεωροῖ*.—*εἰ, ἔφη, ὁρῴη*, &c., "*replied, 'if he could see what they do who are intoxicated.'*" Literally, "if he could see those who are intoxicated, what things they do." This is a common Greek construction, where, in place of the regular nominative, we have what ought to have been the nominative converted into an accusative and governed by the preceding verb, while in its place a nominative is understood. The plain Greek, in the present instance, would be *εἰ ὁρῴη οἷα ποιοῦσιν οἱ μεθύοντες*.—*παῤῥησίας δικαίας*, "*just freedom of speech.*" The plural implies, "on all occasions."—*τοὺς δὲ ἀρχομένους*, &c., "*and should, by every means in his power, not neglect his subjects when injured,*" i. e., not overlook injuries done to them.—*τοὺς ἀρχομένους*, literally, "those who are ruled over."

25–31. *διήνεγκεν*, "*differed from other men.*" Supply *ἄλλων*. More freely, "surpassed other men," 3d sing. 2d aor. indic. act. of *διαφέρω*.—*ὁπότε μὲν αὐτὸν ὁρῶεν*, &c., "*whenever they who were then ruling directed their view towards the man himself.*" Observe the peculiar force of the optative, as standing here in place of a past tense of the indicative, and consult the note on line 13. page 22.—*ὁπότε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν*, "*as often as they looked* (away from the man himself) *to his moral character,*" i. e., looked from the external to the internal man. Observe the force of *ἀπό* in composition.—*ὥστε καὶ εἴ τις ἄλλος*, &c., "*that if even any one else should dare to commit an offence against them, they were con-*

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25 *fident that Evagoras will prove a helper.*"—τολμῴη for τολμῷ, optative of τολμάω.—οὓς οὐδεὶς ἂν, &c., "*as no one would have dared to utter,*" &c.

33–35. ὁ Σωκρατικὸς, "*the Socratic,*" i. e., the pupil and follower of Socrates. This epithet serves to distinguish him from Euclid, the mathematician of Alexandria.—ἀκούσας τοῦ ἀδελφοῦ λέγοντος, "*having heard his brother say.*" The participle here takes the place of the infinitive, and denotes more of continued action.—ἀπολοίμην, εἰ μή σε, &c., "*may I perish, if I do not take vengeance upon thee:*" ἀπολοίμην is the 1st sing. 2d aor. opt. mid. of ἀπόλλυμι, and, standing without any accompanying particle, indicates a wish. Both ἀπολοίμην and τιμωρησαίμην indicate, as aorists, quickness of action; and the more literal meaning of the clause, therefore, may be given as follows: "may I soon have perished, in case I may not have soon taken vengeance on thee."—ἐγὼ δὲ, εἶπεν, &c., "*and may I perish, replied Euclides, if I do not prevail upon thee to love me.*" With ἐγὼ supply ἀπολοίμην, and, for a literal translation, render as in the previous clause.—ἡμᾶς, used here for ἐμέ. The plural, by its air of generality, imparts more of moderation and forbearance to the remark of the speaker, than the singular would have done.

35–36. τί ἂν ἔτι ἀγαθὸν, &c., "*what would there be any longer of value for us?*"—τι λαμπρὸν ἐργάσασθαι, "*to perform any splendid achievement.*"

26 Line 2–6. ἀνακαύσειας ἂν, "*thou mayest kindle up,*" i. e., if thou wilt. The optative here implies possibility, depending upon the will of the party: 2d sing. 1st aor. opt. act. of ἀνακαίω, Æolic form for ἀνακαύσαις.—ἀποσβέσειας, 2d sing. 1st aor. opt. act. of ἀποσβέννυμι, Æolic form for ἀποσβέσαις.—μάλιστα ἂν εὐδοκιμοίης, "*thou wilt be most highly thought of.*" A softened expression for the regular future, εὐδοκιμήσεις.—ἃ τοῖς ἄλλοις ἂν, &c., "*which thou wouldst censure others if doing,*" i. e., for the performance of which thou wouldst censure others.—πράττουσιν, dat. plur. pres. part. act. of πράττω.—εἰ ἅπαντες μιμησαίμεθα, "*if we should all imitate.*"—εὐθὺς ἂν ἀπολοίμεθα, "*we would soon perish,*" i. e., be ruined.

9–13. λέγει διαφέρειν, "*says that he differs.*" Pronoun understood before the infinitive in the nominative case. Compare note on line 24, page 14.—ἵν' ἐσθίωσιν, "*in order that they may eat.*" We have now the subjunctive after a present tense (ζῶσιν); whereas, on a former occasion, we had the optative after a past tense. Compare note on line 10, page 25.—ἐπικοσμῇς, the subjunctive again after a present tense (θεώρει).—ἐὰν ἁμάρτῃ, "*if he committed an offence,*" i. e., while under the influence of liquor, 3d sing. 2d aor. subj. act. of ἁμαρτάνω.

14–16. τὸν οἶνον ἢν πίνῃ, &c., "*if one drink wine moderately, it benefits the body, and does not injure the mind.*" The plainer Greek would have been, ὁ οἶνος, ἢν πίνῃ τις αὐτὸν μετρίως, ὤνησε τὸ σῶμα, &c.—ὤνησε, 3d sing. 1st aor. indic. act. of ὄνημι. Observe in ὤνησε and ἔβλαψεν the peculiar force of the aorist, indicating what is customary, or wont to happen, and giving the tense, therefore, in our own idiom, the meaning of a present.—πρὸς ὑπερβολὴν, "*to excess.*"—καὶ ἤδη μεθύσκηται, "*and be now intoxicated.*"—αἰσχρὰ πάσχει, "*he acts disgracefully.*" Literally, "he suffers disgraceful things." Both persons and things are said in Greek, "*to suffer*" (πάσχειν), whatever of any kind happens to them, or in whatever way they may be influenced or affected.

17–23. ᾐτήσατο, "*asked.*" Literally, "asked for himself," i. e., to

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gratify his feelings of friendship towards Admetus.—*ὅταν Ἄδμητος μέλλῃ τελευτᾷν*, "*whenever Admetus may be about to die.*" Equivalent to the Latin *moriturus sit.*—*τοῦ θανάτου*, "*from the death that is impending.*" Observe the force of the article. The genitive is here governed by *ἀπό* in composition.—*ἕληται*, 3d sing. 2d aor. subj. mid. of *αἱρέω.*—*Πομπηΐου καὶ Καίσαρος διαστάντων*, "*when Pompey and Cæsar were at variance,*" i. e., were in arms against each other.—*ὃν φύγω*, "*whom I am to avoid,*" i. e., which one of the two: 1st sing. 2d aor. subj. act. of *φεύγω.*—*μὴ γιγνώσκων πρὸς ὃν φύγω*, "*without knowing* (at the same time) *unto whom I am to flee.*" Cicero meant, by his witticism, that the one (Cæsar) was too bad, and the other (Pompey) not good enough, to follow.—*κἂν μὴ διώκωνται*, "*even though they be not pursued.*"—*κἂν μὴ κακῶς πράττωσι*, "*even though they be not unfortunate:*" *κακῶς πράττειν* is "to be unfortunate" or "unsuccessful;" but *κακῶς ποιεῖν*, "to do an injury," "to act badly," &c.

25–28. *μετά τινος μελῳδίας*, "*in connexion with a kind of melody,*" i. e., with a species of musical cadence or rhythm.—*ἵνα ψυχαγαγῶνται*, "*in order that their souls may be influenced.*"—*καὶ εὐκολώτερον αὐτοὺς*, &c., "*and that they may receive them the more easily into their remembrance,*" i. e., in order that the accompanying cadence may aid the memory: *παραλαμβάνωσιν* refers to the boys, and *αὐτοὺς* to the laws. The dative *τῇ μνήμῃ* denotes more continuance than *εἰς τὴν μνήμην* would have done.—*ἵνα μὴ πληγῶ.* Supply *ποιῶ τοῦτο*: *πληγῶ* is the 1st sing 2d aor. subj. pass. of *πλήσσω.*

29–34. *χωρίς*, "*independently of.*" This line, and the four that follow, are Iambic trimeters from Menander. To make the first complete, insert *ἡμεῖς δὲ* before *χωρίς.*—*αὐτοὶ παρ' αὐτῶν*, &c., "*we, of our own selves, add others.*" Literally, "from our own selves." *αὐτῶν* is for *ἑαυτῶν*, and this for *ἡμῶν αὐτῶν.* The reflexive pronoun *ἑαυτοῦ* is often put for the reflexive pronouns of the first and second persons. (Matthiæ, G. G., § 489.)—*ἢν πτάρῃ τις*, "*if one sneeze,*" 3d sing. 2d aor. subj. act. of *πταίρω.* Sneezing, according to circumstances, was regarded as either a favourable or an unfavourable omen. Hence the custom of calling out, when a person sneezed, *Ζεῦ σῶσον*, "*Jove preserve thee.*"—*ἢν εἴπῃ κακῶς*, "*if one utter a word of evil omen.*" Literally, "if one speak badly," i. e., in an ill-omened manner.—*ἐδιδάχθη*, 3d sing. 1st aor. indic. pass. of *διδάσκω.*

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Line 2–3. *πληγείς*, "*having been struck,*" 2d aor. part. pass. of *πλήσσω.*—*ἀπέθανεν*, 3d sing. 2d aor. indic. act. of *ἀποθνήσκω.*—*ἐπιπλήξαντα γὰρ αὐτὸν*, &c., "*for Hercules, having become incensed, slew him on his having chided and struck him a blow,*" i. e., Linus having chided the performance of Hercules, and struck the hero a blow, was killed by the latter in return. The verb *ἐπιπλήσσω* has here the double meaning of chiding and striking. For Hercules, as appears from Apollodorus, from whom the present passage is taken, was acquitted by Rhadamanthus, because he had received the first blow from Linus. (Consult *Apollod.*, 2, 4, 9, and *Heyne, ad loc.*)

4–10. *παρεγγυᾶν*, "*to enjoin upon.*"—*θεοὺς*, "*by the gods.*"—*φυτὸν ἥμερον*, "*any domesticated production of the earth,*" i. e., any production of earth that had experienced the benefits of human culture.—*γλῶττης κρατεῖν*, "*to exercise control over the tongue:*" *κρατεῖν* governs the genitive here, as being equivalent, in effect, to *κράτος ἔχειν.*—*μὴ κακολογεῖν τοῖς πλησίον*, "*not to speak evil against one's neighbours.*" Literally, "for

Page 27 one's neighbours," i. e., to their injury.—*ἀτυχοῦντι μὴ ἐπιγελᾷν*, "*not to laugh at an unfortunate person.*"

11–16. *τὸν Ἀγήνορος.* Supply *υἱὸν.*—*ἀποσταλῆναι*, 2d aor. infin. pass. of *ἀποστέλλω.*—*πρὸς ζήτησιν*, "*in quest of.*" Literally, "for a searching after."—*ἐντολὰς λαβόντα*, "*having received a strict command.*" Observe the force of the plural *ἐντολὰς.*—*μὴ δυνάμενον δὲ ἀνευρεῖν*, &c., "*that not being able, however, to find her, he gave up the idea of a return to his home.*" More literally, "he thought away from a return," &c., the primitive meaning of *γινώσκω* being "to think."—*ἀνευρεῖν*, 2d aor. infin. act. of *ἀνευρίσκω.*—*κατὰ*, "*in obedience to.*"—*ἐνταῦθα δὲ κατοικήσαντα*, &c., "*that, after having settled there, he married,*" &c. *γῆμαι* is the 1st aor. infin. act. of *γαμέω*, for the more enlarged form *γάμησαι.*

19–23. *εἰς τοὺς κρατῆρας*, "*into the crater.*" The Greek writers, in speaking of the crater of Ætna, often use the plural for the singular, to amplify, as it were, the sense.—*ἐνάλασθαι*, 1st aor. infin. mid. of *ἐνάλλομαι.*—*ὅτι γεγόνοι θεός*, "*that he has become a god,*" 3d sing. perf. opt. mid. of *γίνομαι.*—*ὕστερον δὲ γνωσθῆναι*, "*but that he was afterward found out.*"—*ἀναρριφθείσης*, "*having been cast up,*" 1st aor. part. pass. of *ἀναρρίπτω.*—*χαλκᾶς γὰρ*, &c., "*for he was accustomed to wear brazen ones,*" 3d sing. pluperf. indic. pass. of *ἐθίζω*, and translated as an imperfect. With *χαλκᾶς* supply *κρήπιδας.*—*ὑποδεῖσθαι*, pres. infin. mid. of *ὑποδέω.* Literally, "to bind under (his feet)."

24–27. *τὸ δὲ, ὅπως τὰ παρόντα*, &c., "*but to advise, how present things may become better, this is the work of a sagacious adviser.*" More literally, "but the advising," &c. The article with the infinitive (*τὸ συμβουλεῦσαι*) is here, as in the previous clause, equivalent to a verbal noun. In the present instance, however, this noun is in the nominative absolute, which serves to impart more force to the clause.—*θεὸν μὲν νοῆσαι*, "*to form any conception of deity.*"—*φράσαι*, "*to speak of him,*" i. e., to imbody our conceptions, whatever they may be, in words. The infinitives *νοῆσαι* and *φράσαι* are used as verbal nouns here, although no article is expressed with them.—*τὸ γὰρ ἀσώματον*, &c., "*for it is impossible to express what is incorporeal by means of what is corporeal.*"

28–33. *ἀναδοθῆναι*, "*was produced.*" More literally, "was given upward," 1st aor. infin. pass. of *ἀναδίδωμι.*—*καὶ τοὺς πρώτους ἀνθρώπους*, &c., "*and that the first human beings sprang from the soil of Attica.*" More literally, "were born from Attica:" 2d aor. infin. act. of *ἀναφύω.*—*ἐξ ὄφεως ὀδόντων.* Referring to the story of Cadmus.—*ἀναβεβλαστηκέναι*, "*arose.*" More literally, "budded" or "sprouted forth," pluperf. infin. act. of *ἀναβλαστάνω.*—*τραφῆναι*, 2d aor. infin. pass. of *τρέφω.*—*γεγονέναι*, "*has ever been,*" perf. infin. mid. of *γίνομαι.*

34–36. *λόγος ἐστὶ*, "*there is a tradition.*"—*πρὶν μὲν ἀνθρώποις*, &c., "*before Apollo appeared unto men,*" 2d aor. infin. pass. of *φαίνω*, taken in a middle sense.—*φανέντος δὲ τοῦ θεοῦ*, &c., "*but that, when the god appeared, it ran up from the depths of the sea:*" *ἀναδραμεῖν* is the 2d aor. infin. act. of *ἀνατρέχω.*—*στῆναι*, "*stood firm,*" i. e., remained steadfast, 2d aor. infin. act. of *ἵστημι.*

28 Line 3–5. *ἀσεβείας κριθῆναι*, "*to have been tried for impiety,*" 1st aor. infin. pass. of *κρίνω.*—*ἀπολογησαμένου δὲ*, "*but that, Pericles having spoken in his behalf.*" More literally, "having made a defence for him."—*πέντε ταλάντοις ζημιωθῆναι*, "*he was fined five talents.*" Literally, "in five talents." The punishment for impiety was death; so that

fine and exile was a comparatively lenient sentence, and owing entirely to the interference of Pericles in his behalf.

6–9. ἐπισκεπτόμενος, "*paying a visit to.*"—ἠδύνατο, 3d sing. imperf. indic. of δύναμαι. In the three verbs, βούλομαι, δύναμαι, and μέλλω, the Attics often add the temporal to the syllabic augment. The regular form, therefore, in the present case, would be ἐδύνατο.—ὀργισθεὶς οὖν, "*the other, therefore, having become incensed.*" Referring to the foolish fellow.—κἀμὲ, "*that I also,*" contracted from καὶ ἐμὲ. When the reference in the second verb is to the same person that is implied by the preceding verb, *but an emphasis is required*, then the accusative of the pronoun, not the nominative, is used.—ἐλθόντι, "*having come to see me.*"—ἀποκρινεῖσθαι, 2d fut. infin. mid. of ἀποκρίνω.

11–14. τὸν Ἑλλήσποντον ἐζεῦχθαι, "*that the Hellespont had been bridged over.*" More literally, "had been joined," i. e., both sides of it by means of a bridge: pluperf. infin. pass. of ζεύγνυμι.—διεσκάφθαι, pluperf. infin. pass. of διασκάπτω.—ἀποστήσεσθαι γάρ, &c., "*for that* (if they do so) *they will refrain from such disgraceful conduct as this.*" More literally, "will place themselves away from," &c.: 1st fut. infin. mid. of ἀφίστημι. The genitive ἀσχημοσύνης is governed by ἀπό in composition.

15–19. καὶ ζῶν ὁ φαῦλος, &c. The order is, ὁ φαῦλος κολάζεται καὶ ζῶν καὶ θανών.—χειμῶνα ἐπιόντα, "*a coming storm.*"—οἱ περὶ τὴν Σαλαμῖνα, &c., "*the Athenians, while remaining near Salamis, were greatly dejected on beholding,*" &c., i. e., the Athenians, while remaining in their vessels near (literally "all around") the island of Salamis, after having left Attica, and before the great naval battle took place.—τὸ τέμενος τῆς Ἀθηνᾶς, referring to the temple of Minerva in the Acropolis, where the Parthenon was afterward erected.—ἠθύμουν, 3d plur. imperf. indic. act. of ἀθυμέω.

20–25. πρῶτος ποιῶν, "*being the first that made.*"—διαβεβηκότα, "*in the act of stepping forth,*" i. e., as if walking: perf. part. act. of διαβαίνω.—καὶ τὰς χεῖρας διατεταμένας, "*and the hands* (and arms) *stretched out,*" perf. part. pass. of διατείνω.—τοῖς μὲν ὄμμασι μεμυκότα, "*with the eyes shut.*" Literally, "shut with (i. e., in the case of) the eyes."—καθειμένας, καὶ ταῖς πλευραῖς κεκολλημένας, "*hanging down, and attached to the sides.*"

26–33. βασκάνου τινὸς, &c., "*a certain envious person having looked gloomy,*" perf. part. act. of σκυθρωπάζω.—ὁ αὐτὸς πρὸς τὸν τὰ χωρία, &c., "*the same philosopher remarked to one who had eaten up his estate,*" i. e., who had consumed his estate in riotous living. Literally, "who had eaten up his lands."—κατεδηδοκότα, perf. part. act. of κατέδω, with the reduplication.—κατέπιε, "*swallowed up,*" 3d sing. 2d aor. indic. act. of καταπίνω.—σὺ δὲ. Supply κατέπιες.—νομιμώτατα, "*in perfect unison with the laws.*" The neuter plural of the adjective, accusative case, taken adverbially.—καὶ μάλιστα δικαιοσύνης, &c., "*and after having been most observant of rectitude.*" Literally, "having cared very greatly about just conduct."—πεφροντικότα, accus. sing. perf. part. act. of φροντίζω.—ἀποδεδείχθαι, "*was appointed.*" Literally, "was shone forth," i. e., was designated: pluperf. infin. pass. of ἀποδείκνυμι, translated as an imperfect.—ἄχρι γένηται, &c., "*until they have become forty days old.*" Literally, "(children) of forty days."—ἐγρηγορότα, "*while awake,*" perf. part. mid. of ἐγείρω, with the reduplication.—ὑπνοῦντα δὲ ἀμφότερα, "*but while sleeping do both.*" Supply ποιεῖ.

34–35. ἁμαρτάνοντι, "*when committing an error,*" i. e., in military affairs.

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28 —*τοῦ δὲ φήσαντος*, &c., "*and the latter having declared that he will not do this again.*" Pronoun understood before the infinitive in the nominative case.—*οὐκ ἔστιν*, "*it is not permitted.*"

29 LINE 1–9. *εἰς ἀγῶνα*. Referring to a contest in abusive language and mutual invective.—*τοῦ νικῶντός ἐστι κρείττων*, "*is better off than he who conquers.*" Because he disgraces himself in a less degree than the other.—*τερπνότερον εἶναι*, &c. The order is as follows: *τὸν βίον ἐν ἧστει τερπνότερον εἶναι τοῦ (βίου) ἐν ἀγροῖς.—οἷον μέν ἐστι*, "*how pleasing it is.*" Literally, "what a thing it is."—*λήϊα*, "*fields of grain.*" —*οἷον δὲ θέαμα*, &c., "*and what a sight the heifers are, as they gambol about, and draw milk (from their mothers' dugs).*"—*ἐμοὶ γὰρ*, "*to me indeed.*"—*μηδὲν εἶναι πρὸς*, &c., "*to be nothing in comparison with the pleasure derived from these objects.*"

11–14. *κατὰ τὴν Αἴτνην*, "*on Ætna.*"—*ἐπελθεῖν ἐπὶ*, "*went over,*" 2d aor. infin. act. of *ἐπέρχομαι.—τῆς οἰκουμένης*, "*of the habitable world.*" Supply *γῆς.—τῶν δ' ἀνθρώπων*, &c. The order is, *εὐεργετῆσαι δὲ τοὺς τῶν ἀνθρώπων προσδεξαμένους μάλιστα ταύτην*, "*and that she benefited those of the human race who received her most kindly.*" Literally, "who received this (goddess)."—*ἀντιδωρησαμένην*, "*having bestowed upon them in return,*" i. e., in return for their kind reception of her.

15–18. *τοῦ Κρόνου κατεσθίοντος*, "*when Saturn was devouring.*"—*κλαπεὶς*, "*having been secretly carried off,*" 2d aor. part. pass. of *κλέπτω.* —*καὶ ἐς τὴν Κρήτην ἐκτεθεὶς*, "*and having been taken to Crete and exposed there.*" Observe the peculiar construction in *ἐς τὴν Κρήτην*, which requires a new verb in English. *ἐκτεθεὶς* is the 1st aor. part. pass. of *ἐκτίθημι.—τακέντος αὐτῷ τοῦ κηροῦ*, "*the wax having melted for him.*" Dædalus had made wings for his son, and had secured the feathers in their places with wax, in order that he might fly along with him over the sea. The youth, however, approached too near the sun in his flight, and the wax in consequence melted. *τακέντος* is the 2d aor. part. pass. of *τήκω.—καὶ τῶν πτερῶν περιῤῥυέντων*, "*and the feathers having fallen out in every direction.*" Literally, "having flowed out all around," 2d aor. part. pass. of *περιῤῥέω.*

FABLES.

31 LINE 2–5. *ἡλίκος ἂν ἦν θόρυβος*, &c., "*how great an uproar there would be were I doing this!*" Observe the potential force which the particle *ἄν* gives to the indicative. Without *ἄν* the meaning would be, "how great an uproar there was."—*ἐπὶ τὸ διὰ παντὸς*, &c. The order is, *ἐπὶ τὸ τίκτειν ἕνα (σκύμνον) διὰ παντὸς (χρόνου)*, "*on account of her bringing forth only one whelp during all her lifetime.*"—*ἕνα, ἀλλὰ λέοντα*, "*I bring forth only one, it is true, but then I bring forth a lion.*" Supply *τίκτω*, which is to be supplied also with *λέοντα.*

6–8. *ἐκαθέσθη*, "*had seated itself,*" 1st aor. indic. pass. of *καθέζομαι*, and taken here in a middle sense.—*καὶ ηὔλει*, "*and began to buzz.*" Literally, "began to play upon the pipe," i. e., to wind its little horn: 3d sing. imperf. indic. act. of *αὐλέω.—εἶπε δὲ*, "*at length he said.*"—*εἰ βαρῶ σου τὸν τένοντα*, "*if I press heavily upon the tendon of thy neck.*"—*ἦλθες*, 2d sing.

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2d aor. indic. act. of *ἔρχομαι*.—*ἔγνων*, 1st sing. 2d aor. indic. act. of *γινώσκω*.—*μελήσει μοι*, "*will it be a care to me*," i. e., will I at all care, 1st fut. of *μέλει*.

10–12. *εὑρὼν*, 2d aor. part. act. of *εὑρίσκω*.—*πεπηγότα*, "*stiffened*," perf. part. mid. of *πήγνυμι*.—*ὑπὸ κόλπου κατέθετο*, "*deposited it in his bosom*." More literally, "put it down beneath his bosom."—*θερμανθεὶς*, "*having become warmed*," 1st aor. part. pass. of *θερμαίνω*.—*ἀναλαβὼν*, "*having resumed*."—*ἔπληξε*, 3d sing. 1st aor. indic. act. of *πλήσσω*. In Lessing's fables (2, 3), the serpent adroitly defends himself against the charge of ingratitude, by asserting that the peasant merely took him up, when stiffened with cold, in order to make use of his skin.

14–15. *βότρυας πεπείρους κρεμαμένους*, "*clusters of grapes hanging ripe*:" *κρεμαμένους*, part. part. pass. of *κρεμάννυμι*, with an intransitive meaning. The attachment of foxes to grapes is alluded to by Nicander (*Alex.*, 185) and Oppian (*Cyneg.*, 3, 458).—*ἐπειρᾶτο*, "*kept trying for some time*." Literally, "kept trying for himself," 3d sing. imperf. indic. mid. of *πειράω*. Observe the continued action indicated by the imperfect.—*πολλὰ δὲ καμοῦσα*, "*having toiled much, however*." *πολλὰ*, the neuter plural of the adjective, is here taken adverbially: *καμοῦσα* is the 2d aor. part. act. of *κάμνω*.—*καὶ μὴ δυνηθεῖσα*, "*and not having been able*," 1st aor. part. pass. of *δύναμαι*.—*παραμυθουμένη*, "*striving to console*," pres. part. mid. of *παραμυθέομαι*.—*ὄμφακες ἔτι εἰσίν*, "*they are still unripe*." The fox means, that he only leaves them now, because they are not yet worth taking, and that he will come again when they are ripe, and then carry them off.

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Line 1–3. *ἐπί τινος δώματος ἑστώς*, "*standing upon a certain building*," i. e., upon the roof: *ἑστώς* is the perf. part. act. of *ἵστημι*, contracted from *ἑστηκώς*.—*παριόντα*, "*passing by*."—*ὦ οὗτος*, &c., "*what a creature this is! why thou dost not revile me, but the place where thou art does*." The phrase *ὦ οὗτος* is commonly, but erroneously, rendered, "oh thou," or, "hark you there." Its true force is the one just given by us, and it is to be viewed as applied, not so much to the individual with whom we are speaking, as to persons supposed to be standing by; and then by a sudden turn the discourse is again directed to the person previously addressed. (Consult the *Index Græcitatis* to De Furia's edition of Æsop, *s. v. οὗτος*.)

4–7. *πνιγῆναι*, "*of being drowned*." Literally, "of being suffocated," i. e., by the waters.—*ἐμέμφετο τῷ παιδὶ*, &c., "*began to blame the boy for his rashness*." More literally, "began to make his rashness a source of blame unto the boy."—*ἀλλὰ νῦν*, &c., "(what thou sayest is all right enough), *but do just now assist me, and find fault with me afterward when I am once saved*." The particle *ἀλλὰ*, in the beginning of a sentence, shows that one acquiesces in what another says, but still wishes to call his attention to some other matter besides.

9–12. *ἐπιστραφεὶς*, "*having turned upon him*," 2d aor. part. pass. of *ἐπιστρέφω*, in a middle sense.—*εἰς τὰ ὀπίσω ἔφυγεν*, "*fled back*." Literally, "fled to the places behind." Supply *χώρια*.—*ὦ κακὴ κεφαλή*, "*ah! thou cowardly fellow!*" *κεφαλή* is here used for the entire person, like *caput* in Latin.—*οὔτινος οὐδὲ τὸν*, &c., "*not even whose roar thou didst endure*," i. e., when thou couldst not even endure its roar.—*ὑπήνεγκας*, 2d sing. 1st aor. indic. act. of *ὑποφέρω*.

13–17. *ναὸν*. The reference is to some temple placed on the public road. These were frequently used as asylums, or places of shelter, by

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32 persons when pursued.—*προσκαλουμένου*, "*calling to.*" Genitive absolute.—*τῷ θεῷ*, "*unto the god,*" i. e., of the temple.—*ἀλλ' αἱρετώτερον*, &c., "*well, it is better for me,*" &c. Literally, "what thou sayest is very likely, *but* still it is better," &c.—*θυσίαν εἶναι*, "*that I be a sacrifice.*" Supply *ἐμέ* before *εἶναι* in construing.—*διαφθαρῆναι*, 2d aor. infin. pass. of *διαφθείρω*.

18–21. *δορὰν λέοντος ἐπενδυθεὶς*, "*having put on a lion's skin,*" 1st aor. part. pass. of *ἐπενδύω*, and taken in a middle sense.—*καὶ φυγὴ μὲν ἦν*, &c., "*and there was a scampering of men,*" &c. The old English term "scampering" best expresses the quiet humour of the original.—*βιαιότερον*, "*more strongly than usual.*"—*ἐπιδραμόντες*, 2d aor. part. act. of *ἐπιτρέχω*.

24–27. *τίκτουσαν*, "*which laid.*" Literally, "laying."—*τέξεται*, 3d sing. 1st fut. mid. of *τίκτω*.—*δὶς τῆς ἡμέρας*, "*twice a day.*" Part of time (i. e., time when) is put in the genitive.—*ἠδύνατο*, 3d sing. imperf. indic. of *δύναμαι*. Consult, as regards the augment, the note on line 6, page 28.

33 Line 1–3. *τῶν ὀρνίθων βουλομένων*, genitive absolute.—*ἑαυτὸν ἠξίου χειροτονεῖν*, "*thought himself worthy an electing,*" i. e., worthy to be elected. The active (*χειροτονεῖν*) is not employed here for the passive, as some maintain. The fault lies in their translating it into English by a passive voice, for which there is no necessity here whatever. The infinitive appears in this passage in its primitive character of a verbal noun. (Compare *Harris's Hermes*, 1, 8.)—*τοῦτον*, referring to the peacock—*τῶν ἄλλων*, referring to the other birds, and the genitive absolute.—*ὑπολαβὼν*, "*having taken up the conversation,*" i. e., having broken in upon the remarks of the other birds.—*ἀλλ' εἰ*, "*ay, but if,*" i. e., "thou makest a fine-looking king, 'tis true, *but if,*" &c.

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6–11. *ἐμαστίγου*, "*was flogging,*" imperf. of *μαστιγόω*.—*εἵμαρτο*, "*it was fated,*" pluperf. pass. of *μείρομαι*. The slave, in his excuse, endeavoured to shelter himself under the doctrine of immutable destiny, which formed so conspicuous a part of the philosophy of his master, the Stoic Zeno.—*καὶ δαρῆναι ἔφη*, "*ay, replied Zeno, and to be scourged as often as thou mightst steal.*" Observe the force of the aorist in *δαρῆναι*, which is the 2d aor. infin. pass. of *δέρω*, and is governed by *εἵμαρτο* understood.—*πρὸς τὸ φλυαροῦν μειράκιον*, "*unto the prating youth.*" The article is here employed to indicate a well-known story.—*ἔχομεν*, the present tense here calls for subjunctives in the two verbs that follow.—*συνεῤῥύηκεν*, perf. of *συῤῥέω*. A singular verb with the neuter plural.

11–16. *Ἀντιγόνου πέμψαντος*, "*when Antigonus had sent.*"—*κληθεὶς*, from *καλέω*.—*κἀκείνων*, for *καὶ ἐκείνων*.—*ἐπιδείκνυσθαι*, "*to show off,*" pres. infin. mid. Literally, "to show for themselves," i. e., through an impulse of vanity.—*αὐτὸς ἐσίγα*, "*remained himself silent.*"—*ζητούντων*, "*asking.*" Literally, "seeking to know."—*τί ἀπαγγείλωσι*, "*what word they are to bring back,*" 1st aor. subj. act. of *ἀπαγγέλλω*. The subjunctive is employed after questions that imply doubt.—*τοῦτ' αὐτό*, "*mention unto him the very thing.*" More literally, "carry back, as intelligence, this same thing." Supply *ἀπαγγείλατε*.

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19–27. *οὐ τὸν τρόπον*, &c., "*I compassionated, not the manner (of behaving), but the man.*" There is in the Greek an intentional similarity of sound between *τρόπον* and *ἄνθρωπον*, which we have endeavoured to imitate in English.—*ἔφασκεν*, "*he used often to say.*" Observe the frequentative force in *φάσκω*.—*εὑρηκέναι*, "*had discovered,*" pluperf. infin. act. of *εὑρίσκω*.—*πρὸς τὸν καυχώμενον*, "*to the one that boasted.*" The article is again employed as referring to a well-known story.—*ὡς εἴη*, "*that he was.*" The optative is here employed, as the subjunctive often is in Latin, to indicate the opinion merely of the person who speaks, not that also of the one who relates the story.—*τοὺς προέχοντας διώκοντες*, "*while pursuing those who go on before,*" i. e., who outstrip them in the race after wisdom.—*τοὺς ὑστεροῦντας*, "*those who lag behind.*"—*πῶς ἂν τοῖς φίλοις προσφεροίμεθα*, "*how we should act towards our friends.*" More literally, "how we should bear ourselves towards our friends." Observe the force of the middle voice.—*ὡς*, "*in the same way as.*" Supply *οὕτως* before *ὡς*.

34

Line 1–2. *ἐνοχλούμενος*, "*being annoyed.*"—*κοπτόμενος*, "*tired out.*" The literal meaning of this verb, in the present passage, has reference to something that comes frequently in contact with us, and disturbs more or less our equanimity, or our quietude of body. In Xenophon's treatise *De Re Equestri* (1, 4, and 8, 8), it is employed to indicate the *jolting* of a horse, and the consequent *tiring out* of the rider. (Compare *Schneider* and *Weiske, ad loc.*) In Athenæus (7, p. 290, b.), it has the meaning of *to stun*, or *deafen* one, as it were, by constant talking. (Compare *Casaubon, ad loc.*, and *Pierson, ad Mœr.*, p. 74.)

3–5. *πολλάκις αὐτοῦ λέγοντος*, "*the talkative fellow frequently saying.*" Genitive absolute.—*οὐ θαυμαστὸν ὅ τι λέγω*; "*is not what I tell thee surprising?*" Supply *τοῦτό ἐστι* after *θαυμαστὸν*.—*ἀλλ' εἰ* "*but that.*" Equivalent to *ἀλλ' ὅτι*.—*σὲ ὑπομένει*, "*endures thee,*" i. e., does not run away.

6–8. *θρασυνόμενον*, "*conducting himself arrogantly,*" pres. part. mid. of *θρασύνω*.—*οὐ παύσει*, "*wilt thou not cease?*" 2d sing. 1st fut. mid. of *παύω*, with the Attic termination for *παύσῃ*.—*δι' ὃν μέγα φρονεῖν ἀξιοῖς*, "*through whom thou claimest to think highly of thyself,*" i. e., through whom as the author of thy being. If he had not begotten thee, where wouldst thou have now been with thy fancied superiority to thine own parent! Be thankful to him for thy very existence.

9–10. *ἐπιστάντος Ξενοκράτους*, "*while Xenocrates was standing by.*" Xenocrates was one of his followers.—*ἐγὼ γὰρ ὀργίζομαι*, "*for I at present am angry,*" and therefore unfit to punish with judgment and discretion, or with any real advantage to the offender.

11–14. *ἡ Ξανθίππη*, "*that Xanthippe of thine.*"—*λοιδοροῦσα*, "*when she abuses one.*"—*βοώντων*, "*when they cackle.*"—*ἀνέχει*, 2d sing. pres. indic. mid. of *ἀνέχω*, with the Attic termination, for the common form *ἀνέχῃ*.—*ἡ Ξανθίππη*, "*Xanthippe.*" The article here, with the proper name, is not to be translated.—*μυρίων μεταβολῶν*, &c., "*that, although innumerable changes had befallen the state and them,*" i. e., the state and their own family. The pronoun *αὐτοὺς* refers to herself, her husband, and her children.—*κατασχουσῶν*, 2d aor. part. act. of *κατέχω*.—*ἐν πάσαις ὅμοιον*, &c., "*she had beheld the countenance of Socrates wearing the same expression amid all,*" i. e., amid all these changes. With *πάσαις* supply *μεταβολαῖς*.

16–21. *κακὸν εἶναι τὸ ζῆν*, "*that to live is an evil.*" More freely, "that

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34 life is an evil."—*ἀλλὰ τὸ κακῶς ζῆν*, "*but to live badly.*" More freely, "but a bad life."—*ὁ Σινωπεύς*, "*the Sinopian.*" More freely, "of Sinope." This city, the native place of Diogenes, was situate in Paphlagonia, on the coast of the Euxine.—*ὁ Κύων ἐπικαλούμενος*, "*who was nicknamed the Dog.*" More literally, "who was called," &c. This appellation was given him in allusion to his cynical and snarling manner.—*εἰς πάντα*, "*for every purpose.*" Literally, "for all things."—*βακτηρίᾳ ἐπηρείσατο ἀσθενήσας*, "*having become enfeebled by sickness, on one occasion, he supported himself on a staff.*" Observe the force of the aorist participle *ἀσθενήσας*.—*ἐπηρείσατο*, 3d sing. 1st aor. indic. mid. of *ἐπερείδω*.—*ἔπειτα μέντοι* "*subsequently, however.*"—*ἔνθα*, "*in which.*"

23–31. *καὶ βραδύνοντος*, "*and the other being dilatory.*" Supply *ἐκείνου*, as referring to the person whom Diogenes had desired to provide a hut for him.—*πίθον τινὰ ἔσχεν οἰκίαν*, "*he occupied a kind of tub for a dwelling.*" More freely, "he made use of a kind of tub," &c.—*τὴν πατρίδα*, referring to Sinope.—*τὴν μετ' αὐτοῦ διατριβήν*, "*the staying with him,*" i. e., to stay with him.—*ἀπέδρα*, "*ran away,*" 3d sing. 2d aor. indic. act. of *ἀποδιδράσκω*.—*ἔφη*, "*Diogenes replied.*"—*Μάνους*, governed by *δεῖσθαι* understood.—*πῖνον*, pres. part. act. neut. gender of *πίνω*.—*ἐξέρριψε τῆς πήρας*, &c., "*he flung his cup out of his wallet.*"—*ἐξέβαλε δὲ καὶ*, &c., "*he threw out also his dish.*"—*ἐπειδὴ κατέαξε τὸ σκεῦος*, &c., "*after he had broken his platter, receiving his allowance of lentils in a hollowed loaf of bread.*"—*κατέαξε* is the 3d sing. 1st aor. indic. act. of *κατάγνυμι*. This is one of the verbs in which the syllabic augment has maintained itself before a vowel.

35 Line 2–7. *ὅτε ἁλοὺς*, &c., "*when, having been captured, and being exposed to sale:*" *ἁλοὺς* is the 2d aor. part. act. of *ἁλίσκω*. The 2d aor. and perf. act. of this verb are taken in a passive sense. Diogenes, in his old age, sailed to the island of Ægina, but, upon his passage, was taken by pirates, who carried him into Crete, and there exposed him to sale in the slave-market.—*τί οἶδε ποιεῖν*, "*what he knows how to do.*"—*κῆρυκα*, "*the crier,*" who officiated at auctions, proclaiming the nature of the article offered for sale, the prices bid, &c.—*κήρυσσε εἴ τις ἐθέλει*, "*make proclamation, whether any one wishes,*" i. e., cry out, and ask whether, &c.—*δεῖν πείθεσθαι αὐτῷ*, &c., "*that the latter would have to obey him, even though he were a slave,*" i. e., that Xeniades would have to obey Diogenes. More literally, "that it was incumbent to obey him," &c.—*εἰ καὶ εἴη*, the uncertainty implied by the optative amounts here to a tacit denial that Diogenes was in reality a slave. A philosophic spirit is ever free.—*καὶ γὰρ ἰατρὸς*, &c., "*for that, even if a physician or a pilot be a slave, we ought to obey him.*" Literally, "it was incumbent to obey him:" *πεισθῆναι* is the passive for the middle.

9–15. *μηδὲν εἰσίτω κακόν*, "*let nothing evil enter,*" 3d sing. pres. imperat. act. of *εἴσειμι*.—*ὁ οὖν κύριος τῆς οἰκίας*, &c., "*where then, asked he, might the master of the house enter?*" Observe the force of *ἄν* with the optative.—*λοῦνται*, "*are bathing.*" Middle voice.—*τῷ δὲ*. Supply *πυθομένῳ*.—*εἰ πολὺς ὄχλος*. Supply *λοῦται*.—*ὡμολόγησεν*, "*he answered in the affirmative.*"—*καὶ Διογένης*, "*even Diogenes.*"—*δεῖ ἀριστᾶν*, "*one ought to breakfast.*" Literally, "it behooves one to breakfast." Supply *τινα* after *δεῖ*.—*ὅταν ἔχῃ*, "*when thou hast anything,*" i. e., to breakfast upon. More freely, "when thou canst."

16–17. *Πλάτωνος ὁρισαμένου*, &c., "*Plato having given as a definition, 'man is,'*" &c., having defined man to be, &c.: 1st aor. part. mid. of *ὁρίζω*.

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—*καὶ εὐδοκιμοῦντος*, "*and gaining applause for this.*"—*τίλας*, "*Diogenes, having plucked,*" 1st aor. part. act. of *τίλλω*.—*εἰσήνεγκεν*, 3d sing. 2d aor. indic. act. of *εἰσφέρω*.

19–20. *ἄσωτον ἤτει μνᾶν*, "*asked a spendthrift for a mina.*" We have here the imperfect of *αἰτέω*, a verb of asking, with a double accusative.—*μνᾶν*. The mina was not a coin, but a sum of money, and equivalent in our currency to seventeen dollars, fifty-nine cents.—*τοῦ δὲ*, referring to the spendthrift.—*τριώβολα*, "*a triobolon,*" i. e., three oboli. This was a piece of money equal in our currency to eight cents, seven mills.

22–24. *Ἀττικοῦ τινος*, "*a certain native of Attica.*" Genitive absolute. —*διότι Λακεδαιμονίους*, &c., "*because, though praising the Lacedæmonians (more than any other nation), he does not,*" &c.—*οὐδὲ γὰρ ἰατρὸς*, &c., "*naturally enough, replied he, for neither does a physician, being one whose business it is to produce health, take up his residence among those who are healthy.*" More literally, "being qualified to produce health." The genitive *ὑγιείας* is governed by the verbal adjective. The particle *γὰρ* refers to something understood, and which is supposed to precede. We have supplied the ellipsis by the words, "naturally enough." This may also be done by such expressions as, "no wonder," "be not surprised," &c.

25–28. *τὴν μετάβασιν αὐτοῦ*, "*his own change of residence.*" Diogenes used to reside alternately at Athens and Corinth.—*ταῖς τοῦ βασιλέως*, &c., "*to the abiding of the (Persian) king, in the spring at Susa,*" &c. Literally, "to the abidings," the plural indicating the frequent change of residence. The article *ταῖς* agrees with *διατριβαῖς*, at the end of the sentence. —*τοῦ βασιλέως*, this is a very common way of designating the Persian monarch, on the part of the Greek writers. Sometimes the expression *ὁ μέγας βασιλεύς*, "the great king," is employed.—*ἔαρος*, the genitive of time.—*χειμῶνος*. The Persian king resided in winter at Babylon, on account of its being warmer there; and during summer in the cool and mountainous country of Media, the capital of which was Ecbatana.

30–31. *ἀγωνιῶ, ἔφη*, &c., "*remarked, I am very much afraid lest I have done some evil.*" More literally, "I am in an earnest struggle (with myself)," 1st sing. pres. indic. act. of *ἀγωνιάω*, contracted form.—*εἴργασμαι*, perf. indic. of *ἐργάζομαι*.—*τί αὐτῷ περιγέγονεν*, "*what advantage has accrued to him.*" More literally, "what has resulted to him over and above," i. e., over and above what he might have obtained from other and ordinary sources.

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Line 1–5. *τοὺς ὄνους ἵππους ψηφίσασθαι*, "*to vote their asses (to be) horses,*" i. e., to declare, by a public decree, that their asses were horses.—*ἄλογον δὲ ἡγουμένων*, "*but they thinking this strange (advice).*" Genitive absolute. The full sentence, supplying the ellipses, is, *ἄλογον δὲ αὐτῶν ἡγουμένων τοῦτο.—ἀλλὰ μὴν καὶ στρατηγοὶ*, &c., "*and yet, replies he, generals who have learned nothing (of military matters), but have been merely voted into office, are created by you.*" Ten generals were annually chosen at Athens by the votes of the people. They attended to all matters appertaining to war, together with certain state concerns.—*εἰς κόρακας*. Consult note on line 1, page 21.—*ἐμπεσεῖν*, 2d aor. infin. act. of *ἐμπίπτω*.—*ἀποθανόντος*, "*of one when dead,*" 2d aor. part. act. of *ἀποθνήσκω*.—*ζῶντος*, "*of one while still living.*"

9–16. *τί πλέον ἔχουσιν οἱ φιλόσοφοι*, "*in what respect philosophers are better off (than other men).*"—Literally, "what philosophers have more

Page 36 (than others)."—*ὁμοίως βιώσομεν*, "*we (philosophers) will live in the same manner as before*," i. e., in the same manner as we did when the laws were in existence.—*τίνι*, "*in what*."—*ἀγνῶτα τόπον*, "*a strange place*," i. e., a place where both are utter strangers. Literally, "an unknown place."—*καὶ εἴσει*, "*and thou wilt know*," 2d sing. 1st fut. mid. of *εἴδω*, with the Attic termination for the common form *εἴσῃ*.—*ὥπερ*, "*in the same way as*." More literally, "in the way in which." The full form of expression would be, *ἐν ἐκείνῳ τῷ τρόπῳ, ἐν ὥπερ τρόπῳ*.—*ἵπποι*. Supply *διαφέρουσι*.—*τίνα ἐστὶν*, "*what are the things*."—*οἷς*, "*those which*."

17–21. *τί*, "*in what*." Governed, according to some, by *κατά* understood.—*αὐτοῦ ὁ υἱός*, "*his son*," referring to the son of the speaker.—*καὶ εἰ μηδὲν*, &c., "*why, even if in nothing else, in the theatre at least he will not sit a stone upon a stone*." The seats in the ancient theatres were of stone.—*καθεδήσεται*, 3d sing. 1st fut. mid. of *καθέζομαι*.—*συνίσταντός τινος*, &c., "*a certain person placing his son with him*," i. e., for instruction.—*ἤτησε*, "*Aristippus asked*," 3d sing. 1st aor. indic. act. of *αἰτέω*.—*δραχμάς*. The drachma was equal to seventeen cents, six mills, of our currency. Hence five hundred drachmas would be equivalent to eighty-eight dollars.—*τοσούτου*, "*for so much*," i. e., for that price. The genitive of price. For some valuable remarks on the price of slaves at Athens, consult *Boeckh's Public Economy of Athens*, vol. i., p. 92, *seqq*.—*πρίω, ἔφη*, &c., "*buy, replied the philosopher, and then thou wilt have two*," i. e., thy uneducated son and the purchased slave: 2d sing. pres. imperat. of *πρίαμαι*, contracted from *πρίασο*, (intermediate form, *πρίαο*).—Supply *ἀνδράποδα* with *δύο*.

22–27. *ἐν ὁδῷ*, "*on a journey*."—*τὸ πλέον*, "*the greater part*." Supply *μέρος*.—*οἱ μέν*, "*the former*," referring to philosophers.—*ὧν δέονται*. The full form is *τὰ ὧν δέονται*.

29–35. *ταῦτα προσφέρεσθαι*, "*to put up with these things*," pointing to the vegetables. Literally, "to bring thyself to these things."—*οὐκ ἂν ἐθεράπευες*, &c., "*thou wouldst not be an attendant at the courts of tyrants*." Observe the force which *ἄν* imparts to the indicative. The *αὐλή* was properly an open space before a dwelling, forming a kind of court. Hence *θεραπεύειν τὰς αὐλάς* is the same in effect as *ἔρχεσθαι ἐπὶ τὰς θύρας*. (Consult *Casaub. ad Diog. Laert.*, 2, 68.)—*οὐκ ἂν λάχανα ἔπλυνες*, "*wouldst not now be washing vegetables*."—*αὐτῷ συνέβη*, "*it happened unto him*."—*οὐ γὰρ περὶ ὁμοίας*, &c., "*naturally enough, replied he, for we are not each of us concerned about a life of the same kind*," i. e., we, philosophers, and you the unlearned. The term *ἕκαστοι* refers to these two classes of persons. As respects the elliptical force of *γὰρ* in this passage, consult note on line 24, page 35.

37 Line 1–13. *ἔκλαυσεν*, 1st aor. indic. act. of *κλαίω*.—*οὐδὲν προὔργου*, "*no good*."—*δι' αὐτὸ γάρ*, &c., "(*thou art right*), *for on this very account indeed do I weep*." The particle *γάρ* again points to something understood, which we have expressed by the words, "thou art right."—*διαίτῃ*, governed by *χρώμενος*.—*οὐδὲν οὐδέποτε*, "*anything at any time*." The negatives here strengthen the negation in Greek, but require the affirmative in English.—*πρὸς ἡδονήν*, "*with a view to pleasure*."—*εἰ ἡδέως ἀποθνήσκοι*, "*whether he could die willingly*."—*ἀσμένως ἀπαλλάττομαι*, "*I gladly depart (from life)*." Supply *τοῦ βίου*. Literally, "I gladly send myself away from," &c.—*καταληφθεὶς*, from *καταλαμβάνω*.—*κατ' ὀλίγον εἰς ὕπνον*, &c., "*falling gradually into sleep, used to lie thus*."

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More literally, "used to lie, slipping by little (and little) into sleep." —*αὐτὸν ἤρετο*, "*asked him*," i. e., as he lay thus, and while sleep was stealing upon him.—*τί πράττοι*, "*what he was doing*." Literally, "what he might be doing."—*τῷ ἀδελφῷ*, referring to Death, who is beautifully alluded to as the brother of Sleep.

15–21. *ἀφῆκεν*, "*allowed him to pass unpunished*." Literally, "sent him away (unpunished)," 1st aor. indic. act. of *ἀφίημι*.—*τιμωρίας*, governed by *ἀμείνων*.—*τὸ μὲν*, "*the former*," referring to *συγγνώμη*, but agreeing with *πρᾶγμα* understood.—*ἐστὶ*, "*is the characteristic*."—*περὶ Μαντίνειαν*, "*at Mantinēa*." More literally, "in the neighbourhood of Mantinea." The preposition *περί* is often used in this way, with the accusative, where a place is pointed out generally.—*ἔπεσε*, 2d aor. indic. act. of *πίπτω*.—*τηνικαῦτα*, "*about that same time*." The adverb must not, of course, be rendered here too strongly, since Xenophon was at this time residing at Corinth, a considerable distance from the field of battle.—*θύειν ἐστεμμένον*, "*was sacrificing, with a garland around his brow*." The ancients were accustomed to wear garlands when sacrificing. (Consult *Kuhn, ad Æl. V. H.*, 3, 3).—*ἐστεμμένον*, perf. part. pass. of *στέφω*.—*ἀποστεφανώσασθαι*, "*that he took off his garland*." Literally, "that he uncrowned himself." Observe the force of the middle.

22–24. *ὅτι γενναίως*, "*that he died bravely*." Supply *ἀπέθανε*.—*ἐπιθέσθαι*, 2d aor. infin. mid. of *ἐπιτίθημι*. Observe the force of the middle here, implying that he placed the garland again "*upon his brow*."—*ἀλλὰ γὰρ εἰπεῖν*, &c., "*but remarked (why ought I to weep), for I knew that I had begotten him a mortal*." The same as, *ἀλλὰ εἰπεῖν, τί με δεῖ δακρύειν, ἤδειν γὰρ*, &c. The particle *γάρ* is again used in its elliptical sense.—*γεγεννηκώς*. Observe the use of the nominative, the reference being to the same person that is implied in *ἤδειν*. The participle also takes the place of the infinitive here, the idea of continuance being involved; as if he had said, "I knew myself all along as being one that had begotten him a mortal." Consult note on line 10, page 11.

25–27. *Πολυκράτους*. Polycrātes, tyrant of Samos, is meant. Anacreon was residing at his court when the circumstance alluded to in the text occurred.—*πέντε τάλαντα*. The ordinary Attic talent of silver was equal to one thousand and fifty-five dollars, sixty cents, of our currency. The sum received by the poet was equivalent, therefore, to five thousand two hundred and seventy-eight dollars.—*ὡς ἐφρόντισεν*, &c., "*after he had thought upon them for two nights*," i. e., during two nights. The genitive of time is often to be rendered by "during," "within," "in the space of." (*Matth., G. G.*, § 377.)—*ἥτις ἀναγκάζει ἀγρυπνεῖν*, "*which compels one to go without sleep*."

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Line 2–8. *ἐκρίνετο ἀσεβείας*, "*was put to trial for profanation in a certain play*." Æschylus had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the mysteries of Eleusis.—*ἑτοίμων ὄντων*, "*being ready*," i. e., in case he were condemned: and so certain did his condemnation appear, that they had already taken up stones to hurl at him.—*βάλλειν αὐτὸν λίθοις*, "*to stone him to death*." Literally, "to strike him with stones." Stoning to death was the punishment for profanation and impiety.—*ἔρημον τῆς χειρός*, "*deprived of the hand*." An adjective of deprivation, governing the genitive.—*ἔτυχε ἀριστεύων*, "*happened to have distinguished himself*." The clause more freely rendered would run as follows: "now it happened

Page 38 that this Ameinias had distinguished himself," &c.—*καὶ πρῶτος Ἀθηναίων*, &c., "*and was the first of the Athenians that gained the prize of valour* (*on that occasion*)," i. e., was first in order of the Athenians who gained prizes for valour at the battle of Salamis; or, in other words, gained the first prize. (Compare *Perizon, ad Æl. V. H.*, 5, 19.)—*τοῦ ἀνδρὸς τὸ πάθος*, "*what had befallen the man.*" Alluding to the loss of his hand.—*ὑπεμνήσθησαν*, from *ὑπομιμνήσκω*.—*ἀφῆκαν*, "*acquitted.*" Literally, "sent away," or "discharged from custody."

9–13. *παραδοθεὶς*, "*having been committed*," i. e., having been sent. —*διὰ τὸ φαυλίζειν*, "*on account of his disparaging.*"—*ἔπειτα*, "*thereupon.*" This is inserted to give more force to the concluding member of the sentence.—*μέχρι τινὸς*, "*for some time.*" Supply *χρόνου*.—*ποῖ δὴ σύ*; "*whither, pray, (art) thou (going)?*" Supply *ἔρχει*, and observe also the force of the particle *δή*, which is analogous here to the Latin *tandem*.

15–18. *παρανοίας κρινόμενος*, "*being accused of dotage*," i. e., of mental imbecility, the result of advanced age, and of consequent unfitness to manage his affairs. The object of this false charge was to deprive the poet of the management of his property. The affection which Sophocles entertained for a grandchild by a second wife, had excited the jealousy of Iophon, and led to this unnatural suit.—*ἀνέγνω*, 2d aor. indic. act. of *ἀναγιγνώσκω*. —*Οἰδίπουν τὸν ἐπὶ Κολωνῷ*, "*the Œdipus at Colonus.*" Supply *ὄντα* after *τὸν*, for a literal translation, "the Œdipus, who is at Colonus." The Œdipus at Colonus is one of the seven remaining tragedies of Sophocles. According to some authorities, Sophocles read, on this occasion, the beautiful chorus only, in which he celebrates the loveliness of his native borough of Colonus.—*ὅπως τὸν νοῦν ὑγιαίνεν*, "*how sound he* (*still*) *was in mind*," i. e., how vigorous his mental powers still were.—*ὡς*, "*so that.*"—*καταψηφίσασθαι δὲ τοῦ υἱοῦ*, &c., "*and adjudged his son to be insane.*" More literally, "adjudged insanity against his son," i. e., decided that the son, not the father, was wandering in intellect.

19–24. *ἑπτὰ πρὸς τοῖς*, &c., "*after having lived ninety-seven years.*" Literally, "seven years in addition to ninety." As regards the employment of the article with *ἐννενήκοντα*, consult note on line 5, page 8.—*κατέκειτο ἠρεμῶν*, "*lay resting.*"—*αὐτῷ*, "*for him*," i. e., Philemon.—*ὥρμησε μὲν εἰς γέλωτα*, "*burst into a laugh.*" More literally, "rushed into laughter."—*εἰπὼν*, "*having told him.*"—*προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν*, "*to give the ass some undiluted wine also to sup up.*" Literally, "to give in addition to the ass," &c. The genitive *ἀκράτου*, having reference to a part, is exactly analogous to the English expression "*some* undiluted wine." The verb *ῥοφεῖν* alludes to the peculiar mode of drinking on the part of the ass, horse, &c. With *ἀκράτου* supply *οἴνου*. Undiluted wine was drunk after eating figs, as healthier than mixed wine, or water, would have been after such food. (Consult the commentators *ad Val. Max.*, 9, 12, *ext.*)

25–27. *τὸν Κῶον*, "*the Coan*," i. e., the native of the island of Cos.—*τὸ σῶμα*, "*as to his body.*" The accusative of nearer definition, where some supply *κατά*.—*ἀνατραπῆναι*, "*to be overturned*," 2d aor. infin. pass. of *ἀνατρέπω*.—*ἐκ πάσης προφάσεως*, "*from any cause.*"—*μολίβδου πεποιημένα*, "*made of lead.*" The genitive of the material.—*φασί*, "*they say.*" Equivalent to the Latin *dicunt* or *narrant*.

31–36. *τίνος σοὶ μεταδῶ*, &c., "*of what one of the things that are mine*

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shall I make thee a partaker?" The verb *μεταδίδωμι* takes the genitive here along with the dative, the reference being to a part.—*οὐ βούλει*, "*of whatsoever one thou wishest.*" More literally, "of that one, of which thou wishest to make me a partaker." Supply *μοὶ μεταδοῦναι.*—*σχολάζειν αὐτῷ*, "*to be a pupil of his.*" More literally, "to enjoy (learned) leisure with him."—*διττοὺς μισθούς*, "*a double fee.*"—*ἕνα μέν*, "*I ask one fee.*" Supply *μισθὸν αἰτῶ.*—*σιγᾷν.* Supply *μάθῃς.*

39

LINE 1–5. *ἀναγνοὺς*, "*after having read it,*" 2d aor. part. act. of *ἀναγιγνώσκω.*—*ἧκε*, "*came,*" imperf. indic. act. of *ἥκω.*—*τὸ μὲν πρῶτον*, &c., "*that, to him going over it the first time.*"—*ἄπρακτον*, "*inefficient,*" i. e., not calculated to accomplish what was intended.—*τί οὖν*, &c., "*what then? art thou not going to speak it (only) once before the judges?*" As regards the use of *ἐπί* in the sense of "*before,*" with the genitive case, consult *Matthiæ, G. G.*, § 584, (*η*).

7–11. *Ἀρταξέρξου τοῦ Μνήμονος*, "*of Artaxerxes Mnemon.*" Literally, "of Artaxerxes the Rememberer." The appellation of Mnemon (*ὁ Μνήμων*) was given to Artaxerxes II., king of Persia, on account of his great memory. He was the brother of Cyrus the younger.—*καταφαγὼν*, "*eagerly swallowing.*" Observe the force of *κατά* in composition, and the general meaning which *φάγω* itself has here, as referring not only to solids, but also to fluids.—*ἤμην*, "*was I all along.*"—*χαριέντως ὁ βασιλεὺς*, &c., "*pleasantly did King Archelaus, when a talkative barber had,*" &c. The monarch here alluded to was King of Macedonia, and contemporary with the poet Euripides, who ended his days in his dominions.—*πῶς σε κείρω*; "*how shall I trim thee?*" Literally, "how am I to trim thee?" *κείρω* being the subjunctive mood. The barber of antiquity trimmed the beard, cut the hair, and pared the nails. (Consult *Böttiger, Sabina*, vol. ii., p. 59.) To translate *κείρω*, in the present passage, by the English verb "to shave," would be therefore quite erroneous.

12–14. *ὁ νεώτερος Διονύσιος*, "*Dionysius the younger.*" The son of Dionysius the elder, and tyrant of Syracuse. He affected to be a great patron of the learned. (Consult *Menage, ad Diog. Laert.*, 2, 61.)—*πολλοὺς τρέφειν σοφιστάς*, "*that he maintained many learned men.*" By *σοφιστὰς* are here meant the learned generally, including poets, philosophers, rhetoricians, &c. (Consult *Wyttenbach, ad loc.*—*Plut. Apophth. Reg. et Duc.*, p. 176, C.)—*θαυμάζων*, "*because he admired.*" Observe the employment of the nominative, as agreeing with the nominative of the pronoun understood before *τρέφειν.*—*βουλόμενος*, "*because he wished.*"

15–20. *στρατόπεδον*, "*that an encampment.*"—*ὁ Ἀλεξάνδρου πατήρ.* Referring still to the same monarch.—*Ἀθηναίους μακαρίζειν*, "*that he considered the Athenians a happy people,*" i. e., a lucky race.—*εἰ καθ' ἕκαστον ἐνιαυτὸν*, &c., "*since they find every year ten generals to choose.*" Literally, "to choose for themselves," *αἱρεῖσθαι* being the middle voice. The Athenians chose ten generals annually. Their duties were partly military, partly civil.—*αὐτὸς γὰρ εὑρηκέναι* "*for that he himself had found.*" Observe the nominative with the infinitive, as referring back to the speaker.

22–23. *τοὺς μέλλοντας, ἔφη*, &c., "*replied, 'I love most those who are going to betray to me, and I hate most those who have already betrayed to me.'*" With *προδιδόναι* and *προδεδωκότας*, respectively, supply *μοι.* Philip alludes to the traitors among the nations with whom he at various times carried on war; and the whole answer is in full accordance with the cold and selfish character of the Macedonian king. All his love, such as

Page 39 it is, is based upon self-interest. The persons for whom he has most regard are the traitors in his pay, as long as their plans of treachery, for his benefit, remain to be consummated; for they are during this period his most valuable instruments. When, however, they have executed their task, and have betrayed unto him whatever was to be betrayed, he flings them aside as so many worthless tools, and despises them as much as he prized them before this.

24–29. *τὸν τῆς τραγῳδίας ὑποκριτὴν*, "*the actor in tragedy.*" More freely, "the tragic actor."—*τί θαυμάζοι*, &c., "*what one he admired of the (tragic) events treated of by Æschylus,*" &c. Literally, "what one he might admire."—*ὁ δ'*, "*but what.*"—*Φίλιππον*, "*namely, Philip.*" In apposition with *ὁ* that precedes.—*καὶ τρισκαιδέκατον θεὸν ἐπικληθέντα*, "*and styled a thirteenth god,*" i. e., saluted with the title of the thirteenth god. The greater deities were twelve in number, viz., Jupiter, Juno, Minerva, Vesta, Ceres, Neptune, Venus, Vulcan, Mars, Mercury, Apollo, and Diana. —*τῇ ἑξῆς*, "*on the following day, however.*" Supply *ἡμέρᾳ*.—*ἐπισφαγέντα*, 2d aor. part. pass. of *ἐπισφάττω*. Philip was slain by a young man named Pausanias, who had been outraged by a friend of the monarch's, and had been unable to procure redress from the latter.—*καὶ ἐρριμμένον*, "*and a thing of little account,*" perf. part. pass. of *ῥίπτω*. We must be careful not to give *ἐρριμμένον* here its literal meaning, "cast forth," but rather its figurative one, making it have the same peculiar force in this passage that *projectus* often has in Latin; as, for example, in Livy (2, 27), "*projectum consulare imperium.*"

40 Line 1–8. *εὐτυχημάτων*, "*pieces of good fortune.*"—*καιρὸν*, used here as denoting a particular time.—*ὅτι τεθρίππῳ νενίκηκεν Ὀλύμπια*, "*that he has conquered with a four-horse chariot at the Olympic games.*" After *Ὀλύμπια* supply *ἀγωνίσματα*, which is not, however, governed by *νενίκηκεν*, but is the accusative of nearer definition, where some understand *κατά*.—*ἐνίκησε*, "*had overcome,*" the aorist rendered as a pluperfect.—*ὦ δαῖμον*, "*oh fortune.*"—*τούτοις ἀντίθες*, "*set off against these.*" —*φθονεῖν πέφυκεν*, "*is wont to envy.*" Consult, as regards the curious doctrine of which this forms a part, the remarks of *Baehr, ad Herod.*, 7, 10. —*ἡ Τύχη*, "*this goddess.*" Literally, "Fortune." To be rendered freely, as *δαῖμον* has preoccupied the literal meaning, and *Τύχη* is merely brought in as explanatory of it.

9–11. *ἐπαρθεὶς δὲ τῇ εὐπραγίᾳ*, "*elated thereupon with his success,*" 1st aor. part. pass. of *ἐπαίρω*.—*δεῖν αὐτὸν ὑπομιμνήσκεσθαι*, "*that it was right for him to be reminded.*"—*τινι παιδί*, "*a certain slave.*"

14–19. *κατεπλάγη*, 2d aor. indic. pass. of *καταπλήσσω*.—*τὸν βίον*, "*with the mode of life.*" Accusative of nearer definition.—*αὐτοῦ μνημονεύων*, "*recalling him to mind.*"—*εἰ μὴ ἤμην*, "*if I were not.*"—*ἂν ἤμην*, "*I would like to be.*" Equivalent to *ἂν εἶναι ἤθελον*. Literally, "I would be."—*εἰκόνας αὐτοῦ δημιουργεῖν*, "*to make statues of him.*" According to Pliny (7, 38), Alexander ordered, that Apelles alone should represent him on canvass, Pyrgoteles in marble, and Lysippus in bronze. Other writers, however, make mention merely of Apelles and Lysippus. (*Cic. Ep. Div.*, 5, 12.—*Horat. Epist.*, 2, 1, 239.) The term *δημιουργεῖν*, therefore, in our text, is equivalent, in the present instance, to the English verb "to cast."—*κατεμήνυε τῷ χαλκῷ*, &c., "*represented in bronze his peculiar character.*" Literally, "by the bronze." The meaning of *ἦθος* in this passage may be gathered from the following remark of Pliny (35,

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36) respecting the Theban painter Aristides: "is omnium primus animum pinxit, et sensus hominum expressit, quæ vocant Græci ἤθη."—καὶ συνεξέφερε τῇ μορφῇ, &c., "*and brought out to view his martial spirit together with his form*," i. e., blended them together in the same statue, giving each at the same time its distinctive character.

19–21. τὴν ἀποστροφὴν τοῦ τραχήλου, "*the bend of his neck.*" Plutarch elsewhere informs us (*Vit. Alex.*, *c.* 4), that the monarch's neck had a slight bend, or turn, towards the left. Visconti, by a reference to remains of ancient sculpture, arrives at the conclusion, that the muscle on the left side of the neck was considerably enlarged in a lateral direction, which would have, of course, the effect of shortening it, and would consequently give the head a kind of bend towards the left shoulder. (*Icon. Gr.*, 2, 2, p. 63, *not.*) —τῶν ὀμμάτων τὴν ὑγρότητα, "*the humid brightness of his eyes.*" This was esteemed a great beauty by the ancient Greeks, and was assigned, as a striking characteristic, to their goddess Venus, the ideal type of female loveliness. It partook more or less, at the same time, of a soft and languishing expression, and, according to Winckelmann, was produced by a slight elevation of the lower eyelid. Compare *Walker's Analysis of Female Beauty*, p. 362, and also the remarks of Visconti (*Icon. Gr. l. c.*), who thinks that some bright substance was inserted into the bronze in order to form the pupil of the eye.—οὐ διεφύλαττον, &c., "*did not preserve his manly and lion-like expression of countenance.*"

22–25. περὶ κόσμων ἀπειρίας, "(discoursing) *about an infinity of worlds.*" —εἰ ὄντων, "*since, although there are.*"—ἑνὸς, agreeing with κόσμου understood.

26–34. τὸν Λάγου, "*the son of Lagus.*" The Ptolemy here alluded to was the founder, after Alexander, of the Greek empire in Egypt. Supply υἱὸν.—καταπλουτίζοντα, "*in enriching.*"—Ἀντίγονος, one of the generals of Alexander, and sovereign for a time of a large portion of Asia.—μακαρίζουσαν αὐτὸν, "*who called him a happy man.*" More literally, "who felicitated him."—τουτὶ τὸ ῥάκος, "*this rag here,*" pointing at the same time to it. The Attic form τουτὶ for τοῦτο, is emphatic and indicative of gesture.—τὸ διάδημα. From the term ῥάκος, which precedes, the "diadem," in this case, would seem to have been, not a crown, but a species of bandeau, adorned probably with golden ornaments and precious stones. (Compare the remarks of *Böttiger*, *Sabina*, vol. i., p. 132.)—τί δέδοικας, &c., "*of what art thou afraid?* (is it) *lest thou alone mayest not hear the trumpet?*" i. e., the trumpet which is to give the signal for breaking up and marching.

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Line 1–5. θεώμενος τραγῳδὸν, "*on beholding a tragic actor* (*perform*)." The play to which he was listening was the Troades of Euripides. (*Plut. Vit. Pelop.*, *c.* 29.)—ἐμπαθέστερον διετέθη, &c., "*was disposed towards compassion in a more feeling manner* (*than was at all usual for him*)."—ἀπιὼν ᾤχετο, "*he quickly departed.*" The verb οἴχομαι is used with a participle to express quickness of movement.—δεινὸν εἶναι, "*that it is bad* (*for the continuance of his power*)."—τοσούτους ἀποσφάξας πολίτας. The idea implied is, that all this was done without any compunctious feelings on his part.—Ἑκάβης καὶ Πολυξένης. Hecuba and Polyxena, mother and daughter, are two of the characters in the play of Hecuba.

6–13. ἦρχε, equivalent to ἄρχων ἦν, and therefore requiring the genitive. —καὶ οὐδὲν ἂν εἴη, &c., "*and there would be no one of the things that grow upon the earth.*" Supply φυομένων.—μὴ τοῦ ἡλίου ἐπιλάμποντος, "*if the sun did not shine on it.*" The particle μὴ, not οὐ, is here employed,

Page 41 as being a conditional negative.—*κίνδυνος πάντα*, &c., "*there is danger of all things being wrapped in one general conflagration, and destroyed.*" Literally, "that all things, having been burned together, be destroyed." A participle and verb, in Greek, are often best rendered into English by two verbs.—*οὐκ ἂν ἀνάσχοιντο*, "*they would not be likely to endure for an instant.*" Observe the peculiar force of the aorist (2d aor. opt. mid. of *ἀνέχω*) in denoting instantaneous action. The optative with *ἄν* is used here as a milder expression, instead of *ἀνέξονται*.

14–16. *ἐν πότοις ἐκυλινδεῖτο*, "*was accustomed to indulge in convivial parties,*" i. e., in drinking bouts. The primitive meaning of *κυλινδεῖσθαι* in the middle voice, "*to roll one's self about,*" connects the figurative meaning, here employed, with that of the English verb "*to wallow.*"—*οὐκ ἔτι ἦν*, "*it was no longer possible.*" *ἦν* is here used for *ἐξῆν*, and has *δύναμις* or *ἐξουσία* understood.

20–25. *ἐβούλετ' ἂν εἶναι*, "*he would wish to be.*"—*ἠθελες*. Supply *ἄν*. —*ἐν Ὀλυμπιάσιν*. Supply *ἀγωνίσμασι*.—*ὁ κηρύσσων*. A herald announced, at the games, the name of each conqueror, the names of his parents, and also the city and state that gave him birth. Dio Chrysostom (*Or.* 2, p. 2, B.) attributes the reply in the text to Alexander the Great.—*τὴν βακτηρίαν*. A staff was the badge of authority with the Spartan generals. Compare the remarks of *Casaubon, ad Theophrast. Char.*, c. 5., and of *Hudson* and *Duker, ad Thucyd.*, 8, 84.—*πάταξον μέν, ἄκουσον δέ*. The force of the aorists, in this admirable reply, is worthy of notice. To an English reader, however, their peculiar import is best conveyed by a paraphrase: "strike as soon as thou wilt: hear me, however, before thou strikest, though it be only for a moment."—*Ἤιδει δέ*, "*for he knew.*" *Ἤιδει* is to be pronounced as if written *ᾔδει*, the *ι* being placed *by the side* of capitals, but *under* other letters.

26–28. *Σεριφίου τινός*, "*a certain Seriphian,*" i. e., a native of the island of Seriphus.—*δι' αὐτόν*, "*on account of himself,*" i. e., through any merits of his own.—*ἀλλ' οὔτ' ἂν ἐγώ*, &c., "*and yet, neither would I be ever illustrious were I a Seriphian, nor wouldst thou, wert thou an Athenian,*" i. e., because Seriphus is so contemptible an island, that it can never bestow any kind of reputation on those who are born in it; while, on the other hand, thou art so contemptible a character, that even wert thou an Athenian, the glory of Athens, great as it is, could never bring thee into any notice. We have here a bitter sarcasm against both the man and his native island. Seriphus and its inhabitants were held in very low estimation by the ancients. The island was poor and rocky, and became, under the Roman sway, a place of exile. (Consult *Strabo*, 10, p. 746.—*Isocr. Ægin.*, p. 386. —*Hardouin, ad Plin.*, 4, 22.—*Juv. Sat.*, 6, 564.)—*οὔτε σύ*. Supply *ἂν ἐγένου ἔνδοξος*.

30–31. *ἐξαιτούμενόν*, "*asking for his own advantage.*" Observe the force of the middle.—*ᾄδοντα παρὰ μέλος*, "*if he sang contrary to melody,*" i. e., by the side of melody; not as it were in the same direct path, or line, with it. The Lyric poets at first were accustomed to chant their own compositions, accompanying themselves on the lyre.

42 Line 2–4. *αἷς ὑποτρέχουσι χειμαζόμενοι*, "*under which persons overtaken by a storm run for shelter.*" The plane-tree (*Platanus Orientalis* of Linnæus) is remarkable for the breadth of its leaves, and hence forms a very convenient shelter.—*γενομένης δὲ εὐδίας*, "*but when it is fair weather.*" More literally, "when fair weather has taken place."—*τίλλον-*

σιν καὶ κολούουσιν, "*pluck their leaves and mutilate them.*" The full expression, in Greek, would be, *τίλλουσιν αὐτῶν τὰ φύλλα, καὶ κολούουσιν αὐτάς.*

5–13. *ἕνα τρίβωνα*, "*one old cloak.*" (Consult *Perizon., ad Æl. V. H.*, 5, 5.)—*εἰς γναφεῖον*, "*to a fuller's shop.*" As the ancients generally wore white garments, the fuller's aid was of course requisite for cleaning them. —*αὐτός*, "*he himself.*" There is a pleasing antithesis here. He himself staid at home, while his cloak went abroad to the fuller's.—*καὶ κεφαλὴν οὐκ ἔχει!* "*and yet it has no head!*"—*ἔλεγε*, "*he recommended.*"—*τῆς ἀγορᾶς.* The "market-place," as we are accustomed to translate the term *ἀγορά*, was the place of public resort, where all business, whether of a public or private nature, was transacted. Some cities had more than one *ἀγορά.* Athens, for example, had several. (Compare *Kuinoel, ad Act. Apost.*, 17, 17.)—*πρότερον πρὶν ἤ*, "*before that.*" In a literal translation, *πρότερον* qualifies *ἀπαλλάττεσθαι*, in the sense of "sooner." Thus, "not sooner to depart before that," &c.—*προσπορίσαι*, "*he had added.*" The particle *πρίν* takes the infinitive with future actions. (*Matthiæ, G. G.*, § 522, 2.) —*μήτε ῥᾳδίως ἐντυχεῖν*, &c., "*that he had not easily met with another, either knowing more,*" &c. The adverb *ῥᾳδίως* has here the same force that *facile* often has in Latin. (Consult *Wyttenbach, ad loc.—Plut. de rect. aud. rat.*, p. 39, B.)

15–19. *διαβληθέντος αὐτῷ*, "*having been accused unto him,*" 1st aor. part. pass. of *διαβάλλω.*—*ὡς βλασφημήσαντος αὐτὸν*, "*as having calumniated him.*"—*τὸ στράτευμα*, "*that the army (of every commander).*" Observe the force of the article.—*συντετάχθαι*, "*to be marshalled,*" perf. infin. pass. of *συντάσσω.* The idea of continuance is involved in the perfect here, though not expressed in the translation. It is not a mere marshalling, but an abiding in that state.—*θώρακα*, "*as a corselet.*"

21–25. *ἐν τῷ λοιμῷ.* Referring to the great pestilence, or plague, that ravaged Athens during the Peloponnesian war, and to which he himself eventually fell a victim.—*ἀνδρειότατα*, "*in a most manly manner.*" The neuter plural of the adjective, accusative case, taken adverbially.—*εὐθυμότερον*, "*with more resignation.*" Literally, "with more cheerfulness." The neuter singular of the adjective, accusative case, taken adverbially.—*εἶτα οὐκ ἀγαπᾷς*, &c., "*art thou not content, then, Thudippus, to die in company with Phocion?*" As regards the peculiar force of *ἀγαπάω* in this passage, consult *Viger, Id.* 4, 1. Literally, "art thou not content, then, dying with Phocion?" or, "dying, then, with Phocion, dost thou not like it?"

27–29. *μὴ ἐρωτᾷν.* Observe the use of the conditional or dependant negative *μή.* The idea involved is, whenever such an occasion might present itself. On the other hand, *οὐκ ἐρωτᾷν* would have referred to some particular or definite occasion.—*ὅσοι*, "*as many as.*" Supply *τόσοι.*

Line 1–5. *τοὺς κακοὺς*, "*cowards.*"—*κόπτοντος*, "*annoying.*" Compare note on line 1, page 34.—*καὶ δή*, "*and in particular.*" Literally, "and now." These two particles are here employed to usher in a specification of what was more generally asserted in the previous part of the sentence.—*ὁ*, "*he that is.*" Supply *ὤν.*—*ἀμαθεῖς ἀποκαλοῦντος*, "*stigmatizing as unlearned.*"

9–12. *Μὰ τοὺς θεούς*, "*by the gods!*" The particle *μὰ* neither affirms nor denies. When an affirmation is to be expressed, the particle *ναί*, in Attic *νή*, is prefixed: when a negation, the negative *οὐ, οὐκ*, &c. Frequently, however, neither of these particles appears, but the affirmation or

Page 43 negation is discovered from what follows immediately after.—*ἄλλην τοιαύτην.* Supply *πόλιν.*—*τοὺς νόμους,* "*his laws.*"—*τοῖς ὀλίγα λέγουσιν,* "*to those who say few things.*" Alluding to the brevity with which the Spartans were wont to express themselves.

14–16. *ἀλλὰ μὴν ἡμεῖς,* &c., "*in very truth we have often chased you,*" &c. Literally, "but certainly," as if the full sentence had been as follows: "thou canst not deny what I am going to say; *on the contrary* (*ἀλλὰ*), thou must *certainly* (*μὴν*) confess, that we have often," &c.—*ὑμᾶς,* governed by *ἐδιώξαμεν* understood.—*ἀπὸ τοῦ Εὐρώτα.* The Cephissus and Eurotas were two rivers, the former near Athens, the latter near Sparta.—*Εὐρώτα,* Doric genitive of *Εὐρώτας.*

17–21. *σοφιστοῦ τινος,* "*a certain sophist.*" The allusion appears to be in strictness to "a rhetorician," and in this way perhaps the term *σοφιστοῦ* ought here to be rendered. On the confusion prevailing in the use of the word *σοφιστής* among the ancient writers, consult the remarks of *Wyttenbach, ad Plut. de am. mult.*, p. 96, A.—*τίς γὰρ αὐτὸν ψέγει;* "(*why read*), *for who finds any fault with him?*" We have here another instance of the elliptical use of the particle *γάρ.* Supply *διὰ τί ἀναγιγνώσκειν μέλλεις;*—*κιθαρῳδὸν,* "*a citharœdus.*" The *κιθαρῳδός* played and sang, the *κιθαριστής* merely played. (*Ammon. de Diff. voc. s. v. κίθαρις.* Compare *Bachr, ad Herod.*, 1, 24.)—*ὦ λῷστε,* "*my very good friend.*" Ironical. Analogous to our English phrase, "my good sir," and to the Latin, *o bone!*—*τοῖς ἀγαθοῖς ἀνδράσιν,* "*for brave men.*"—*ἐπαινῇς,* the subjunctive stands here, as the future *ἔσται* precedes.

22–24. *αὐτοῦ.* The reference is still to Archidamus.—*οὐκ ἐδέξατο,* "*he did not receive it.*" i. e., he refused to receive it. The present for the daughters was to pass through the hands of their father.—*φοβοῦμαι μὴ περιθέμεναι,* &c., "*I am afraid, lest my girls, having arrayed themselves in this, may appear ugly in my eyes.*" There is a double meaning in the term *αἰσχραί* here. The young princesses will appear ugly to their father, from the contrast with the beauty of the garment; and they will also appear ugly in a moral sense, from their having arrayed themselves in such idle and foolish finery.

25–27. *καταπελτικὸν βέλος,* "*a javelin intended for a catapulta.*" More literally, "a javelin suitable for a catapulta." Strictly speaking, the *catapulta* was an engine for discharging large and heavy iron javelins; and the *ballista* one for hurling ponderous stones. About Cæsar's time a less accurate mode of speaking began to arise, and we then read of catapultas for hurling stones as well as javelins. (Consult *Lipsius, Poliorcet.* 3, *dial.* 2.)—*ἀπόλωλεν ἀνδρὸς ἀρετά,* "*manly valour is ruined.*" More freely, "is no longer of avail," 3d sing. perf. indic. mid. of *ἀπόλλυμι,* with the Attic reduplication.—*ἀρετά,* Doric for *ἀρετή.* The Spartans used the Doric dialect.

28–36. *ἀκοῦσαι τοῦ τὴν,* &c., "*to listen to a person who imitated the nightingale.*" Literally, "to listen to him who imitated," &c.—*παρῃτήσατο,* "*excused himself.*" More literally, "begged off for himself."—*αὐτῆς,* "*the bird herself.*"—*κατηγοροῦσιν Ἀγησιλάου,* "*blame Agesilaus.*" More literally, "speak against Agesilaus." The genitive is governed by *κατά* in composition.—*ὡς ταῖς συνεχέσι,* &c., "*as having rendered the Thebans, by his continued and frequent incursions,*" &c. The two epithets here are not by any means synonymous. The first conveys the idea of inroads, between each of which only a short interval occurs, and the second of such

43 as are short and rapid in themselves.—*ἀντιπάλους*, "*a match.*"—*τετρωμένον*, perf. part. pass. of *τιτρώσκω*.—*καλὰ τὰ διδασκάλια ἀπολαμβάνεις*, "*thou art receiving a fine tuition-fee.*" More literally, "thou art receiving thy tuition-fee fine (of its kind)."—Observe the position of the article, the force of which is most apparent in the literal rendering.

44 LINE 1–7. *ἀνὴρ Κεῖος*, "*a Cean man*," i. e., a native of the Island of Ceos.—*τὰ μὲν ἄλλα ἀλαζὼν*, "*in other respects vain of his personal appearance.*" The true meaning of *ἀλαζὼν*, in this passage, is generally misunderstood, and the term is erroneously rendered, "a boaster." Its proper force, however, is rendered fully apparent by what follows immediately after: *ᾐδεῖτο δὲ ἐπὶ τῷ γήρᾳ*, "*he was ashamed, however, of his old age*," i. e., this operated as a serious drawback upon his vanity.—*ἀφανίζειν*, "*to hide.*" —*παρελθὼν οὖν*, "*having come thereupon into the public assembly.*"—*ὑπὲρ ὧν καὶ ἀφίκετο*, "*on account of which he had even come.*" The conjunction is often used in this emphatic manner after the relative.—*τί δ' ἂν οὗτος*, &c., "*now, what could this man utter worthy of reliance.*" The particle *δέ*, in a literal translation, has here the meaning of "but," and points to a protasis, or previous clause, understood: as if Archidamus had said, "all that we have just heard is very fair in words indeed, *but* what certainty have we that it is true?"—*ἐπὶ τῇ ψυχῇ*, alluding to the wish to conceal his gray hairs, which prompted him to have recourse to the dye. The practice of dying the hair was regarded as disgraceful, not only by the Spartans, but also by most of the other Greeks. (*Junius, de coma*, c. 7.)

8–11. *Κλεομένης*, the contemporary of Darius Hystaspis. (*Perizon., ad Æl. V. H.*, 13. 19.)—*κατὰ τὸν ἐπιχώριον τρόπον*, "*after the manner of his country*," i. e., with Laconic brevity and point.—*λέγοντα*, "*since he told.*"—*τῶν Εἱλώτων*, "*of the Helots.*" The Helots were the slaves of the Spartans, and cultivated the ground.—*ὡς χρὴ γεωργεῖν*, "*how one ought to cultivate the ground.*" The reference is to Hesiod's poem on husbandry, entitled *Ἔργα καὶ Ἡμέραι*, or "*Works and Days.*" Dio Chrysostom (10, 2) makes Alexander the Great to have drawn a somewhat similar parallel between these two ancient poets.

12–17. *πηρωθεὶς ὀφθαλμῶν τὸν ἕτερον*, "*having been deprived of one of his eyes.*" Plutarch (*Vit. Lycurg.*, c. 11) informs us, that this happened during a tumult occasioned by the opposition of the rich to the code of Lycurgus; and the individual, who deprived the lawgiver of an eye, was Alcander, a young man hasty in his resentments, though not otherwise ill-disposed.—*τὸν νεανίσκον*, referring to Alcander.—*τιμωρήσαιτο*, the optative, inasmuch as a past participle, *παραλαβὼν*, precedes.—*τούτου*, "*from this*," i. e., from inflicting punishment upon the young man.—*ἀπόφηνας ἄνδρα ἀγαθὸν*, "*having made him a good man.*" Literally, "having shown him (away from his former character) as a good man."—*τὸ θέατρον*, where the people were accustomed to assemble for public business.—*μέντοι*, "*as you may well remember.*" The particle is here employed in a strongly affirmative sense, which is best expressed by a paraphrase.

21–28. *πεντακόσια τάλαντα χρυσίου*. The Attic talent of gold was equal to ten thousand five hundred and fifty-five dollars, ninety-three cents, of our currency. The whole sum received, therefore, by Pausanias, would amount to more than five millions of dollars. This part of the story, however, is very probably an exaggeration.—*ἔμελλε προδιδόναι τὴν Σπάρτην*, "*was going to betray Sparta to him.*" More freely, "meditated the betrayal of Sparta."—*τῶν ἐπιστολῶν*, referring to the letters between Pau-

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44 sanias and Xerxes.—*τοῦ προειρημένου*, "*of the before-mentioned individual*," referring to Pausanias.—*περὶ τῶν συμβεβηκότων*, "*of the things that had taken place*," i. e., of the intercepting of the letters, and the consequent exposure of his son.—*τὸν υἱὸν μέχρι τοῦ ναοῦ*, &c., "*joined in pursuing his son as far as the temple of the Chalciœcan Minerva.*" Observe the force of *σύν* in composition. More literally, "pursued his son together with (the rest)."—*τῆς χαλκιοίκου Ἀθηνᾶς*. Literally, "of Minerva of the brazen abode." The temple in question derived its name, very probably, from its being covered within with plates of brass. Compare the account which Sir W. Gell gives of the treasury of Atreus, at Mycenæ. (*Argolis*, p. 33.)—*τοῦ τεμένους*, "*of the sacred structure.*" The term *τέμενος* is generally applied to the sacred precincts of a temple, which is also its primitive signification.—*ἐμφράξας*, from *ἐμφράσσω*.—*καὶ λιμῷ τὸν προδότην ἀνεῖλεν*, "*and destroyed the traitor by starvation,*" 2d aor. indic. act. of *ἀναιρέω*. This was the only mode of reducing Pausanias, as the temple enjoyed the privilege of an asylum, and could not, of course, be forcibly entered.—*ὑπὲρ τοὺς ὅρους ἔρριψεν*. A traitor could not be buried in his native land.—*ὅρους*, accus. plur. of *ὅρος, ου*, "*a frontier,*" &c.

30–34. *δηχθεὶς*, 1st aor. part. pass. of *δάκνω*.—*ὡς οὐδέν ἐστιν*, "*how there is nothing.*"—*τολμῶν ἀμύνασθαι*, "*by daring to defend itself,*" i. e., whenever it is attacked. Observe the force of the aorist.—*οἱ σὺν αὐτῷ τριακόσιοι*. Consisting of Spartans and Thespians, especially the former. —*μαντευόμενον*. Megistias, the diviner, had, from an inspection of the entrails, before the dawn of the third day, predicted destruction as then about to come upon the Greeks.—*ἐν Πύλαις*, "*at Thermopylæ.*" The Greeks called any narrow pass by the name of *πύλαι* ("gates"). The first part of the name Thermopylæ is derived from the circumstance of there being warm saline springs in a part of the pass. Hence *αἱ θερμαὶ πύλαι*, "the warm gates," or "pass." Herodotus (7, 201) informs us, that they who lived in the vicinity of the pass called it merely *Πύλαι*, but that the rest of the Greeks styled it *Θερμοπύλαι*. The allusion in the text is to the famous battle of Thermopylæ, where Leonidas and his little band withstood for so long a time the immense host of Xerxes.

45 Line 1–5. *τῶν βαρβάρων*, referring to the Persians at Thermopylæ. The Greeks called all foreign nations "barbarians." The term is, in general, equivalent to the English word "foreigner."—*οὐδὲ ἔστιν*, "*it is not even possible.*" *ἔστιν* is equivalent here to *ἔξεστιν*. In strictness, however, there is an ellipsis of *δυναμίς* or *ἐξουσία*.—*χαρίεν*. Supply *χρῆμα ἔσται*.—*εἰ*, "*since.*"—*ἐπιτίθεσθαι*. The reference is still to the battle of Thermopylæ.—*ἀριστοποιεῖσθαι*, "*that they should take their morning meal.*" Supply *αὐτοὺς* before the infinitive.—*ὡς ἐν ᾅδου δειπνοποιησομένους*, "*since they would take their evening repast in the shades.*" Literally, "as being about to take," &c. Observe the construction, the participle agreeing in the accusative with *αὐτοὺς*, understood before *ἀριστοποιεῖσθαι*, where one would expect *δειπνοποιησομένοις* in the dative, as agreeing with *στρατιώταις*, and nothing understood with *ἀριστοποιεῖσθαι*.

6–13. *μητέρες*. In the text of Ælian, whence this extract is taken, *μητέρες* is a nominative absolute, the reading of the next line being *ἀλλ' αὐταί γε*, in place of *αὐταί*. The present lection, however, obviates the necessity of such a construction.—*αὐταὶ ἀφικόμεναι*, "*having come in person,*" i. e., to the field of battle.—*τά τε ἔμπροσθεν*, &c. Supply *ὄντα* with both *ἔμπροσθεν* and *ὄπισθεν* respectively.—*τὰ ἐναντία*, "*those in front,*" i. e., on the breast. Literally, "the opposite ones."—*γαυρούμεναι*, "*with*

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a proud air."—*εἰ δὲ ἑτέρως εἶχον*, &c., "*but if the case were otherwise with their wounds,*" i. e., if the wounds on the back were more numerous. Literally, "but if they had themselves otherwise with respect to their wounds." With *εἶχον*, for a literal translation, supply *ἑαυτοὺς*. —*ὡς ἔνι μάλιστα*, "*as much as possible.*" In this form of expression, *ἔνι* stands for *ἔνεστι*, which is itself idiomatic, and takes the place, as such, of the imperfect.—*λαθεῖν*, "*to escape observation.*"—*καταλιποῦσαι τοὺς νεκροὺς*, &c., "*having left the dead* (for others) *to inter in the public cemetery.*" Jacobs supplies *ὥστε* with *θάψαι*, but for this there is no necessity whatever. —*ἢ*, "*or else.*"

17–20. *ὑπομνησθήσει*, "*thou wilt be reminded,*" 2d sing. 1st fut. indic. pass. of *ὑπομιμνήσκω*, with the Attic termination.—*ἢ ταύταν ἢ ἐπὶ ταύτᾳ*, "*either this, or upon this.*" More literally, "*either* bring back *this, or* be brought back slain *upon this.*" Supply *φέρε* with *ταύταν*, and *φέρου* with *ἐπὶ ταύτᾳ*. The forms *ταύταν* and *ταύτᾳ* are Doric for *ταύτην* and *ταύτῃ*, the Doric dialect having been spoken by the Lacedæmonians.—It was esteemed most disgraceful to leave or throw away one's shield on the field of battle. Hence the highest testimonial of valour was to bear away the dead or wounded from the battle-field on their own shields.

21–22. *ὡς μόναι*, &c. The particle *ὡς* is not to be translated here, but is equivalent merely to the inverted commas in English.—*μόναι γάρ*, "(*naturally enough*), *for we alone,*" &c. *γάρ* points here to something that precedes and is understood, which we have supplied by the words "naturally enough." Compare note on line 24, page 35.

25–33. *τῶν ἐξ Ἀμφιπόλεως*, "*of the inhabitants of Amphipolis.*" Brasidas fell in defending this city against the Athenians, during the Peloponnesian war.—*μὴ λέγετε*, "*say not so.*" Supply *τοῦτο*.—*πέντε ὄντας*, "*being five in number.*"—*τί ἀποβήσοιτο*, "*what would result,*" i. e., the result.—*πυθομένης ἀπήγγειλε*, "*announced on her having inquired of him.*" With *πυθομένης*, the genitive absolute, supply *αὐτῆς*. The inquiry made by the Spartan mother was a general one, "how goes the day?" The person to whom this was directed, answered it by a special reference to her own sons, conceiving her to be most interested in the fate of these.

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Line 1–4. *ἀλλ' οὐ τοῦτο*, &c., "*vile slave, replied she, why I did not ask about this, but how my country fares.*" Observe the force of the initial *ἀλλὰ*.—*φήσαντος*. Supply *αὐτοῦ*.—*ὅτι νικᾷ*, "*she is victorious.*" *ὅτι* here is equivalent merely to the inverted commas in English.—*ἀσμένη τοίνυν*, &c., "*gladly, then, do I hear even the death of my sons.*" Literally, "do I receive," &c. *ἀσμένη* is here equivalent to *ἀσμένως*.

5–13. *τρωθεὶς*, from *τιτρώσκω*.—*αἰσχυνομένῳ δ' αὐτῷ*, &c., "*to him thereupon, ashamed of his ridiculous plight, his mother said.*"—*μᾶλλον γεγηθέναι*, "*to rejoice rather.*" The adverb *μᾶλλον* sometimes appears along with the comparative in Greek. (*Matthiæ, G. G.*, § 458.)—*σεμνυνομένης*, "*priding herself.*"—*Ἰωνικῆς*. The Ionians were remarkable for effeminacy and love of display.—*κοσμιωτάτους*, "*most orderly in deportment.*"—*ἐπαίρεσθαι*. Supply *δεῖν*.

15–20. *Ἀριστα γόρου τοῦ Μιλησίου*, &c., "*when Aristagoras, the Milesian, was urging him,*" &c. *αὐτὸν* refers to Cleomenes.—*πρὸς βασιλέα*, "*against the King of Persia.*" Consult note on line 27, page 35. The reference is to Darius Hystaspis.—*ὑπισχνουμένου*, "*promising at the same time.*"—*καὶ ὅσῳ ἀντέλεγε*, &c., "*and adding more, the more the other opposed the step.*" More literally, "the more the other spoke against the

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46 measure." The full form of expression in Greek would be, *ὅσῳ πλείονα ἐκεῖνος ἀντέλεγε, τόσῳ πλείονα προστιθέντος.*—*τὸ ξενύλλιον*, "*this naughty stranger.*" The language of a child, Gorgo being at the time about eight or nine years of age, as Herodotus informs us (5, 51). —*τάχιον*, "*quickly.*" Apparently the comparative for the positive; but in reality the true and strict comparative, as will appear from a paraphrase; "more quickly than you appear to be now doing."—*τὸν Ἀρισταγόραν*, "*this same Aristagoras.*" The article here denotes renewed mention.—*ὑποδούμενον*, "*getting his sandals put on.*" Literally, "getting sandalled," if we may coin the term.

22–30. *ὁ Ζεῦξις*, "*the celebrated Zeuxis.*"—*ὁμολογῶ ἐν πολλῷ χρόνῳ γράφειν*, "*I acknowledge that I am a long time in painting.*" Literally, "that I paint in a long time." Observe the absence of the pronoun before the infinitive, the reference being to the same person indicated by *ὁμολογῶ*.—*καὶ γὰρ εἰς πολύν*, "*and no wonder, since I paint for a long time,*" i. e., for after ages. The point of the reply is best preserved, if we translate the previous clause literally, "that I paint *in* a long time," to which *for* a long time will stand opposed.—*οἱ Ἔφοροι*, "*the Ephori.*" Spartan magistrates, who watched over the constitution of the state, and had the superintendence also of public morals. They were five in number, and their power, in some respects, was superior to that of the kings.—*τοῦ λοιποῦ*, "*for the time to come.*" Supply *χρόνου*.—*φέρειν γὰρ αὐτοῦ τὸ εἶδος*, "*for that his appearance, and the condition of his frame, carried with them disgrace to both Lacedæmon and its laws.*"

31–32. *ληφθεὶς*, from *λαμβάνω*.—*καὶ συσταθεὶς αὐτῷ*, "*and having been brought before him,*" from *συνίστημι*.—*ἐκείνου παρὰ πότον*, &c., "*the latter growing arrogant over his cups, and asking,*" &c. The participle *σεμνυνομένου*, as here employed, is an instance of what the grammarians term Zeugma, and includes, in effect, the words *καὶ λέγοντος*, or *ἐρωτῶντος*.

47 Line 1–3. *ἡ εὐγένεια καὶ ὑπεροχή*, "*the lofty sentiments and the superiority.*"—*Ἀθηναίων*. This and the other genitive, *Μακεδόνων*, are governed by *ἐστρατήγει*, which is equivalent, in fact, to *στρατηγὸς ἦν*. —*Χάρης*, the general of the Athenians in the battle of Chæronea. His ignorance and incapacity mainly contributed to the loss of the day.

4–5. *ὁ τῶν μελῶν ποιητής*, "*the Lyric poet.*" Literally, "the maker of Lyric pieces"—*βασιλέως*. Pausanias was only a general, and the guardian of Plistarchus, then a minor, who died before he came to the throne, and who was succeeded by Plistoanax, the son of Pausanias. This last-mentioned individual, therefore, is only called "king" by courtesy, as being of the royal family, and cousin to Plistarchus; unless we prefer translating the term *βασιλεύς* by "regent," which perhaps would be more correct. This same title of *βασιλεύς* is applied to Pausanias, however, by other writers also; as, for example, by Thucydides (1, 107), Plutarch (*Consol., ad Apollon.*, p. 182, ed. Steph.), Suidas (*s. v. Παυσανίας*), and the scholiast to Aristophanes (*Equit.*, 84).

6–13. *καὶ κελεύοντος μετὰ χλευασμοῦ*, "*and bidding the other, with an air of scornful derision.*"—*συνεὶς*, "*Simonides, having perceived.*"—*ὁ γενόμενος*, &c., "*who was one of the thirty tyrants,*" &c. Literally, "who had become," &c.—*εὐδαιμονιζόμενος*, "*being felicitated.*"—*εἰς τίνα καιρὸν*, "*for what occasion.*"—*καταστρεβλωθεὶς*, "*having been put to the rack.*" This addition to the story is untrue. Ælian makes him to have drunk

hemlock merely, and says nothing of the torture. (Consult *Wyttenbach, ad loc.—Plut. Consol., ad Apoll.*, 105, B.)

15–20. *ἐν τισιν ἀπεγνωσμέναις θεραπείαις*, "*in some desperate cures*," perf. part. pass. of *ἀπογιγνώσκω.—ἐπεκλήθη*, from *ἐπικαλέω.—φορτικῶς ταύτῃ*, &c., "*making use of this same title in a burdensome manner*," i. e., in a manner so annoying to others, that they could with difficulty endure it.—*καὶ δὴ τολμήσαντος*, "*and having even had the assurance.*" The true force of *καὶ δὴ* is most apparent in a paraphrase: "*and* having *now* carried his vanity so far, as even to dare."—*Μενεκράτης Ζεὺς*, &c., "*Menecrates, Jove, to Agesilaus the king, greeting.*" An imitation of the form usually observed in the beginning of letters. The infinitive *χαίρειν*, in such a case as the present, is said, by the writers on ellipsis, to be governed by *εὔχομαι* or *εὔχεται* understood. The more correct doctrine, however, was first given by Schoetgen, and afterward confirmed by Schaeffer (*ad Bos. Ellips.*, *s. v. εὔχεσθαι*), according to which, the form *χαίρειν* in letters, and other forms of a similar kind, are infinitives, put absolutely for imperatives.—*ὑγιαίνειν*, "*a sound mind.*" Literally, "health," meaning to imply, that a disordered frame had produced a corresponding aberration of intellect, and wishing him therefore health both of body and mind, but more particularly the latter. (Compare *Gierig, ad Plut., Lac. Apophth.*, p. 213.) As regards the construction of *ὑγιαίνειν*, consult the previous note.

21–25. *εἰς τοσοῦτον τύφου*, "*to such a degree of conceit.*"—*ἑαυτὸν ὀνομάζειν Δία.* This is Ælian's account (*V. H.*, 12, 51). According to Plutarch's version of the story, as given in the preceding passage, the title in question was bestowed upon him by others.—*ὁ Φίλιππος*, "*the celebrated Philip.*" The article is here emphatic. The father of Alexander the Great is meant.—*καὶ δὴ καὶ*, "*and in particular.*"—*ἐπὶ θοίνην*, "*to a banquet.*"—*ἰδίᾳ*, "*by itself.*"—*παρέθηκε*, "*placed before him.*" This is rendered according to modern customs. The literal meaning is, "placed beside him," the guests anciently reclining lengthwise on couches placed around the table.—*καὶ ἐθυμιᾶτο αὐτῷ*, "*and burned incense unto him.*" The middle voice here implies that it was done for the king's secret amusement. As, however, the previous tenour of the story makes this apparent enough already, it is very probable that the true reading is that given by the Sluisken MS., namely, *καὶ ἐθυμιᾶτο αὐτὸς, οἱ δὲ λοιποὶ*, &c., making *ἐθυμιᾶτο* passive. By another, but less elegant construction, *ἐθυμιᾶτο* in our text may be taken impersonally: "incense was burned unto him."

27–30. *τὰ μὲν πρῶτα*, "*at first.*" Accusative plural taken adverbially.—*κατὰ μικρὸν*, "*by degrees.*" Literally, "*by* little (and little)."—*καὶ ἠλέγχετο*, "*and he felt convinced.*" Middle voice.—*καὶ ταῦτα*, "*and that too.*"—*ἀπιὼν ὤχετο*, "*he departed abruptly.*" *οἴχομαι* with a participle denotes haste, or abruptness of movement.—*ὑβρίσθαι*, "*that he had been insulted,*" pluperf. infin. pass. of *ὑβρίζω.—ἐμμελῶς πάνυ ἐκκαλύψαντος*, "*having very neatly exposed.*" The adjective *ἐμμελής*, whence *ἐμμελῶς* is derived, is sometimes employed by the Greek writers to indicate a neat and graceful turn of wit. Hence the peculiar force of the adverb in the present passage. Compare the remarks of Ruhnken (*ad Longin.*, p. 261), as cited by Heindorf (*ad Plat. Theætet.* p. 79).

32–34. *παράδοξον ἐνόσησε μανίαν*, "*laboured under a strange kind of madness.*" More literally, "was afflicted with." The intransitive verb *νοσέω* takes the accusative *μανίαν*, the latter being regarded as a species of cognate noun, not indeed in form, but in its general reference to malady.

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47 —τὸ ἄστυ, "*the city.*" Athens is here meant, to which the term ἄστυ is often thus applied by way of excellence or distinction.—καὶ κατελθὼν εἰς τὸν Πειραιά, "*and having gone down to the Piræus.*" The Piræus was the main one of the three harbours of Athens. The names of the other two were Munychia and Phalērum.—ἐνταῦθα οἰκῶν. The Piræus was a town, as it were, of itself, and thickly inhabited. It was connected with Athens by what were called the Long Walls.—τὰ καταίροντα ἐν αὐτῷ, "*which entered and came to anchor in it.*" Observe the additional idea implied by ἐν αὐτῷ. To enter a harbour, with the intention of remaining only a short time, is expressed in Greek by καταίρειν εἰς λιμένα, and so the phrase is used by Dionysius of Halicarnassus (*A. R.*, 1, 53), when speaking of the short visit paid by the fleet of Æneas to the harbour named by the Trojans Misenum. But καταίρειν ἐν λιμένι, is to enter a harbour and remain there some time, for the purpose of unloading, &c. As regards the true force of καταίρω, consult the remarks of Hemsterhuis, *ad Luc. Jud. Voc.*, 1.

35–36. καὶ ἀπεγράφετο αὐτά, "*and he kept a register of them.*" Literally, "he wrote them off for himself."—αὖ πάλιν, "*again anew.*"—τοῖς περισωζομένοις, "*at those which were saved from shipwreck.*" Equivalent to τοῖς σωζομένοις ὥστε περιεῖναι.

48 Line. 1–5. συνοικῶν τῷ ἀῤῥωστήματι τούτῳ, "*holding communion with this malady,*" i. e., labouring under it. The verb συνοικέω is often joined, in a similar way, with κακῷ, λύπῃ, φόβῳ, and the like. Compare the remarks of Jacobs, *ad Achill. Tat.*, p. 433.—ἀναχθεὶς, "*having sailed,*" from ἀνάγω, the passive for the middle.—οὕτως, "*upon this.*" Equivalent to the Latin *hoc facto.*—ἐμέμνητο δὲ πολλάκις, &c, "*he often, however, called to mind the life led by him in his insane state.*" More literally, "his stay in madness:" ἐμέμνητο is the pluperf. indic. pass. of μιμνήσκω, in a middle sense.

7–12. εὐημερήσαντα ἰδὼν, &c., "*when he saw Alcibiades* (on one occasion), *after having gained his point, and in the act of being escorted home, with great honour, from the public assembly.*" εὐημερήσαντα may be more literally rendered, "having had a fortunate day of it," i. e., with the people. The primitive meaning of the verb εὐημερέω has reference, according to Phrynichus, to serenity of sky; and it is then, by an elegant figure, applied to private and public affairs. (Compare *Ellendt, Lex. Soph., s. v.*)—ὥσπερ εἰώθει τοὺς ἄλλους. Supply παρελθεῖν καὶ ἐκκλίνειν.—εὖ γὲ ποιεῖς αὐξόμενος, &c., "*thou dost well indeed, my son, in* (thus) *increasing thy popularity.*" Literally, "in increasing thyself," i. e., thy influence with the people.—αὔξει, "*thou art* (at the same time) *increasing,*" i. e., thou wilt, one day or other, be the cause of.—ἅπασι τούτοις, referring to the crowd that formed his escort.

14–19. ἐπὶ τῷ εἶναι, "*for being.*"—καὶ μὴν, "*why in truth.*"—ἄρχεται, "*begins,*" i. e., to be conspicuous.—ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο, "*a harper was giving a specimen of his skill to Antigonus.*" More literally, "was showing himself off." ἐπεδείκνυτο is the imperf. pass. in a middle sense. As regards the force of ἐπιδείκνυμι, in the middle, in relation to those who give a specimen of their skill in any department, such as music, oratory, &c., consult the remarks of *Fischer*, in the *Index to Theophrastus, s. v.*—τὴν νήτην ἐπίσφιγξον, "*tighten the lower string:*" ἐπίσφιγξον refers literally to a grasping, and consequent tightening, of the string. In the Greek musical scale, the two extremes were the νήτη and the ὑπάτη, or lowest and highest strings, the former

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yielding the sharpest, the latter the gravest tone. We must bear in mind, however, that, in the musical nomenclature of the Greeks, the terms "highest" and "lowest," as applied to the strings of an instrument, had reference merely to their *position*, not to their *tone*, being thus directly opposed to the modern way of speaking in musical matters. (*Plut.*, *Plat. Quæst.*, p. 1008.)—*μὴ γένοιτό σοι*, &c., "*may it never turn out so badly for thee, oh king, as to know these things more accurately than I do*," i. e., never may so great a misfortune befall thee, as that thou shouldst become a more skilful musician than I am, for thou canst only become such by laying aside the crown and descending to the walks of private life.

20–26. *τῶν ἄλλων*, "*of all.*"—*ἐν συνόδῳ*, "*in company*," i. e., while mixing in society.—*ἡ Πυθαγορικὴ φιλόσοφος*, "*the female Pythagorean.*"—*φαλακρὰ οὖσα*, "*although bald.*"—*προὔθηκε*, contracted for *προέθηκε*.—*ἄμεινον*, "*better (than the rest).*"

NATURAL HISTORY.

28–30. *τὸ πλάτος*, "*of the breadth.*" Accusative of nearer definition.—*πήχεως*. The sheep here referred to belong to the class *ovis laticaudata* of naturalists, having the tail long, and swelled out at the sides by an accumulation of fat in the cellular tissue. This singular modification is the result, according to Buffon, of a great abundance of nourishment. Travellers inform us, that, in some parts of Eastern Africa, the tails of the sheep are so long as to prove actually burdensome to the animal, and to require to be supported on a kind of moveable framework, or small carriage. (*Dict. d'Hist. Nat.*, vol. xi., p. 268.)—*σπιθαμῆς καὶ παλαιστῆς*, "*of a span and four fingers' length.*" The unit of linear measure adopted by the Greeks, was the foot (*πούς*), of which the *δάκτυλος*, or finger's breadth, was one sixteenth, and the *παλαιστή*, or palm, one fourth. The *σπιθαμή*, or span, equalled twelve *δάκτυλοι*, and is defined by Hesychius to be the distance from the extremity of the thumb to that of the little finger, when the hand is opened with the view of grasping or measuring any object. (*Wurm, de Pond.*, &c., p. 90.)—*καὶ ἐνίαι συμβάλλουσι*, &c., "*and some strike their ears, as they hang down, against one another*," i. e., and in some, the ears, as they hang down, are brought into contact by the movements of the animal. Long ears, hanging laterally, are one of the types of the *capra ægagrus*, or wild goat, that inhabits the mountains of Caucasus, and the large chain which traverses Persia and Candahar, and joins the Himmalayan range. The *capra ægagrus* is the parent source of the domestic goat, and, among these, of the species described in the text.

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Line 1–4. *κεράστην κριὸν*. The elephant's antipathy to the ram rests on the authority of no other writer but Ælian, from whose History of Animals the extract in the text is made (1, 38. Compare *Schneider, ad loc.*).—*χοίρου βοήν*, "*the cry of the hog.*" Seneca (*de Ira*, 2, 12) corroborates the remark of Ælian: "*elephantes porcina vox terret.*" (Compare *Plut.*, *de Sol. Am.*, p. 981.)—*φασὶ*, "*they say.*" Supply *ἄνθρωποι*.—*σὺν Πύῤῥῳ τῷ Ἠπειρώτῃ*, "*with Pyrrhus the Epirot,*" i. e., in the army of Pyrrhus, king of Epirus. This monarch was invited over by the Tarentines to aid them against the Romans.—*ἡ νίκη*, &c. The story here told is false, for two reasons. I. There were only two battles between the

Page 49 Romans and Pyrrhus, in both of which, according to Plutarch, the former were defeated (*Vit. Pyrrh.*, c. 17, 21): and, II. The Romans only saw elephants for the first time, in the army of Pyrrhus, in Lucania, and were so ignorant of their true nature and character, as actually to call them "*Lucanian oxen*," the ox being the largest animal with which they had up to this time been acquainted. (*Plin.*, 8, 6.) It would certainly require some previous knowledge of the habits of the elephant to enable one to understand its peculiar antipathies.

5–11. *λαμβάνει γὰρ*, &c. The order is, *μόνον γὰρ τῶν ζώων λαμβάνει*, &c., "*for it alone of animals takes*," &c.—*καὶ εἰς τὸ στόμα*, &c. Hence the Greek name often applied to the trunk, namely, *προβοσκίς* (*proboscis*), or "fore-feeder," from *πρό* and *βόσκω*.—*θαυμαστὸν ὅσον*, "*to a surprising degree*." Literally, "it is surprising how much." Supply *ἐστί* after *θαυμαστὸν*, and compare the Latin *immane quantum*.

12–13. *ἔτη πλείω τῶν διακοσίων*, "*more than two hundred years*." Literally, "more years than two hundred." The genitive is required here by the comparative *πλείω*, and the article *τῶν* marks the sum, but is not translated. Other accounts, still more marvellous, are given by some of the ancient writers respecting the age of the elephant. Onesicritus, for example, as quoted by Strabo (15, p. 705, *Cas.*), makes this animal live three hundred years. Some few, according to him, even reach five hundred years. He also informs us, that the elephant is strongest in its two hundredth year!—Aristotle makes the period of gestation, in the case of the elephant, to be two years; which is very near the truth, the correct time being twenty months. (*G. Cuvier, ad Plin.*, 8, 10.)—*τῶν Λιβυκῶν*, the genitive again, with the comparative.

15–17. *διανιστάμενοι*, "*standing upright*." The force of *διά* cannot well be expressed here in a translation, except in one bordering on paraphrase. It implies a distending of the legs, and, consequently, an enlargement of the base, in order to gain more strength, and it shows, at the same time, the instinct of the animal.—*καὶ νεῖν*. Strabo, from whom this is taken, has *νεῖν τε κάλλιστα*. Pliny (8, 10) denies that the elephant can swim; but this, of course, is erroneous. (Compare *Cuvier, ad loc.*)

18–20. *πολλῶν ἐλεφάντων προδιδασκομένων*, &c., "*when a large number of elephants were getting drilled to place themselves in certain bold postures, and to go again and again through complicated movements*." Literally, "many elephants getting taught beforehand," &c., i. e., before exhibiting in public.—*ἀνακυκλεῖν*. Reiske is wrong in making *ἀνακυκλεῖν κινήσεις* refer to circular movements ("*gyros*"). The verb is merely used here by Plutarch in its secondary meaning of "to repeat," or "to go over the same thing again and again." (Compare *Plut., Consol., ad Ap.*, p. 106, and *Lucian, Nigrin.*, 6.)

21–22. *ἀκούων κακῶς ἑκάστοτε*, "*being scolded on every occasion*," i. e., at every drilling. More literally, "being called hard names," i. e., blockhead, dunce, &c. The primitive meaning of the phrase would be, "hearing himself spoken ill of."—*ὤφθη νυκτὸς*, &c., "*was seen at night practising his lessons alone, of his own accord, by the light of the moon*." The pronoun *αὐτὸς* is here equivalent to *μόνος*. Compare *Heyne, ad Il.*, 8, 99, and *Valckenaer, ad Eurip., Phœn.*, 1245. On many occasions *αὐτός* and *μόνος* both appear, and Homer (*Od.*, 14, 450) joins *αὐτός* and *οἶος*.

23–24. *ὑπὸ τῶν παιδαρίων*, "*by the boys*," i. e., the schoolboys in the streets.—*τοῖς γραφείοις*, "*with their styles*." The style (*stylus*) was

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of iron, and was used for writing on waxen tablets, plates of brass or lead, leaves of trees, &c. It was, in fact, a kind of iron pencil, sharp at one end and round or flat at the other. The round or flat end was used for smoothing over the wax anew, previous to writing; or, in other words, for obliterating what had been previously written.

26–28. *ἐπίδοξος ἦν ἀποτυμπανίσειν*, "*was thought to be about to destroy him.*" The literal meaning of *ἀποτυμπανίζω* is "to kill, or injure severely, by beating." In the present case it has reference to a dashing on the ground, which it was thought the boy would experience from the elephant. This same verb is sometimes employed with the general signification of "to kill in any way." Compare the remarks of *Casaubon, ad Athen.*, 4, p. 154, c.—*ἀτρέμα πρὸς τὴν γῆν*, &c., "*he quietly placed him down again on the ground,*" i. e., he put him down again on his feet, the verb indicating a placing down firmly or securely.—*ἀρκοῦσαν ἡγούμενος δίκην*, &c., "*thinking it a sufficient punishment for one of such an age to be frightened,*" i. e., for a boy. A grown up person would have been handled more severely.

30–34. *ἄλλα τε θαυμάσια*, &c., "*they relate both many other wonderful things, and (especially) those which concern their crossing of rivers.*"—*ἐπιδοὺς ἑαυτὸν*, "*having intrusted himself to the stream.*" Supply *τῷ ποταμῷ.*—*οἱ δὲ ἑστῶτες ἀποθεωροῦσιν*, "*while the rest, standing on the bank, observe his movements from it.*" The compound *ἀποθεωροῦσιν* is equivalent here to *ἀπὸ τῆς γῆς θεωροῦσιν.*—*ὡς, ἂν ἐκεῖνος ὑπεραίρῃ*, &c., "(thinking) *that if he, by his large size, overtop the stream, there is a great abundance of security unto the larger ones, as regards their confiding in the river,*" i. e., the larger ones may confide securely in their ability to cross. We have here the particle *ὡς* with the accusative absolute, and, in order to seize the full sense of this concise mode of expression, we must in translating insert some word or words.

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Line 1–8. *ἀναβάντες*, "*the hunters having mounted.*" Supply *θηραταὶ.*—*καὶ ἀνδρείων*, "*and courageous ones.*"—*διώκουσι*, "*pursue the wild elephants.*" Supply *τοὺς ἀγρίους.*—*τύπτειν*, "*to keep striking them,*" i. e., the wild elephants. Supply *αὐτούς.*—*τούτοις*, referring to the tame elephants, and governed by *προστάττουσι.*—*ἐπιπηδήσας*, "*having leaped on* (the back of one of the wild ones)." Supply *ἄγριον.*—*ἐπιβεβηκότος*, from *ἐπιβαίνω.*—*οἱ μέν, οἱ δ' οὔ*, "*some are gentle, others are not.*" The full sentence would be, *οἱ μὲν πρᾳεῖς εἰσιν, οἱ δ' οὐ πρᾳεῖς εἰσιν.*—*τῶν ἐξαγριουμένων*, "*of the very fierce ones.*"

10–17. *ἀπὸ τοῦ συμβεβηκότος*, "*from its peculiarity.*" Literally, "from what has occurred to it," i. e., in its peculiar formation. So also, *τὰ συμβεβηκότα* signify "the attributes" of a thing.—*τὴν δὲ χρόαν πυξοειδῆ.* Strabo, on the contrary (16, p. 774, *ed. Cas.*), asserts that their colour resembles that of the elephant. He refers evidently to the Indian rhinoceros. (*Cuvier, ad Plin.*, 8, 29.)—*φέρει κέρας.* There are two grand classes of the rhinoceros; those, namely, with two horns, and those with but one. The two-horned rhinoceros is a native of Africa and also of Sumatra; the single-horned one is found in India and Java.—*τῷ προειρημένῳ θηρίῳ*, referring to the elephant.

23–26. *ὁ καλούμενος ἵππος*, "*what is called the river-horse.*" Supply *ποτάμιος* after *ἵππος.* The ancient writers are very inaccurate in their description of the hippopotamus, and, what is very little to their credit, appear to have taken no pains to correct the errors in question, even when the means for so doing were afforded them. It is surprising, in particular,

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50 that Pliny's account should be so inaccurate, as several of these animals had been exhibited at Rome.—*δίχηλος, παραπλησίως τοῖς βουσί.* This is incorrect. Abdollatiff describes the animal as having its foot divided, like that of a camel, into four parts, each furnished with a hoof, and the drawing given by Wilkinson (vol. iii., p. 71) from an Egyptian painting confirms this. Compare also *Cuvier, ad Plin.*, 8, 39, who thinks that the ancient naturalists, in some parts of their description, confounded the hippopotamus with the gnou.—*τῶν ἀγρίων ὑῶν*, "*than those of wild boars.*"—*τρεῖς ἐξ ἀμφοτέρων*, &c. This is incorrect. The hippopotamus has four cutting-teeth in each jaw, those in the lower jaw straight, and pointing forward nearly horizontally, the two middle ones being the longest. The canine teeth, or tusks, are four in number, those in the upper jaw short, those in the lower jaw very long and obliquely truncated.—*ὦτα.* The ears of the animal are small, pointed, and lined with fine short hairs.—*κέρκον.* The tail of the animal is *not* like that of the horse, but is, on the contrary, short, slightly compressed, and almost bare.—*φωνὴν.* Some modern travellers, also, compare the cry of the animal to the neighing of a horse. Others, however, more correctly represent it as a very loud noise, between the bellowing of an ox and the roaring of an elephant.—*ἵππῳ παρεμφερῆ*, "*somewhat like those of a horse.*"

26–32. *τὸ δ' ὅλον κύτος τοῦ σώματος*, "*while the whole cavity of the body.*"—*ἐλέφαντι*, "*to that of an elephant.*" In figure, the hippopotamus more closely resembles an unwieldy ox than any other animal.—*ἰσχυρότατον.* The natives of Africa, at the present day, convert the hide, which is very thick, into shields. Pliny (8, 39) states, that it was employed for a similar purpose by the ancient inhabitants of the country, and also for helmets, being quite impenetrable after having been steeped in water.—*κατανέμεται τόν τε σῖτον*, &c. Although the hippopotamus is an inhabitant of the waters, his food is entirely of a vegetable character, and in searching for this he commits wide devastation through all the adjoining country. On the banks of the Nile, he often defeats the hopes of the husbandman; whole fields of grain and sugarcane being destroyed, not only to satisfy his appetite, but also trampled down by his great weight.

51 Line 1–5. *ἴδιον ἔχουσι*, &c., "*have, as peculiar to themselves, beyond all other animals, what is called,*" &c.—*διαφέρουσι δὲ*, &c. The distinction here mentioned is perfectly correct. The single-hump camel is commonly called the dromedary.—*δέκα μῆνας.* The correct time is twelve months.—*ἓν μόνον*, "*one at a birth.*" Modern naturalists coincide in the truth of this remark.—*πεντήκοντα ἔτη.* The camel attains the full exercise of its functions within four or five years, and the duration of its life is from forty to fifty.

7–10. *Κυνοκέφαλοι.* The Cynocephali of the ancients were a species of large baboon, with elongated, dog-like head, flat and compressed cheeks, projecting and strong teeth, and a forehead depressed below the level of the superior margins of the orbits. Notwithstanding this close approximation to the shape of the dog's head, the form and position of the eyes, combined with the similarity of the arms and hands, give to these creatures a resemblance to humanity as striking as it is disgusting.—*ταῖς δὲ φωναῖς*, &c., "*while, in their cries, they emit human mutterings.*" The words *ταῖς φωναῖς* are merely inserted in order to make an antithesis with *τοῖς σώμασιν.*—*ἀγριώτατα δὲ ταῦτα*, &c. The whole aspect of the animal, answering to the ancient cynocephalus, impresses the beholder with an idea of great physical strength, united with a temper at once incorrigibly vicious

and brutally ferocious. The baboon is capable of being ruled only by the severest treatment. Page 51

11–15. κροκόττας. Artemidorus (*Strab.*, 16, p. 774, *Cas.*), Diodorus Siculus (3, 35), and Agatharchides (*ap. Phot. cod.*, 250, c. 39), agree in making the crocottas to be produced from the wolf and dog, and in representing it as more ferocious than either of these animals. But the coupling of the wolf and dog, though easy, and often effected in menageries, at the present day, produces no durable species. It is more probable, therefore, that the crocottas answers to the hyena, since the latter has very strong teeth, and breaks bones with the greatest ease. The earliest passage respecting the crocottas is found in Ctesias (*Indic.*, c. 32), and the description there given is almost the same with that by which the Oriental writers designate the hyena. (*Cuvier, ad Plin.*, 8, 30.)—13. πάντων, "*all animals.*" Supply ζώων.—πᾶν ὀστῶν μέγεθος, "*all the largest bones.*" Literally, "every large size of bones." Equivalent to πάντα καὶ τὰ μέγιστα ὀστᾶ. —τὸ καταποθὲν, "*what is swallowed,*" from καταπίνω, 1st aor. part. pass.

16–22. παγέντα, 2d aor. part. pass. of πήγνυμι.—ὑπάγουσα. Supply ἡ ἀλώπηξ.—παραβάλλει, "*applies.*"—κἂν μὲν αἴσθηται, &c., "*and if she perceive, by the sound, the stream flowing near under the ice:*" αἴσθηται is the 2d aor. subj. mid. of αἰσθάνομαι. Observe also the force of ὑπό in the compound verb ὑποφέρω.—μὴ γεγονέναι, &c., "*that the ice is not thick.*" More literally, "that the freezing has not been through any depth."—κἂν ἐᾷ τις, "*and if one permit her,*" i. e., if no one prevent.—τῷ δὲ μὴ ψοφεῖν, &c., "*while, on the other hand, taking courage from the stream's not making any noise, she crosses over.*" More freely, "while, on the other hand, if the stream make no noise under the ice, she crosses over boldly." —διῆλθεν. Observe the force of the aorist, as referring to what is usual or habitual, and requiring to be rendered, therefore, by the English present.

25–27. ὅταν αἴσθωνται βαρεῖς ὄντες, "*whenever they perceive themselves to be incommoded.*" More literally, "to be heavy," i. e., in their movements. Observe the nominative after αἴσθωνται, as referring to the same person that is implied by the verb.—τῷ λανθάνειν, "*by concealment.*" Literally, "by the lying concealed."—τῷ φεύγειν, "*in flight,*" i. e., in their means of escape.

Line 1–10. χερσαίων. This epithet is added for distinction' sake, the marine echini being what naturalists call the sea-egg. 52
Hence, χερσαῖος ἐχῖνος means, literally, "a land echinus," i. e., "*a hedge hog.*"—πάνυ γλαφυρά ἐστι, "*is very pretty.*"—μετοπώρου, genitive of time. —περικυλισθεὶς, "*having rolled himself into a ball.*" Passive for the middle.—ἀναλαμβάνει, "*he takes them up,*" i. e., the grapes. Supply αὐτὰς, as referring back to ῥᾶγας.—καὶ λαμβάνειν, &c., "*and to take them from him, dividing them among one another.*" More freely, "in order to divide them," &c. Observe the force of the middle voice in ταμιευομένοις. The whole story here related is untrue. Equally untrue is the account, that they ascend fruit-trees, and come down with apples, pears, &c., stuck upon their bristles.—τὸ δὲ κοιταῖον, &c. This is also untrue.—τὴν κατ' ἄνεμον, "*the one that faces the wind.*" Supply οὖσαν ὀπὴν.

12–14. πεφονευμένου, "*of a murdered person.*" Literally, "of one who had been murdered:" pluperf. part. pass. of φονεύω.—ἡμέραν ἐκείνην, &c., "*that he* (the dog) *was remaining for this the third day without food, by the side* (of the corpse), *and had not left it for an instant.*" Observe the continued action indicated by the imperfect infinitive, παραμένειν, the force

Page 52 of παρά in composition, and the force of the aorist in ἀπολιπεῖν.—ἐκέλευσε θάψαι, "*he gave orders to inter.*"—μεθ' ἑαυτοῦ, "*along with him,*" i. e., in charge of one of his attendants.

15–22. ἐξέτασις, "*an inspection.*"—καὶ πάροδος, &c., "*and a passing in review, the king being seated at the time,*" i. e., a marching-review before the king, who was seated.—καθημένου, genitive absolute.—παριόντας, "*passing by,*" i. e., marching by in review.—ἐξέδραμε, "*he rushed forth.*" Observe the quickness of action indicated by the aorist: 2d aor. indic. act. of ἐκτρέχω.—καθυλάκτει, "*kept barking at them.*" Observe the continued action indicated by the imperfect, and the force, likewise, of κατά in composition.—ὥστε μὴ μόνον, &c. The order of construction is, ὥστε τοὺς ἀνθρώπους γενέσθαι δι' ὑποψίας μὴ μόνον ἐκείνῳ, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι, "*so that the men straightway became suspected, not only by him,*" i. e., not only by Pyrrhus, &c. The preposition διά forms various periphrases with εἶναι, γίγνεσθαι, ἔχειν, &c. Thus, διὰ φόβου εἶναι, "*to be afraid;*" δι' ὑποψίας γίγνεσθαι, "*to be suspected,*" &c. These all arise from the primitive meaning "through."—μικρῶν τινων, &c., "*some slight circumstantial proofs having been added.*" More literally, "some slight proofs having reference to appearance (merely)," i. e., looking like guilt, but not actually fixing the charge on them.

24–33. Λυσίμαχος, one of the successors of Alexander, who lost his life in the battle with Seleucus.—αὐτὸς ἑαυτὸν ἐπέρριψε, "*he, of his own accord, threw himself on the pile.*" Supply τῇ πυρᾷ after ἐπέρριψε.—τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν, &c., "*they say that the (dog) Astus also did the same thing.*"—καὶ περὶ τὸ κλινίδιον, &c., "*and moving anxiously around the bier, as the body was getting carried forth,*" i. e., on the way from the house to the funeral pile. Supply τοῦ νεκροῦ after ἐκφερομένου.—συγκατέκαυσε, from συγκατακαίω.—τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν, "*that the best of the Indian dogs.*" Literally, "that the best dog of the Indian ones."—καὶ περιορᾷν, "*and took no notice of them.*" Literally, "looked around (at other objects)."

53 Line 1–7. καὶ φανερὸν εἶναι, &c., "*and evidently regarded it as a fit antagonist for himself.*" Literally, "and was evident as making it an antagonist of his own." Observe the force of the middle in ποιούμενον, the idea conveyed by which is more fully implied in αὐτοῦ. The adjective φανερὸν is masculine here, agreeing with τὸν κύνα understood, and not neuter.—ὁ ἤδη γέρων, "*that is now old,*" i. e., when now old. Supply ὢν after γέρων.—τὴν γένεσιν λαβεῖν, "*took its origin.*"—κακοῦ κόρακος κακὸν ὠόν. Equivalent to our own saying, "evil child of an evil parent." (Consult the remarks of Erasmus on this adage, *Chil.*, 1, c. 9, *col.* 295.)

10–14. κατεσθίειν. The pelican first stores up its prey in its gular pouch, from which it is gradually transferred into the œsophagus, as the process of digestion goes on. This gular pouch is a kind of sac, fitted to the lower mandible, and formed of the dilated skin of the throat.—στρουθοκάμηλοι. The latter part of the Greek name for the ostrich (-κάμηλος) refers to the striking resemblance, in many parts of external form, which this bird bears to the camel. (Consult *Kirby*, vol. ii., p. 458.)—πεφρικυίας θριξὶ λεπταῖς, "*all rough with small hairs.*" This is incorrect. The head of the ostrich has only a few scattered hairs.

16–22. ὑπάρχον, agreeing with ζῶον understood.—ῥύγχος ἔχει, &c., "*it has a beak of very small size, and gathered to a point:*" συνηγμένον is

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the perf. part. pass. of *συνάγω*. The account here given is not very accurate. The beak of the ostrich is small, straight, and depressed towards the end, which is rounded off.—*ἐπτέρωται δὲ ταρσοῖς*, &c., "*it is furnished, moreover, with soft and downy pinions.*" More literally, "it is winged, moreover, with," &c.—*διχήλοις*, "*two-toed.*"—*διὰ δὲ τὸ βάρος*, &c. The difficulty lies in the shortness of its wings, which unfit it for flying.—*κατὰ τῆς γῆς*, &c., "*it moves swiftly on tip-toe along the ground.*" The true force of *ἀκροβατεῖ*, in this passage, has been mistaken by some of the commentators. Diodorus Siculus, from whom the present extract is taken, explains the meaning of the verb very clearly in another part of his work (3, 27): *μικρὸν ἄκροις ποσὶ τῆς γῆς ἐπιψαύειν.—τοῖς ποσὶ τοὺς ὑποπίπτοντας*, &c., "*it hurls against its pursuers, by means of its feet, as if from a sling, the stones that lie beneath it* (in its course), *with so good an aim.*" Observe here the peculiar meaning of *ὑποπίπτοντας*, and compare the following passage of Strabo (6, 2, 5), where it is similarly used: *τῇ γὰρ Καρχηδονίᾳ τούτων μάλιστα ὑποπιπτόντων τῶν μερῶν, μακροὶ καὶ συνεχεῖς οἱ πόλεμοι γενόμενοι, τὰ πολλὰ κατέφθειραν.*

25–29. *πρὸ τοῦ τεμένους*, &c., "*fronting on the public place, which they call the forum of the Greeks:*" *τέμενος* is most commonly employed to indicate a spot of ground set apart for some religious purpose, and consecrated to some divinity. Here, however, the allusion is a general one.—*Ἑλλήνων ἀγορὰν.* The allusion, in all probability, is to what was termed the Græcostasis, a public structure at Rome, in the forum, not far from the Curia Hostilia. It was the place where the Grecian and other ambassadors took their station, if coming from friendly states, while waiting for an audience with the senate, or for an answer to their applications, after they had been admitted to an audience. It appears to have been a kind of portico, or arcade, richly adorned, and having public walks connected with it. (Compare the remarks of Minutoli, in Sallengre's *Nov. Thes. Antiq. Rom.*, vol. i., *col.* 167, &c.)—*θαυμαστόν τι χρῆμα*, &c., "*a wonderful thing of a talkative magpie.*" The literal translation, as here given, is much more playful and striking than a free one would be. The Greek in the text is a periphrasis for *κίτταν θαυμασίως πολύφωνον*, "a wonderfully talkative magpie."—*αὐτὴν ἐθίζουσα*, "*accustoming itself to do this.*"

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Line 2–6. *ἐκεῖ*, "*in that neighbourhood.*"—*ἔτυχε ἐκκομιζόμενος*, "*happened to be carried out for interment,*" i. e., in order to be burned on the funeral pile, &c.—*ὑπὸ σάλπιγξι πολλαῖς*, "*to the sound of many trumpets.*" At the funerals of the wealthier and nobler Romans both trumpeters and pipers (*tibicines*) were employed. The instruments used on these occasions were larger than ordinary, and emitted a grave and mournful sound. (Consult *Rosini, Antiq. Rom.*, p. 441.)—*ὥσπερ εἴωθε.* It was customary for funeral processions to halt from time to time in the public places through which their route lay, especially in the fora.—*ἐνδιέτριψαν*, "*remained there.*" Observe the force of *ἐν* in composition.—*ἄφθογγος καὶ ἄνανδος*, "*without a note, and completely silent.*" Literally, "noteless and voiceless."

8–14. *ὑποψίαι δὲ φαρμάκων*, &c., "*there were suspicions, moreover, of magic arts against those in the same line of business,*" i. e., some suspected that the rival barbers had bewitched the magpie.—*ἐκπλῆξαι τὴν ἀκοὴν*, "*had deafened it.*" Literally, "had struck out its hearing."—*συγκατεσβέσθαι*, pluperf. infin. pass. of *συγκατασβέννυμι.—αὖθις ἀφῆκεν*, &c., "*it again sent forth, no one of those its accustomed and former imitations, but the*

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54 *notes of the trumpets, uttering them together with the very turns (in the music), and going over all the variations of tune,*" i. e., observing all the modulations and all the changes.—*περιόδοις*. A period, in musical language, is any melodious portion of a tune which ends with a cadence, and carries with it a complete musical sense. Hence, in popular language, it may be designated "a turn."

15–17. *ὡς ἂν ὠὰ*, &c., "*since the animal lays eggs similar to those of a goose, and since the young one, when born, increases,*" &c. Literally, "and since the one that is born." Observe here the construction of *ὡς* with the genitive absolute, to which we have already more than once referred; and also the use of the particle *ἂν* with reference to a thing that is certain. According to Hermann, this usage, of which he cites several examples, arose from a negligent way of speaking in ordinary life: "*nescio an ὡς ἂν, quadam negligentia in vitæ communis usu, etiam de re certa dictum sit, in qua omittendum erat ἂν.*" (*Opusc.*, vol. iv., p. 185.)

18–21. *τὸ μὲν γὰρ δέρμα*, &c. The body of the crocodile, above and below, and the entire length of the tail, are covered with square scales or plates; most of those on the back having ridges or spines of various lengths: the flanks are only protected by small round scales.—*καὶ τῇ σκληρότητι διαφέρον*, "*and surpassing in hardness,*" i. e., of surpassing hardness.—*ἐξ ἀμφοτέρων τῶν μερῶν*, "*in either jaw.*" Literally, "from either part (of the head)," i. e., in the upper and under jaw.—*δύο δὲ οἱ χαυλιόδοντες*, "*and two of these projecting,*" i. e., like those of the elephant or hog. (*Larcher, ad Herod.*, 2, 68). Herodotus, in his description of the crocodile (given in the extract immediately after this, § 25), makes all the teeth to be "projecting," a remark that would apply with more correctness to the greater part of the teeth in the upper jaw, since, when the two jaws are closed, these are actually seen to project downward. (Compare *Baehr, ad Herod., l. c.*)

24–26. *πλῆθος δ' αὐτῶν*, &c. The crocodile of Egypt is no longer found, except in the upper parts of that country, where the heat is greatest, and the population least numerous.—*ὡς ἂν πολυγόνων*, &c., "*since they are both prolific animals,*" &c. Compare the remarks respecting *ὡς ἂν*, in the note on line 15.

30–34. *ἀλλ' ὅμως*, &c., "*but yet* (numerous though they are) *nature has furnished a great source of aid against this number's increasing to the injury of man.*" Literally, "growing against men."—*ἰχνεύμων*. The ichneumon is called in Egypt and the adjacent countries, at the present day, by the name of *Pharaoh's rat.*—*παραπλήσιος ὢν μικρῷ κυνί*. The Egyptian ichneumon is larger than a cat, but formed like the weasel. It is of a gray colour, and has a long tail, terminated by a black tuft. It is very common in the northern parts of Egypt, between the Mediterranean and Siout.—*συντρίβων*. The ichneumon digs the crocodile-eggs out of the sand, and sucks them.—*ὁ κροκόδειλος*. We come now to the description given by Herodotus. The previous one was by Diodorus Siculus.

55 Line 1–2. *ὀφθαλμοὺς μὲν ὑός*. The eyes of the crocodile are small compared with the size of the body, although they are more like those of a cat than of a hog. (*Baehr, ad Herod.*, 2, 68.)—*καὶ χαυλιόδοντας*. Compare the note on line 19, page 54.—*κατὰ λόγον τοῦ σώματος*, "*in proportion to its body,*" i. e., proportioned in size to that of the body.—*γλῶσσαν δὲ μόνον*, &c., "*and it alone of animals has not a tongue from nature.*" Literally, "it alone of animals does not cause a tongue to

grow." This is an error on the part of the ancient writers, and the error is still perpetuated in popular belief. The crocodile *has* a tongue like the rest of animals, but it is connected by a rough skin with the lower jaw; and not being extensible, nor easily seen at first view, since it completely fills the cavity of the jaw, between the two rows of teeth, it has been supposed to have no actual existence.

3–6. *οὐδὲ τὴν κάτω κινεῖ γνάθον*, "*neither does it move its lower jaw.*" This is another and very common error. The truth is, the lower jaw alone is moved, and not the upper. The lower jaw extends farther back than the scull, so that the neck must be somewhat bent when it is opened. The appearance thus produced has led to the very common error of believing that the crocodile moves its upper jaw, which is incapable of motion, except with the rest of the body.—*τυφλὸν δὲ ἐν ὕδατι.* This is not correct; unless Herodotus mean by *τυφλός* here, "dim-sighted," or "comparatively weak of sight," i. e., when compared with its keenness of vision on the land.

7–12. *τὸν περὶ Βόσπορον*, &c., "*which is in the vicinity of the Cimmerian Bosporus.*" There were two rivers named Hypanis by the ancients. The one here meant is the modern *Kuban*, which rises in the chain of Caucasus, and falls into the *Sea of Azof*, a little distance above the Cimmerian Bosporus, or *Strait of Jenicali.* The other Hypanis is the modern *Bog.* —*καὶ ἅμα δυομένῳ*, "*and just as it goes down.*" Supply *ἡλίῳ.* Literally, "and together with (the sun) going down." The dative here depends on *ἅμα.*—*Ἐφήμερον.* The term is recognised also in modern zoology. The name *Ephemera* is now given to a genus of insects, which live but a few hours after becoming perfect. They appear generally a short time before sunset, flying about in the most singular manner, and descending like gnats in immense swarms. They are found in the greatest numbers in Carniola, and are used there for manure, the country-people thinking they have been unsuccessful if each does not procure twenty cart-loads of them for that purpose. In America they are rarely seen in such quantities as in Europe, and in no part of our country, indeed, are they so abundant as to be remarkable.

13–20. *τὰ*, "*are the doings,*" i. e., is the practice. Supply *πράγματα ἐστί.*—*καὶ τὰ*, "*as well as those.*"—*ἐκεῖναι μὲν γὰρ*, "*for the former.*"—*ὑπὲρ τοῦ μὴ παραφέρεσθαι*, "*in order not to be carried out of their course.*" More literally, "carried away from (their route)."—*δεδοικότες*, from *δείδω.* —*ὅταν ὑπερβάλλωσι τὸν Ταῦρον*, "*whenever they pass over the* (*range of*) *Mount Taurus,*" i. e., in their migratory flights.—*οἷον ἐπιστομίζοντες*, &c., "*muzzling, as it were, and curbing* (by these means) *their chattering, and loquacious propensity.*"—*ὅπως λάθωσι*, "*in order that they may escape observation,*" i. e., the observation of the eagles.—Both the stories here given are gravely repeated in substance by Ælian, *Hist. An.*, 5, 13, and 29.

21–23. *τῆς νάρκης.* The account here given relates to the torpedo, a genus of fishes belonging to the family of the rays. The electrical apparatus, which has rendered this fish so remarkable, consists of small membranous tubes, disposed like honeycomb, and divided by horizontal partitions into small cells, which are filled with a mucous substance. This conformation is analogous, in many respects, to the galvanic pile. The electrical eel (*gymnotus electricus*) of the fresh waters of South America possesses the same power with the torpedo, but in a still more extraordinary degree. —*θιγόντας*, 2d aor. part. act. of *θιγγάνω.*—*βαρύτητα ναρκώδη*, "*a numbing heaviness,*" i. e., a numb and heavy feeling.

Page 55 24–27. *πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες*, "*obtaining an acquaintance with it, from trial, in a more extensive degree (than others).*" Literally, "obtaining a trial of it," &c., i. e., an experimental acquaintance with it.—*ἂν ἐκπέσῃ ζῶσα*, "*that if it be brought alive from the water (unto the land).*" Supply *τοῦ ὕδατος* after *ἐκπέσῃ*. Literally, "that if it fall out (from the water) alive."—*κατασκεδαννύντες ὕδωρ ἄνωθεν*, &c., "*on their pouring water down upon it from above, they feel the (torpid) affection running up along the hand,*" &c. Observe the nominative with the infinitive, the reference being to the same persons.—*διὰ τοῦ ὕδατος τρεπομένου*, &c., "*through the agency of the water, changed in its nature and previously acted upon itself,*" i. e., and itself previously acted upon by the numbing power of the fish. The explanation of this phenomenon is perfectly easy for modern science: the water acts as a conductor of the electric power.

28–31. *ὁ πιννοτήρας*, "*the pinnotēras.*" This is a minute species of crab, found in the shell of the *πίννα*, or *pearl-muscle*, and supposed by the ancients to act as a watch or guard for the latter. Hence its Greek name, from *πίννα*, and *τηρέω*, "*to preserve,*" or "*keep,*" and hence also its other Greek appellation of *πιννοφύλαξ*, from *πίννα*, and *φύλαξ*, "*a guard,*" or "*watch.*"—*καρκινῶδες*, "*of the crab species.*" Literally, "crab-like."—*καὶ τῇ πίννῃ σύνεστι*, "*and associates with the pinna.*" The *πίννα* is a species of bivalved shellfish, of the muscle kind, and is the same with our pearl-muscle. Cuvier, in a dissertation on the crabs, &c., mentioned by the ancients, has examined all the passages relative to the pinnoteras, and its watching for the safety of the pinna, and regards the whole story as a pure invention. He informs us, also, that several other crustaceous animals have the same habit as the pinnoteras, of lodging in the shells of bivalved shellfish. (*Guerin, Dict. d'Hist. Nat., s. v. Pinnothère*, vol. xiii., p. 606.)—It will be observed, that we have adopted in the text the forms *πιννοτήρας* and *πίννα*, as more correct than *πινοτήρας* and *πίνα*. Jacobs inadvertently gives the erroneous forms from the text of Reiske.

πυλωρεῖ τὴν κόγχην, "*acts as gatekeeper to the shellfish, sitting down in front of it,*" i. e., keeps watch over the muscle, taking up its post in front.—*ἐῶν ἀνεῳγμένην καὶ διακεχηνυῖαν*, "*allowing it to remain open and gaping.*" Supply *αὐτὴν εἶναι* after *ἐῶν*.—*ἀνεῳγμένην*, perf. part. pass. of *ἀνοίγω*.—*διακεχηνυῖαν*, perf. part. mid. of *διαχαίνω*.—*προσπέσῃ*, "*may come in contact with them.*"

56 Line 1–2. *παρεισῆλθεν*, "*passes to the side and enters.*" The aorist here denotes what is habitually the case, and is therefore translated by the English present. Observe also the force of the prepositions in composition, especially *παρά*.—*συνέκλεισε*, "*closes.*" The aorist again refers to what is habitual.—*ἐντὸς ἕρκους*, "*within the enclosure (of the shell).*"

4–10. *σύνεστιν*, "*keeps company with.*"—*ὅπως οὐκ ἐνσχεθήσεται*, &c., 3d sing. 1st fut. indic. pass. of *ἐνέχω*. The conjunction *ὅπως*, like *ἵνα*, *ὡς*, &c., is joined either with the future indicative or with the subjunctive. In such constructions the future expresses, as in the present instance, a state that continues, or else something that will occur at an indefinite future time. On the contrary, the subjunctive indicates a transient state, occurring in particular cases, and then completely concluded.—*ἕπεται γὰρ αὐτῷ*, &c. The whole account is purely fabulous.—*παραγόμενον*, "*being led along.*" Equivalent in effect to *καὶ παράγεται*.—*τῷ χάσματι*, "*with his distended jaws.*"—*διέφθαρται*, from *διαφθείρω*.—*πᾶν ἐμβεβυθισμένον*, "*being completely ingulfed.*"

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11–16. *ἐκεῖνο δὲ γιγνῶσκον*, &c., "*but, knowing that other one, it takes it up in its mouth, just as* (a vessel takes up) *an anchor* (and stows it away) *within.*" With *ἐκεῖνο* supply, for a literal translation, *ζῶον*. The reference is to the pilot-fish.—*ἐγκαθεύδει γὰρ αὐτῷ*, "*for the pilot-fish sleeps within him,*" i. e., in the mouth of the whale.—*καὶ τὸ κῆτος ἕστηκεν*, &c., "*and the whale, while the pilot-fish is reposing, remains stationary, and lies* (as it were) *at anchor.*" With *ἀναπαυομένου* supply *ἡγεμόνος*.—*ἢ*, "*or else.*"—*καὶ πολλὰ διεφθάρη*, "*and many whales are* (in this way) *destroyed.*" The aorist again refers to what is accustomed to happen.—*καθάπερ ἀκυβέρνητα*, "*like vessels without a pilot.*" Supply *πλοῖα*.—*ἐξενεχθέντα*, from *ἐκφέρω*.

18–29. *τῶν γεννωμένων*, "*of its offspring.*" Literally, "of those produced (by it)."—*πλησίον*, "*near it.*" The turtles always, at a certain season, visit the shore, for the purpose of depositing their eggs in the sand. —*τὸ λειότατον καὶ μαλακώτατον*. Supply *μέρος*.—*ὅταν δὲ καταχώσῃ*, &c., "*and whenever it has buried them up and hidden them securely from view.*" —*τὴν θήλειαν*. Supply *χελώνην*.—*τρεπομένην*, "*being turned over.*"—*ἐναπολείπειν*, "*leaves on the spot.*"—*ἐν τοσαύταις*. Supply *ἡμέραις*.—*γνωρίσασα*, "*having recognised.*"—*ὡς οὐδεὶς χρυσίου*, &c., "*as no one does a deposite of gold,*" i. e., each turtle recognises the spot where its eggs are buried, with even more accuracy than one does a sum of gold buried in the earth.

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Line 1–2. *ἡ λίθος*. The grammarians lay down the rule, that *ὁ λίθος* refers to any ordinary stone, whereas *ἡ λίθος* indicates a precious stone, and also any of the higher class of stones used for polishing, or for special architectural purposes. This, however, admits of so many exceptions, that the better distinction would appear to be as follows: namely, *ἡ λίθος* is the more poetic form, whereas *ὁ λίθος* is the more common Attic prose form. (Compare *Jacobs, Anth. Pal.*, p. 137.)—*Εὐριπίδης*. In a fragment of his Œneus, given by Suidas (*s. v.* *Ἡρακλεία λίθος*).—*μαγνῆτιν*. We must not confound this with the *μαγνῆτις*, or *λίθος μαγνήτης*, mentioned by the Greek physicians. This last appears to have been a kind of talc or steatite, containing in large proportion the earth called magnesia; a name of which we may thus trace the origin, since both the loadstone and the mineral used in medicine were called "magnetic stone," from their being both found in a country named Magnesia. (Consult *Moore's Anc. Mineralogy*, p. 114, *seqq.*)—*Ἡρακλείαν*, "*the Heraclean* (*stone*)." This is mistranslated by Bembo, Dutens, and others, "the stone of Hercules," or "the Herculean stone," as if it were so termed from its power over iron. It derives its true name, however, from the city of Heraclea, in Lydia, where probably it was found in greater abundance than elsewhere. (*Salmas., Ex. Plin.*, 2, 1102.—*Sydenham, ad Plat. Ion.*, § 5.)

3–10. *ἄγει*, "*attracts.*" Literally, "draws (unto itself)."—*ὥστε δύνασθαι*, &c., "*so that they are able to do the very same thing as the stone.*" Literally, "so as to be able to do," &c.—*ταὐτὸν*, for *τὸ αὐτόν*, and this for *τὸ αὐτό*.—*ἡ λίθας*. Supply *ποιεῖ*.—*ἄγειν*, "*namely, to attract.*"—*ἐξ ἀλλήλων ἤρτηται*, "*hangs connected one with another.*" More literally, "is connected from one another." Observe the continued force implied by the perfect, *ἤρτηται* being the perfect passive of *ἀρτάω*.—*ἀνήρτηται*, "*is imparted by this suspension.*" More literally, "is connected throughout."—*οὕτω νιτρῶδές ἐστι*, "*is so saturated with nitre.*" The "nitre" (*νίτρον, nitrum*) of the ancients is our nitrate of potass. (Compare *Andréossy, Mem. sur la Vallée des lacs de Natron.—Décade Egyptienne*, vol.

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57 ii., p. 93, *seqq.*)—*κἂν πλείω χρόνον*, &c., "*and if one allow them (to remain) in the water a longer time than ordinary, they fall to pieces.*" *κἂν* is for *καὶ ἐὰν*.—*ἐάσῃ*. Supply *αὐτὰ εἶναι*.—*διαπίπτει*. Supply *αὐτὰ* in the nominative. A neuter plural with a singular verb.

MYTHOLOGY.

11–12. *τὰ ἔξω*, "*without.*" Literally, "as to the parts that are without." Complete the clause as follows: *κατὰ τὰ μέρη ὄντα ἔξω*.—*ὑπερβάντι δὲ καὶ ἐπὶ*, &c., "*to one, however, having passed over, and come upon its opposite side.*" Literally, "upon its back," i. e., upon the convex part, the concave portion facing us being regarded as the front. The literal reference in *ὑπερβάντι* is to a passing around the edge of this concave part, and thus entering heaven, or, in other words, ascending the convex portion of the sky. All this shows, of course, the rude notions of an early age.

14–19. *εἰσίοντι δὲ*, &c., "*moreover, for him, on entering, the Hours first have their habitations,*" i. e., immediately, on one's entrance into the skies, he meets with the dwelling-place of the Hours. The idea is borrowed from Homer (*Il.*, 5, 749, and 8, 393). In the Homeric mythology, the Hours presided over the changes of time, seasons, days, years, &c., and hence, with peculiar propriety, are called the keepers of the portals of heaven. —*ἁπάσης τέχνης*, "*of every work of art,*" i. e., of works of art of all kinds —*μετὰ δὲ*, "*and after this.*"—*πάντως περικαλλῆ*, "*altogether very beautiful (of their kind).*"

20–27. *οἱ δὲ θεοί*, &c. The order is, *οἱ δὲ θεοὶ εὐωχοῦνται, καθήμενοι παρὰ Ζηνί*. These words are borrowed from Homer (*Il.*, 4, 1), and hence we have the poetic form *Ζηνί*, instead of *Διΐ*.—*ὕβρισταὶ καὶ λάλοι*, "*insolent and loquacious.*" The first of these terms applies to Ixion, the second to Tantalus. Ixion was punished for forgetting the respect that was due to Juno; and Tantalus for divulging to mortals the secrets of the gods.—*ἀλλὰ τὴν ἀμβροσίαν παρατίθενται*, "*but cause ambrosia to be served up before them.*" Literally, "to be placed by their side," referring to the ancient mode of reclining at table, and having the food in this way by one's side. Observe the use of the article with *ἀμβροσίαν* and *νέκταρος*, as implying renewed mention.—*καὶ τοῦ νέκταρος μεθύσκονται*, "*and inebriate themselves with nectar.*" The genitive is here employed as referring to a part.

58 Line 1–6. *αὐτῇ κνίσσῃ ἀνηνεγμένον*, "*carried up along with the savour.*" The expression *αὐτῇ κνίσσῃ* is equivalent here to *σὺν τῇ κνίσσῃ*.—*ἀνηνεγμένον*, perf. part. pass. of *ἀναφέρω*.—*θυσίας ἄλλοι ἄλλας*, &c., "*some bring one kind of sacrifice, others another, unto the gods.*"—*βοῦν*, governed by *προσάγει* understood.—*ὁ δέ τις*, "*and some other.*" Equivalent to *alius quis.* (*Dindorf, ad Aristoph. Av.*, 1444.)—*ἱλάσκεται*, "*seeks to propitiate.*"—*φιλήσας*, &c. Hence the Latin verb *adoro*, "*to adore,*" applying the hand to the lips literally (*ad* and *os*). This appears to have been a very ancient form of showing respect to the Deity. Mention is made of it in *Job*, 31, 27, with reference to the sun and moon. (Consult *Böttiger, Kunst-Mythol.*, p. 52.)

7–18. *οἱ πλάσται*, "*artists.*"—*αἰγίδα ἀνεζωσμένην*, "*girt with a breast-*

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plate:" αἰγίδα is the accusative of nearer definition: ἀνεζωσμένην is from ἀναζώννυμι.—βασιλικὴν, "*of queen-like mien.*"—διαβεβηκότα τοῖς ποσὶν, "*stepping forth with his feet,*" i. e., with distended feet: perf. part. act. of διαβαίνω.—τέχνην τινὰ, "*some vocation.*"—ἄλλοι δὲ ἄλλα, &c., "*and others attend to other callings of a like nature.*"

21–31. καὶ τὰς προσαγορευομένας Ὥρας, "*and the so-called Hours.*" Consult note on line 14, page 57.—τῶν εὑρεθέντων ὑπ' αὐτοῦ, &c., "*the full knowledge of the things invented and perfected by him, and the honours attendant upon the invention.*" Observe the force of the plural in ἐπιστήμας.—καὶ τὴν ἄλλην ἐπιμέλειαν, &c., "*and the other care that is still even at the present day exercised at marriages, in conjunction with the sacrifices,*" &c., i. e., and all those other matters that are carefully attended to at marriages, in relation to the sacrifices, &c.

33–36. καὶ τὸ κατάρχειν εὐεργεσίας, "*and to be the first to do an act of kindness.*" Literally, "and the beginning an act of kindness."—ἀμείβεσθαι ταῖς προσηκούσαις χάρισι, "*to requite with suitable thanks.*"—Εἰλείθυιαν δὲ λαβεῖν. Supply μυθολογοῦσι.—τὰς τικτούσας, agreeing with γυναῖκας understood.—κακοπαθουσῶν, agreeing with γυναικῶν understood.

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Line 1–10. διὸ καὶ. Supply μυθολογοῦσιν.—ἐν τοῖς τοιούτοις, "*in such cases.*"—τροφάς τινας, "*certain kinds of sustenance.*"—τὴν ἐπώνυμον τάξιν, &c., "*an employment, as well as a regulation of life, corresponding to her name.*" The names of the Hours, given immediately after, explain what is here meant. These names are Εὐνομία, Δίκη, and Εἰρήνη, or *Wisdom of Legislation, Right,* and *Peace.*

11–19. τήν τε τῶν ἐλαιῶν, &c., "*the having imparted unto men the domesticating and planting of olives, and the mode of operating upon this same fruit,*" i. e., and the manner of extracting oil from it.—ἔτι δὲ πολλὰ τῶν, &c., "*and, moreover, the having taught unto men many of the things connected with the other branches of* (human) *knowledge.*"—τὴν κατασκευὴν, "*the forming.*"—τὴν συντελουμένην μουσικὴν, "*the melody that is produced.*"—τῶν φιλοτέχνων ἔργων, "*of the labours that favour the advancement of the arts.*"—ἀφ' ὧν, "*from all which.*"—προσαγορεύεσθαι, governed by μυθολογοῦσι understood.

20–27. δοθῆναι, governed by μυθολογοῦσι understood.—τοῦ πατρὸς, referring to Jupiter.—καὶ τὴν τῶν ἐπῶν σύνθεσιν, &c., "*and the arrangement of words that is called poetry.*"—περὶ, "*relating to,*" i. e., accustomed to be bestowed upon.—καὶ τῶν ἄλλων ὅσα, &c., "*and of as many other things as admit of being worked through the agency of fire.*" Literally, "as receive their working through the fire." Supply as follows: καὶ εὑρετὴν γενέσθαι τόσων τῶν ἄλλων ὅσα, &c.—τὴν ἐν ταῖς μάχαις, &c., "*the energetic striving of battles.*" Literally, "in battles."

31–35. κατ' αὐτὴν, "*belonging to it.*"—διὰ τῆς μαντικῆς τέχνης γινομένην, "*that is exercised by means of divination.*" The reference is to those internal maladies, which were regarded as the effect of the anger of the gods, and the remedies for which could only be obtained, as was thought, by consulting the gods through the medium of oracles.—συνέβαινε θεραπείας, &c., "*it happened that the sick obtained a cure.*"—τὰ περὶ τὴν τοξείαν, "*the things that related to archery.*" A periphrasis for τὴν τοξείαν.

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Line 1–4. εἰς ἰατρικὴν, "*appertaining to the healing art.*" Supply τέχνην.—προβιβάσαι τὴν τέχνην ἐπὶ τοσοῦτον, "*advanced the healing art to such a degree.*"

5–9. τὰς γινομένας, "*which take place.*"—ἐκ τῆς ἐμπορίας, "*arising*

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60 *from traffic."—καὶ τὸ λάθρα*, &c., "*and the appropriating secretly to one's self the property of others.*" Mercury, besides his other varied attributes, was regarded as the god of theft.

10–13. *καὶ τὴν ἀπὸ τῆς χελώνης*, &c., "*and that he devised the lyre from the shell of the tortoise.*" Mercury is said to have caught the idea of, and to have formed, the first lyre from the shell of a tortoise. Hence the terms *χέλυς* and *testudo* denote both the shell of a tortoise and a lyre, a usage introduced also into English poetry.—*καὶ τοῦ πολλοὺς*, &c., "*and of the treasuring up many of the productions of autumn:*" *πολλοὺς τῶν καρπῶν* is here equivalent to *πολλοὺς καρποὺς*.

15–26. *Ἡσίοδος*. The quotation in the text is from Hesiod's Theogony, *v.* 77, *seqq.*—*σφεων*, poetic form for *σφῶν*, from *σφεῖς*, and equivalent here to *αὐτῶν*. In scanning this hexameter line, *σφέων* and *ἀπασέων* must be pronounced as if written *σφων* and *ἀπασων*.—*ὁ πολὺς ὅμιλος*, "*the numerous throng.*"—*ἰδιώτας*, "*the unlearned.*" Compare the scholium cited by Cognatus (*ad Lucian.*, *de Luct.*, 2): *Ἰδιώτης, ὁ ἀπολίτευτος, καὶ ὁ ἀμαθὴς, ἢ ἀγράμματος.—τόπον τινὰ ὑπὸ τῇ γῇ*, &c., "*have imagined a kind of place beneath the earth, of very great depth, as Hades.*"—*ὑπειλήφασι*, from *ὑπολαμβάνω.—καὶ ζοφερὸν καὶ ἀνήλιον*. This is, in fact, an explanation of the term Hades.—*βασιλεύειν τοῦ χάσματος*, "*reigns over the wide-yawning abyss.*" The verb *βασιλεύω* here governs the genitive, because equivalent, in fact, to *βασιλεύς εἰμι.—περιῤῥεῖσθαι δὲ*, &c., "*and that his territory is flowed around,*" &c., i. e., his dominions in the lower world.—*καὶ ἐκ μόνων τῶν ὀνομάτων*, "*even in their mere names.*" Literally, "even from," i. e., by reason of.

27–34. *τὸ δὲ μέγιστον*, "*but above all.*" Literally, "but what is greatest."—*πρόκειται*, "*lies stretched in front,*" i. e., as you enter the lower world.—*οὐκ ἔνι*, "*it is not possible.*" *ἔνι* for *ἔνεστι.—τοῦ πορθμέως*. Charon.—*ἀδελφιδοῦς*. Æacus was the son of Jupiter, Pluto's brother.—*τὴν φρουρὰν ἐπιτετραμμένος*, "*being intrusted with the guard of it.*" Equivalent to *ᾧ ἡ φρουρὰ ἐπιτέτραπται*, perf. pass. of *ἐπιτρέπω.—κύων τρικέφαλος*. Cerberus.—*περαιωθέντας δὲ τὴν λίμνην*, &c., "*and then a spacious mead receives them after having been ferried across the lake, and a draught awaits them there, hostile to remembrance.*" A Zeugma operates in *ὑποδέχεται*, the verb having one meaning in connexion with *λειμὼν*, and another with *ποτὸν.—Λήθης*. Supply *τὸ ποτὸν*.

61 Line 2–11. *Ἑρμῆς*. Mercury, as the conductor of departed spirits to the world below, is subject to the orders of Pluto and Proserpina. —*τὸν τῆς κολάσεως χῶρον*. Tartarus.—*εἶχε*. The past tense is here employed, as the passage forms part of a narrative respecting the labours of Hercules, where past tenses are used throughout.—*κατὰ δὲ τοῦ νώτου*, &c. The serpents on the animal's back were in place of hairs.—*ἐν ᾅδου*. "*In Hades.*" Supply *τῇ χώρᾳ*, "the region," or something equivalent.

MYTHOLOGICAL NARRATIONS.

16–21. *τὰ περὶ θήραν ἀσκήσασα*, "*having pursued the chase and whatever pertains to it.*" Literally, "having pursued the things appertaining to the chase."—*χρησμῳδούσης*, "*delivering oracles there.*"—*ἐκώλυεν*

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αὐτὸν, &c., "*tried to prevent him from approaching unto the* [illegible] *vent.*" Literally, "from passing by (the guard) and coming unto."—*τὸ χάσμα.* This was the sacred vent from which the gas or effluvia proceeded, that was regarded by the ancients as the breath of inspiration. Over this opening in the earth was placed the tripod on which the priestess sat.—*παραλαμβάνει.* The use of the present tense here imparts more animation to the narrative than *παρέλαβε* would have done.

23–28. *ἐθήτευσε.* Apollo had been banished for a season from the skies, and been compelled to serve with a mortal, as a punishment for having slain the Cyclōpes.—*ἠτήσατο*, "*asked.*" The middle voice here implies, that the request was made in order to gratify his own friendly feelings towards Admetus.—*θελόντων*, referring to both *πατρὸς* and *μητρὸς*, and therefore put in the plural, although the disjunctive precedes.—*ὑπεραπέθανε*, from *ὑπεραποθνήσκω.*—*πάλιν ἀνέπεμψεν*, "*sent back again* (to life)."—*ἡ Κόρη*, "*Proserpina.*"

LINE 2–3. *εἰκασθέντες*, "*having likened themselves.*" Passive for the middle.—*ὑπέσχοντο*, 2d aor. mid. of *ὑπισχνέομαι.*—*τειχιεῖν τὸ Πέργαμον*, "*that they will enclose the* (citadel) *Pergāmus with a wall.*" *τειχιεῖν* is the Attic contracted future of the infinitive, for *τειχίσειν*, from *τειχίζω.* The citadel of Troy was called Pergamus. 62

8–14. *προὔθηκε*, contracted for *προέθηκε.*—*λήψεται*, from *λαμβάνω.*—*ποινὴν τῆς Γανυμήδους ἁρπαγῆς*, "*as a satisfaction for the carrying off of Ganymede.*" Ganymede was carried off, in early youth, by an eagle, to officiate as cup-bearer in the skies.—*μὴ βουλομένου δὲ.* Supply *αὐτοῦ.*

17–24. *κατῴκει τῆς Ἀσίας*, &c., "*he dwelt in that part of Asia which is now named Paphlagonia.*" The order for a literal translation is as follows: *κατῴκει περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν τῆς Ἀσίας*, "he dwelt in what is now called Paphlagonia, (a province) of Asia." Observe the use of *περὶ* in this construction, as pointing out a country or place in merely general language. (*Matth., G. G.*, § 589.)—*ἐπὶ πλεῖον*, "*to a greater degree* (*than other mortals*)."—*οὐ φέρων*, "*being unable to bear with moderation.*"—*καὶ μετασχὼν κοινῆς τραπέζης*, &c., "*and having shared a common table with them, and full liberty of speech,*" i. e., having banqueted along with the gods, and conversed as freely with them as if he had been one of their number.—*τὰ παρὰ τοῖς ἀθανάτοις ἀπόῤῥητα*, "*the secrets of the immortals.*" Literally, "the things that were secret with the immortals."—*καταχθεὶς εἰς τοὺς ἀσεβεῖς*, "*having been led down unto the impious,*" i. e., having been driven down to Tartarus, the abode of the impious.

25–37. *καὶ θυγατέρας τὰς ἴσας*, "*and daughters that were equal to them in number,*" i. e., and seven daughters. The husband of Niobe was the Theban Amphīon.—*καὶ τῆς Λητοῦς*, &c., "*and declared herself more favoured, in point of offspring, than Latona.*"—*συνέβη αὐτὴν ὑφ' ἕνα καιρὸν*, &c., "*it came to pass that she was at one and the same instant both favoured in, and deprived of, her offspring.*" Literally, "it came to pass that she was quickly, at one and the same time," &c.—*Σίπυλον.* Sipylus was a mountain in Lydia near the northern confines.—*χεῖται δάκρυα*, &c. There is a beautiful allusion to this in the Antigone of Sophocles, *v.* 817, *seqq.*, *ed. Herm.*

LINE 2–9. *κυνηγὸς ἐδιδάχθη*, "*was taught to be a hunter,*" i. e., was brought up a hunter. The plain Greek would have been, *ἐδιδάχθη τὴν κυνηγετικήν*, "was taught the art of hunting."—*κατεβρώθη*, 63

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63 from καταβιβρώσκω.—Κιθαιρῶνι. Cithæron was a mountain nearly midway between Thebes and Corinth.—λουομένην, "*bathing.*" Middle voice.—εἰς ἔλαφον, "*into that of a stag.*" Equivalent to εἰς ἐλάφου μορφήν. Literally, "into a stag."—κατωρύοντο, "*kept howling.*" Observe the force of the imperfect.

13–23. τῆς αὐτοῦ μητέρος ἀποθανούσης. She was put to death by Apollo.—ἐπὶ πολύ, "*very zealously.*"—τοὺς ἀποθανόντας. The last person whom he raised was Hippolytus, son of Theseus.—μὴ λαβόντες οἱ ἄνθρωποι, &c., "*lest the human race, having obtained from him the means of healing,*" i. e., the secrets of his art.—βοηθῶσιν ἀλλήλοις. Jove feared, lest mankind might aid one another, instead of applying for assistance to the gods, through the medium of prayers, oracles, and divination.—ἐμέλλησε ῥίπτειν αὐτόν, "*was about to hurl him.*"—ἐνιαυτόν, "*for a year.*" Erroneously rendered by some, "yearly."

33–34. μεμηνὼς, from μαίνομαι.—νομίζων κόπτειν, "*thinking that he was cutting.*"

64 Line 1–4. ἑαυτόν. Heyne reads αὐτόν, as referring, not to the father, but to the son.—ὁ θεός. Apollo, at Delphi.—Παγγαῖον ὄρος. Mount Pangæum, apparently connected with the central chain of Rhodope and Hæmus, branched off in a southeasterly direction, and closed upon the coast of Thrace, at the defile of Acontisma. It was famed for its mines. The modern name is *Pundhar Dag.*

6–10. καὶ τὴν Ἰνδικὴν, &c. From this to στήσας appears to be a later addition which has crept into the text of Apollodorus (from whom the extract is taken), after having been written by some on the margin of the MS. It is evidently out of place.—εἰληφὼς, from λαμβάνω.—διεκώλυε ταῦτα γίγνεσθαι, "*endeavoured to prevent these things from taking place.*"

15–20. Τυῤῥηνῶν λῃστρικὴν, &c., "*he hired a pirate-galley navigated by Tyrrhenians.*" The Tyrrhenians of antiquity were notorious for their piratical habits.—ἀπεμπωλήσοντες, "*intending to sell him there.*" Supply αὐτὸν.—οἱ δὲ, "*while they,*" referring to the mariners.—κατὰ τῆς θαλάσσης ἔφυγον, "*fled beneath the sea,*" i. e., plunged into the sea.

23–27. τὰ περὶ τὴν οἰνοποιΐαν, "*the making of wine, and all that pertained to it.*" Literally, "the things appertaining to the making of wine." —τὰς τοῦ θεοῦ χάριτας, "*the favours of the god,*" i. e., the gifts and benefits received by him from Bacchus.—τοῦ ποτοῦ. The genitive, as referring to part. The draught of which they tasted was the newly-made wine.—δι' ἡδονὴν, "*through delight* (at its palatable taste)."—πεφαρμάχθαι, from φαρμάσσω.—μεθ' ἡμέραν δὲ νοήσαντες, "*the next day, however, having become aware of what they had done.*" Literally, "but after a day," i. e., after they had slept off the fumes of the liquor.—With νοήσαντες supply τὸ πεπραγμένον.

30–34. κἀκείνη, for καὶ ἐκείνη.—ἐκδὺς, "*having got out* (*of his cradle*)." In the text of Apollodorus, whence this extract is taken, the words ἐπὶ τοῦ λίκνου κείμενος immediately precede ἐκδὺς. These show at once the reference in the latter term.—ὑπὸ τῶν ἰχνῶν, "*by their tracks.*" Observe the use of ὑπὸ here, in place of διά.

65 Line 1–8. τοῖς ποσὶ. Supply τῶν βοῶν. Jacobs and Heyne are directly at issue here, the latter making ποσὶ refer to the feet of Mercury, not to those of the oxen. (*Heyne, ad Apollod.*, 3, 10, 2.) He refers, in support of his opinion, to the Homeric hymn to Mercury; but Ja-

cobs is undoubtedly right.—*χελώνην*. The reference, of course, is to a land-animal of the kind.—*ἐκκαθάρας*, from *ἐκκαθαίρω*.—*εἰς τὸ κῦτος*, "*within the hollow of the shell.*"—*καὶ τοὺς κατοικοῦντας*, &c., "*and inquired of those who dwelt there* (whether they had seen his cattle)." We may suppose the words *εἰ τοὺς βόας ἴδοιεν* to be here understood.—*οὐκ ἔχειν δὲ εἰπεῖν*, "*that they could not tell, however.*"—*ποῖ ποτε*, "*whither then.*" *ποτε* is here equivalent to the Latin *tandem*.—*ἠλάθησαν*, from *ἐλαύνω*.—*διὰ τὸ μὴ εὑρεῖν*, &c. The order of construction is, *διὰ τὸ μὴ δύνασθαι εὑρεῖν ἴχνος*. Page 65

9–20. *τὸν κεκλοφότα*, "*the one who had stolen them,*" pluperf. part. act. of *κλέπτω*.—*Κυλλήνην*. Cyllēne, the birthplace of Mercury, was a mountain in the northern part of Arcadia, near the borders of the country. It was the loftiest and most celebrated of the Arcadian mountains.—*καὶ τὸν Ἑρμῆν ᾐτιᾶτο*, "*and complained of Mercury,*" imperf. of *αἰτιάομαι*.—*ἀπῄτει*, "*demanded back,*" from *ἀπαιτέω*.—*ἠρνεῖτο*, "*denied that he had them.*" Supply *ἔχειν αὐτάς*.—*ἀντιδίδωσι τὰς βόας*, "*gives him the cattle in exchange for it.*"—*πηξάμενος*, from *πήγνυμι*.—*ἐσύριζεν*, "*began to play upon it.*"—*τὴν χρυσῆν ῥάβδον*. Referring to the *caduceus*, called by some of the Latin poets *aurea virga*.—*ἣν ἐκέκτητο βουκολῶν*, "*which he possessed while tending his herd,*" i. e., which he had used while tending, &c., 3d sing. pluperf. indic. of *κτάομαι*.—*καὶ τῶν θεῶν ὑποχθονίων*, "*and of the deities beneath the earth.*" Referring to Pluto and Proserpina.

21–28. *Κέκροψ*, a more accurate form than *Κέκρωψ*. Compare the analogous forms, *Πέλοψ*, *Δόλοψ*, *Δρύοψ*.—*συμφυὲς σῶμα*, "*a blended body.*" Literally, "a body of, &c., growing together."—*ἐπὶ τούτου*, "*in the reign of this monarch.*"—*καταλαβέσθαι*, "*to select.*" Literally, "to take unto themselves." Observe the force of the middle.—*ἔμελλον ἔχειν*, &c., "*they intended to enjoy each peculiar honours.*"—*κατὰ μέσην τὴν ἀκρόπολιν*, &c., "*he caused a sea to appear in the middle of the Acropolis.*" What is here called a sea was in reality a salt spring, or well. It is sometimes called the well of the Erechthēum. The popular belief was, that, whenever the south wind blew, this well emitted a noise like the roaring of waves. (*Pausan.*, 1, 26.)—*Ἐρεχθηΐδα*, "*Erechthēis,*" i. e., the spring or well of the Erechthēum.

29–33. *ἐλαίαν*. This was the sacred olive-tree, to which the Attic writers so often refer. It is said to have been in existence as late as the second century of our era.—*Πανδροσίῳ*. The Pandrosium was a small chapel on the Acropolis, forming part of the double temple called Erechtheum. The following account will serve to remove every difficulty on this subject. "The *Erechtheum* was a double building, of which the eastern division was consecrated to the worship of *Minerva Polias*, the protectress of the city; and the western, including the northern and southern porticoes, was called the *Pandrosium*, and was sacred to *Pandrosos*, the deified daughter of Cecrops. On the same site had formerly stood the temple of *Erechtheus*; and from this circumstance, as well as from the fact that his altar still remained, the entire building retained the name of *Erechthēum.*" (*Stuart and Revett's Athens, abridged*, p. 37, *seqq.*, *Lond.*, 1837).—*Ἀθηνᾶν καὶ Ποσειδῶνα διαλύσας*. Evidently a mere interpolation; certainly not needed.—*ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη*, "*the country was adjudged to be Minerva's.*" The genitive of possession, where we may supply *εἶναι*.

Line 1–2. *θυμῷ ὀργισθεὶς*, "*incensed in soul.*"—*Θριάσιον πεδίον*. The Thriasian plain, in Attica, took its name from the 66

Page 66 borough of Thria. It was famed for its fertility, which Aristotle (*Prob.*, 26, 17) ascribed to the effect of the south wind that blew from the sea. The inundation referred to in the text is mentioned also by Varro, as cited by St. Augustine (*Civ. Dei.*, 18, 9).

5–8. *τυφλὸς τοὺς ὀφθαλμούς*, "*blind as to his eyes.*" The accusative of nearer definition.—*ἤθελον*. Supply *οἱ θεοί*.

12–15. *ἀποκαταστῆσαι*. Supply *αὐτῷ*.—*τὰς ἀκοὰς*, referring to Tiresias, where we may supply *τοῦ Τειρεσίου*.—*πᾶσαν ὀρνίθων φωνὴν*, "*every note of birds*," i. e., the notes of all kinds of birds.—*σκῆπτρον*, "*a staff.*" —*ὁμοίως τοῖς βλέπουσιν*, "*equally as well as those who see.*" Literally, "equally with those that see."

16–17. *πρῶτα μὲν*, &c. The first labour of Hercules was the slaying of the Nemean lion, which ravaged the country around Nemea in Argolis. The hero choked it to death, and wore the skin as a trophy.—*Δεύτερον ἐν Λέρνῃ*, &c. The second labour was the destroying of an immense hydra or water-snake, in the marshes of Lerna, in Argolis. Alcæus, the ancient poet, gave it nine heads; and Apollodorus the same number as Alcæus, making eight of them to have been mortal, and the middle one immortal. Others assign it a hundred heads, &c. (*Heyne, ad Apollod.*, 2, 5, 2.)

18–20. *τὸ τρίτον αὖτ' ἐπὶ τοῖς*, "*thirdly, again, in addition to these labours.*" *τοῖς* is by poetic usage for *τούτοις*.—*Ἐρυμάνθιον κάπρον*. The Erymanthian boar, rushing forth from the mountain and forest of Erymanthus, in Arcadia, ravaged the country around Psophis.—*χρυσόκερων ἔλαφον*, &c. This was the stag, with golden horns, that frequented Mount Cerynēa, on the confines of Arcadia and Achaia. (*Pausan.*, 7, 25.)—*πέμπτον δ'*, "*fifthly thereupon.*"—*ὄρνιθας Στυμφαλίδας*, "*the Stymphalian birds*," so called from their infesting the woods around the Lake Stymphālis, in the northeastern angle of Arcadia.—*ἐξεδίωξεν*, "*he chased away.*" Hercules drove away the birds by the noise of a brazen rattle (*χάλκεα κρόταλα*) which he had received from Minerva.

21–23. *Ἀμαζονίδος*. This was the Amazonian Hippolyte. The seat of her rule was the country around the river Thermōdon, in Pontus.—*ζωστῆρα φαεινόν*, "*the bright girdle.*" The *ζωστήρ* of the Amazons, as delineated in ancient sculpture, passed around the hips, exactly like the one worn by the Homeric heroes. It was not, as some suppose, immediately below the bosom. (*Winckelmann, Gesch. der Kunst des Alt.*, vol. iii., p. 23.)—*Αὐγείου πολλὴν κόπρον ἐξεκάθηρεν*, "*he cleansed away the abundant dung of Augēas*," i. e., of the stables of Augēas. Hercules cleansed the stables of Augeas, king of Elis, by causing the collected waters of the Alphēus and Elian Penēus to pass through them. These stables, containing immense herds of cattle, had never before been cleansed. —*ἐκ Κρήτηθε*, an old poetic form of expression, tinged with pleonasm, for the later *ἐκ Κρήτης*. The ordinary termination is *-θεν*, but here the final *ν* is omitted in order to keep the preceding vowel short, which would otherwise be long by position. This is very frequently done.—*ἤλασε*, from *ἐλαύνω*.—*ταῦρον*. According to the ancient mythologists, this bull, after having been brought to Eurystheus by Hercules, was set at liberty, and, passing over the immediate country to the Marathonian plain, became known as the Marathonian bull, subdued by Theseus. (*Apollod.*, 2, 5, 7.)

24–27. *Διομήδεος ἵππους*. The horses of Diomede, king of the Bistōnes in Thrace. They were fabled to have fed on human flesh.—*ἤγαγεν*, "*he brought* (to Mycenæ)."—*Γηρυόνου*. According to Apollodorus (2, 5,

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10), Geryon had a triple body, appearing as one down to the stomach, but branching off into three from the flanks and thighs.—*Ἐρυθείας.* Erythea, according to Apollodorus, was an island on the coast of Spain, and identical with Gadeira (Gades, or *Cadiz*). This, however, is all fable.—*Ἀΐδαο*, an old poetic form for *ᾅδου.*—*ἤνεγκεν*, from *φέρω.*—*χρύσεα μῆλα*, "*the golden apples* (of the Hesperides)."

29–30. *διενέγκας*, from *διαφέρω.*—*τὴν οἰκουμένην*, "*the habitable world.*" Supply *γῆν.*

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Line 3–4. *Ἀλκμήνης.* Alcmena, the mother of Hercules.—*Ἀμφιτρύωνα.* Amphitryon, the reputed father of the hero.

9–13. *ὡς δὲ ἔμαθεν ἄτρωτον ὄντα*, "*but when he perceived that he was invulnerable.*" He observed that the arrows did not penetrate.—*τὴν ἑτέραν εἴσοδον*, "*the one entrance:*" *ἕτερος*, like *alter* in Latin, refers to one of two.—*κατέσχεν ἀγχων*, "*he kept squeezing it.*" Literally, "he held on, squeezing it."

15–24. *ἐπέταξεν.* Supply *Εὐρυσθεὺς.*—*ὄρνεις.* Pausanias (8, 22) calls them *ἀνδροφάγοι.* According to some of the poets, they had iron wings, and shot forth their plumes from them like so many arrows.—*χάλκεα κρόταλα*, "*a brazen rattle.*" Apollonius Rhodius (2, 1055) calls the instrument in question, *χαλκείην πλατάγην.*—*ἐτόξευσεν αὐτάς.* According to others, he merely drove them away. Compare the poetic extract just given.

28–34. *ψαύοντα γὰρ γῆς*, &c., "*for it happened that he became very strong, whenever he touched the earth.*" Literally, "when touching."—*διεξῄει*, from *διέξειμι.*—*ἔθυεν*, "*used to sacrifice.*"—*τὴν ἐπιστήμην*, "*in his knowledge.*" Accusative of nearer definition.

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Line 2–12. *προσεφέρετο*, "*was in the act of being brought near.*"—*καθεσθέντες*, from *καθέζω*, and used in a middle sense.—*τὸν Ἐλέου βωμὸν.* The altar of Mercy stood in the middle of the *ἀγορά* or forum. (*Pausan.*, 1, 17.)—*λέγοντος*, "*bidding them,*" put for *κελεύοντος.*—*οἱ Ἀθηναῖοι*, &c., instead of *οἱ Ἀθηναῖοι οὐκ ἐξέδοσαν, ἀλλὰ πόλεμον ὑπέστησαν.*—*Ὕλλος*, one of the sons of Hercules.—*κερκίσι.* Heyne prefers *κερκίδι* in the singular.

14–20. *διὰ τὰς ἀπὸ τῆς*, "*in consequence of the plots of their mother-in-law,*" i. e., of Juno. Literally, "in consequence of the plots proceeding from their mother-in-law." The preposition *ἀπό* imparts additional strength to the meaning, as is apparent from the literal translation.—*αὐτῶν*, referring to Phryxus and Helle.—*κατά τινα θεῶν πρόνοιαν*, "*in accordance with a certain providential admonition on the part of the gods.*"—*ἀποπεσεῖν*, from *ἀποπίπτω.*—*ἣν*, for *καὶ ταύτην.* The plainer Greek for the whole clause would be, *ἣ ἀπ' ἐκείνης Ἑλλήσποντος ὀνομασθῆναι λέγεται.*—*κατενεχθῆναι*, from *καταφέρω.*

24–29. *ἐκπεσεῖν*, depending on *μυθολογοῦσι* understood.—*ἀπενέγκωσι*, from *ἀποφέρω.*—*καταδεῖξαι θύειν τοὺς ξένους*, "*he introduced the custom of sacrificing strangers.*" More literally, "he pointed out, or indicated, the sacrificing of strangers."—*τολμήσαι*, optative mood, and the final syllable being long, the acute stands, of course, on the penult. On the other hand, in *τολμῆσαι* of the infinitive, the final syllable is considered short in accentuation, and hence the circumflex accent is placed on the penult, the first aorist infin. act. being always accented on the penultimate syllable.

31–32. *φυλάξασθαι*, "*to beware of.*" Literally, "to guard himself

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68 against." Observe the force of the middle.—*ἠγνόει*, "*he understood not.*"—*ἔγνω*, "*he discovered its meaning.*"

69 LINE 1–7. *ἐν τοῖς χωρίοις*, "*in the country.*" More literally, "in the fields."—*καὶ τὸν χρησμὸν συμβαλὼν*, "*and having compared the oracle,*" i. e., with the condition in which he saw Jason; namely, *μονοσάνδαλος*.—*τί ἂν ἐποίησεν*, "*what he would do.*"—*ἐξουσίαν ἔχων*, "*in case he had the power.*" *ἐξουσίαν ἔχων* is here equivalent to *εἰ ἐξουσίαν ἔχοι*.—*πρός τινος τῶν πολιτῶν*, "*by one of his own countrymen.*" More literally, "by one of the citizens."—*προσέταττον ἂν αὐτῷ*, "*I would order him.*"

12–17. *Ἀθηνᾶς ὑποθεμένης*, "*Minerva having suggested the idea,*" i. e., at the suggestion of Minerva.—*φωνῆεν ξύλον*, "*a vocal beam.*" Literally, "a speaking piece of timber."—*χρωμένῳ ὁ θεὸς*, &c., "*the god directed Jason, on his consulting the oracle.*" Supply *Ἰάσονι* after *χρωμένῳ*.—*ὁ θεὸς*, referring to the deity, whose oracle was consulted, probably Apollo at Delphi.—*συναθροίσαντι*, "*after he had collected together.*"

18–29. *ἀναχθέντες*, "*having weighed anchor.*" Passive for the middle.—*προὔλεγε*, for *προέλεγε*.—*τὰ μέλλοντα*, "*the future.*" Literally, "the things about to happen." Supply *γίγνεσθαι*.—*μητρυιᾷ*. Idæa. (*Apollod.*, 3, 15, 3.)—*τοὺς ἰδίους παῖδας*, referring to his two sons Plexippus and Pandion, whom he had by his previous wife Cleopatra. (*Apollod.*, *l. c.*)—*ἔπεμψαν δὲ αὐτῷ οἱ θεοί*, "*thereupon the gods sent against him.*"—*ὀλίγα ὅσα*, "*only a few.*"—*προσενέγκασθαι*, "*to carry them to his lips,*" from *προσφέρω*. Observe the force of the middle.

30–35. *τὰ περὶ τοῦ πλοῦ*, "*the things relating to their voyage.*"—*τράπεζαν ἐδεσμάτων*. Supply *ἀνάπλεων*, as agreeing with *τράπεζαν*.—*καταπτᾶσαι*, from *καθίπταμαι*.—*ἦν δὲ χρεών*, "*now it was fated.*"

70 LINE 1–3. *ὅτε ἂν*, equivalent to *ὅταν*.—*μὴ καταλάβωσι*. Supply *τὸ διωκόμενον*.—*Ἐχινάδων*. Apollodorus, from whom this is taken, makes a singular error here in geography. The islands called Echinades were at the mouth of the river Achelous, which separated Acarnania from Ætolia, whereas the Strophades were far to the south, off the coast of the lower part of Elis. It cannot be said in his defence, that the earlier name of the Strophades was probably Echinades, and that there were thus two clusters of the same name; for the first name of the Strophades was *Πλωταί*, the Plotæ. (*Heyne, ad loc.*)

5–8. *γενομένη κατὰ τὴν ἠϊόνα*, "*having reached the shore.*"—*πίπτει*, "*she falls and dies.*"—*Ἀπολλώνιος*. Apollonius, the author of a poem on the Argonautic expedition.—*δούσας*, accus. plur. fem. 2d aor. part. act. of *δίδωμι*.

12–13. *τῶν κατὰ τὴν*, &c., "*that are at the entrance of the Euxine.*" The Symplegades were at the upper extremity of the Thracian Bosporus, where it opened into the Euxine Sea.—*συγκρουόμεναι δὲ ἀλλήλαις*. Hence their name, from *σύν*, "*together,*" and *πλήσσω*, "*to strike,*" or "*dash.*" They were also called Cyaneæ (*Κυανέαι*), from their dark colour.

19–27. *καταφρονοῦντας*, "*despising them,*" i. e., caring nothing for their threatening movements.—*ἐὰν δὲ ἀπολομένην*. Supply *ἴδωσιν αὐτήν*.—*μὴ πλεῖν βιάζεσθαι*, "*not to force a passage.*" Literally, "not to force a sailing (through)."—*ἡ σύμπτωσις*, "*the collision.*"—*συλλαβομένης Ἥρας*, "*Juno having aided.*"—*τὰ ἄκρα τῶν ἀφλάστων*, &c., "*the ship having the extremity of her stern ornaments shorn away.*"—*ἔστησαν*, "*stood still.*"—*στῆναι παντελῶς*, "*to stop completely.*"

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28–36. *Θερμώδοντα καὶ Καύκασον.* The Thermodon was a river of Pontus. Of course a considerable intervening space of coast must be imagined between this and what the writer calls Caucasus.—*ἐπιταγέντα*, from *ἐπιτάσσω.*—*ὑπέσχετο*, from *ὑπισχνέομαι.*—*ἐφύσων*, from *φυσάω.*—*τούτους*, &c. The order is, *ἐπετάσσετο αὐτῷ ζεύξαντι τούτους, σπείρειν ὀδόντας δράκοντος.*—*ζεύξαντι*, "*after he had yoked.*"

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Line 1–2. *εἶχε γὰρ, λαβὼν*, &c., "*for he had in his possession, having received them from Minerva, the one half of those which Cadmus had sown at Thebes.*" The expression *εἶχε λαβὼν* is more definite than *εἰλήφει* would have been, and is analogous, moreover, to the Latin *habebat acceptos.*—*ὧν*, by attraction for *οὓς.* The full clause would be *τοὺς ἡμίσεις τούτων ὀδόντων οὓς*, &c.—*ἔσπειρεν*, the aorist.

4–8. *αὐτοῦ ἔρωτα ἴσχει*, "*conceives a passion for him.*"—*τῆς Ὠκεανοῦ*, "*the daughter of Oceanus,*" i. e., one of the Oceanides.—*ἐγχειριεῖν*, Attic contracted future for *ἐγχειρίσειν*, from *ἐγχειρίζω.*—*ὀμόσῃ*, from *ὄμνυμι.*

10–11. *φάρμακον*, "*an unguent,*" i. e., a magic preparation.—*καταζευγνύναι μέλλοντα*, "*when about to yoke.*" The whole clause, being arranged at the same time in the order of construction, is equivalent to *καὶ ἐκέλευσεν αὐτὸν, μέλλοντα καταζευγνύναι τοὺς ταύρους, χρῖσαι τούτῳ τήν τε ἀσπίδα*, &c.

14–17. *ἐδήλωσε δὲ αὐτῷ*, "*she pointed out to him, moreover,*" i. e., she warned him.—*μέλλειν ἀναδύεσθαι*, "*will arise.*" More literally, "are going to arise."—*καθωπλισμένους*, "*in full armour.*"—*οὓς ἐπειδὰν*, &c., equivalent to *καὶ ἐπειδὰν θεάσηται αὐτοὺς ἀθρόους.*—*ὑπὲρ τούτου*, "*by reason of this,*" i. e., by reason of the stones being cast among them.

19–25. *χρισάμενος*, "*having anointed himself,*" i. e., his person and his arms. Observe the force of the middle.—*ὁρμήσαντας*, "*having rushed upon him.*"—*ἀνέτελλον.* The imperfect here is very graphic. The armed men *kept rising* from the ground as fast as he sowed the teeth.—*ὅπου πλείονας ἑώρα*, "*where he saw a number* (collected together)." Literally, "more (than one or two)." The imperfect *ἑώρα* shows that the reference here is to detached parties.—*μαχομένους πρὸς ἀλλήλους.* They fell into a dispute with one another about the stones, imagining that some one of their own number had thrown them.

28–36. *νυκτὸς*, "*by night.*" Part of time is put in the genitive.—*φυλάσσοντα.* Supply *αὐτὸ.*—*τοῖς φαρμάκοις*, "*by her magic preparations,*" i. e., by throwing it something to eat, which lulled it to sleep.—*ἀπογνοὺς*, "*having given up all idea of,*" from *ἀπογιγνώσκω.*—*ταύρου αἷμα σπασάμενος*, "*having drunk bull's blood.*" This was a very common mode of self-destruction among the ancients.

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Line 4–8. *περὶ ὧν ἠδικήθη*, "*for the things in which he had been wronged,*" i. e., for the injuries he had received at the hands of Pelias: *ὧν* is by attraction for *ἃ*, and the clause is equivalent to *περὶ τῶν ἀδικημάτων ἃ ἠδικήθη ὑπὸ τοῦ Πελίου.*—*καιρὸν ἐξεδέχετο*, "*he waited for an opportunity.*"—*αὐτῷ δίκας ὑποσχῇ*, "*may render him full atonement.*" *ὑποσχῇ* from *ὑπέχω.* Observe the force of the plural in *δίκας.*

10–12. *διὰ φαρμάκων*, "*by means of drugs.*"—*νέον*, "*young again.*"—*τοῦ πιστεῦσαι χάριν*, "*for the sake of inspiring them with confidence.*" Literally, "for the sake of their trusting (in her)."—*πιστεύσασαι*, "*having confided.*"

16–22. *ᾄδων*, "*by singing,*" i. e., by the power of song.—*δηχθείσης*,

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72 from δάκνω.—εἰς ᾅδου, "*to Hades.*" Supply δῶμα or οἶκον.—ὑπέσχετο, from ὑπισχνέομαι.—πορευόμενος, "*as he goes along,*" i. e., on his way back to the upper world.—ἀπιστῶν, "*disobeying,*" equivalent here to ἀπειθῶν.

25–34. τὴν ἡλικίαν, "*in years.*" Accusative of nearer definition.—παραχωρῆσαι τοῦ τεθρίππου, "*to yield up to him his four-horse car.*" Literally, "to retire from his four-horse car (for him)."—κρατεῖν τῶν ἡνιῶν, "*to manage the reins.*" Literally, "to control the reins." The verb κρατεῖν here governs the genitive, as being equivalent, in fact, to κράτος ἔχειν.—ἐξενεχθῆναι, from ἐκφέρω.—πλανωμένους, "*wandering.*" Middle voice.—καὶ ποιῆσαι τὸν νῦν, &c, "*and formed the circular path which is now called the milky way,*" i. e., the arched or curved path.—ἐπὶ τοῖς γεγενημένοις, "*at what had taken place.*"

73 Line 2–8. τὰς ἐκβολάς. The ancients gave the Po seven mouths.—τοῦ νῦν καλουμένου, "*of what is now called.*"—τὸ δὲ παλαιὸν προσαγορευομένου, "*but was anciently styled.*"—κατ' ἐνιαυτὸν, "*yearly.*"—ἀποτελεῖν, "*makes.*"

10–16. καὶ πῦρ, "*fire also.*"—ἐν νάρθηκι, "*in a stalk of the ferula.*" The νάρθηξ of the Greeks is our *ferula*, or *giant fennel.* It is a large plant, growing to the height of six or eight feet. The stalk is thick, and full of a fungous pitch, fit for tinder, and used for that purpose even at the present day in Sicily. Hence the fable, that Prometheus stole the celestial fire, and brought it to earth in a stalk of the ferula. (Consult *Martyn, ad Virg., Eclog.*, 10, 25.)—ᾔσθετο, from αἰσθάνομαι.—προσηλωθεὶς, following διετέλεσε in construction.—ἀριθμὸν, "*for a period.*" Literally, "for a number."—αὐξανόμενον, "*which grew again.*" Literally, "increasing."—κλαπέντος, 2d aor. part. pass. of κλέπτω.

19–23. βασιλεύων, governing the genitive, as being equivalent to βασιλεὺς ὤν.—πρώτην γυναῖκα, "*as the first female.*"—τὸ χαλκοῦν γένος, "*the brazen race,*" i. e., the race of the brazen age.—ὑποθεμένου, "*having suggested the idea.*"—ἐνθέμενος. Observe the force of the middle, as implying that this was done for his own benefit.

26–35. εἰς τὰ πλησίον, &c., "*to the lofty mountains that were near.*" Supply ὄντα after πλησίον.—νύκτας ἴσας, "*an equal number of nights.*"—κἀκεῖ, for καὶ ἐκεῖ.—Διὶ Φυξίῳ, "*to Jove, the god of escape,*" i. e., who affords the means of escape, or who facilitates escape.—οὓς μὲν, &c., "*as many as,*" &c. Literally, "what ones."—ὅθεν καὶ λαοὶ, &c., "*whence also they, who were thus produced, were figuratively called λαοὶ from the word λᾶας, 'a stone.'*" With ὠνομάσθησαν supply οἱ οὕτως γεγενημένοι. The etymology given in the text is, of course, good for nothing.

74 Line 1–3. ἑαυτὸν εἶναι Δία, "*that he himself was Jove.*" As emphasis is here required, the pronoun is not only expressed, but also put in the accusative.—ἐκείνου, "*from that deity.*"—ἐξηραμμένας, from ξηραίνω.—λεβήτων χαλκῶν. The dried hides would produce a rattling, the brazen caldrons a hollow, rumbling sound. Salverte sees, in the legend of Salmoneus, an account of one who understood, even in that distant age, the art of drawing down the electric fluid from the clouds, and producing, in this way, the most fearful explosions. (*Des Sciences Occultes*, vol. ii., p. 160.)

14–19. καὶ αὐτοὶ, "*themselves also,*" i. e., in like manner.—παύσασθαι, "*to cease from.*" Literally, "to cause himself to cease from."—ἅμα μὲν, "*both.*"—ἅμα δὲ καὶ, "*and at the same time also.*"—μνησικακῶν, "*enter-*

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taining secret resentment against them." More plainly and literally, "harbouring a grudge against them."—*ὡμολόγει*, "*agreed to.*" —*ὡς δὲ ἐκληρώσαντο τοὺς γάμους*, "*and when they had arranged by lot their respective nuptials,*" i. e., had drawn lots for their respective brides.

23–28. *ἐν τῇ Λέρνῃ*, "*in the marsh of Lerna.*" Supply *λίμνῃ*.—*ἐκάθηραν*. They are said to have been purified with the water of the Lernean marsh or lake, a circumstance that gave rise subsequently to certain mystic rites called Lernæa.—*εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν*, "*he gave as prizes, in a gymnastic contest, to those who conquered.*" More literally, "he gave, for a gymnastic contest, to those who conquered." Danaus appointed games, in which his daughters were assigned as prizes to the victors.

31–34. *ἔχοντι γὰρ αὐτῷ*, "*for he having.*" To be rendered as if it were the dative absolute. In strictness, however, the dative *αὐτῷ* is connected in construction with *κοιμωμένῳ*. Hence the literal translation will be, "for unto him having," or "since for him having."—*κοιμωμένῳ*, "*as he slept.*"

Line 2–7. *τῷ δυναμένῳ λῦσαι*, "*to him that was able to solve it,*" i. e., to whosoever was able, &c.—*δι' ἀπορίαν*, "*through an utter inability* (to explain it)."—*ἦν δὲ τὸ προτεθὲν*, &c., "*now what was proposed by the sphinx was this.*"—*τί ἐστι τὸ αὐτὸ*, &c., "*what animal is at the same time a biped,*" &c. Literally, "what same animal is a biped," &c.—*ἀλλ' ὁπόταν*, &c. This and the succeeding line are not in the text of Diodorus Siculus, from whom the remainder of the extract is taken, but are part of a poetical version of the enigma of the sphinx.—*πλείστοισι πόδεσσι*, poetic forms for *πλείστοις ποσί*.—*ἔνθα*, equivalent here to *τότε*. The order of construction is, *ἔνθα μένος πέλει* (i. e., *ἐστὶν*) *ἀφαυρότατον γυίοισιν* (for *γυίοις*) *αὐτοῦ*.

8–14. *ἀπορουμένων*, "*being completely at a loss.*"—*ἀπεφήνατο*, "*explained it.*" Literally "showed forth (its meaning for himself)," i. e., from his own resources of mind.—*ἄνθρωπον εἶναι τὸ προβληθέν*, "*that the thing proposed for consideration was man.*" *προβληθέν*, from *προβάλλω*.—*τὴν μητέρα*, "*his mother,*" referring to Jocasta.—*τῷ λύσαντι*, &c., "*who was proposed as a prize to him that solved the enigma,*" i. e., to whosoever should solve it.

17–20. *ἐπὶ τὸν αὐτῆς γάμον*, "*in quest of her hand.*" More literally, "on account of a union with her," or "for her marriage."—*ἐδεδοίκει*, "*was afraid.*" As *δέδοικα* has the force of a present ("I am afraid"), so the pluperfect here is to be rendered as an imperfect.—*κριθέντος*, "*having been selected.*"—*προκριθεὶς*, "*selected in preference to the rest.*" Observe the force of *πρό*.

24–36. *Ἡ Θέτις*, "*the goddess Thetis.*" Observe the force of the article.—*ἐγκρυβοῦσα*, 2d aor. part. act. of *ἐγκρύπτω*.—*ὃ ἦν αὐτῷ*, &c., "*what was mortal in him being derived from his father.*"—*μεθ' ἡμέραν*, "*by day.*" Literally, "after day (was come)."—*ἐπιτηρήσας*, "*having watched her.*"—*πρὸς Νηρεΐδας*. She was one of the Nereids, or sea-nymphs.—*ὑπερέβαλεν*, "*surpassed* (all human efforts)." More freely, "was excessive." We may supply *πᾶσαν ἀνθρωπίνην δύναμιν*, or something equivalent.

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1–10. *οἱ προεστῶτες τῶν πόλεων*, "*the rulers of the* (different) *cities.*" More literally, "they who stood at the head of," &c.—*τάχιστ' ἂν εὑρέσθαι*, "*that they would very speedily find.*" Observe the force of the middle, literally, "that they would find for themselves."—

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76 τυχόντες, "*having obtained.*" Literally, "having met with."—τῶν Ἑλλήνων, "*in behalf of all the Greeks.*" Literally, "a common altar of the Greeks."—ὧν διετέλεσεν, "*he continued to live.*"—Κόρῃ, *Proserpina.*—παρεδρεύειν ἐκείνοις, "*to sit as a judge with those deities,*" i. e., to be an associate judge (or what the Romans called an *assessor*, who sat by the side of the prætor, and aided him with his counsel in deciding). In the same way Æacus became a πάρεδρος to Pluto and Proserpina.

12–16. τῶν ἀριστείων. The "*prize of valour,*" on this occasion, was Hesione, daughter of Laomedon.—Θέτιδι τῇ Νηρέως, &c., "*united himself with Thetis, the daughter of Nereus, a mortal with an immortal.*"—καὶ μόνου τούτου, &c., "*and they say, that, at the nuptials of this individual alone, of all that ever existed, was a marriage song sung by the gods.*"—τῶν προγεγενημένων. Literally, "of those that had previously been."

18–28. Οἱ, equivalent here, as standing at the head of a clause, to καὶ οὗτοι. A similar usage occurs in the case of *qui*, in Latin.—ἐπὶ τοὺς Βαρβάρους. The allusion here is to the Trojan war.—ἑκατέρωθεν, "*on either side,*" i. e., on the side of the Greeks and that of the Trojans.—ἀπολειφθέντος, "*having been left behind.*" More literally, "having been left out."—τῶν ἄλλων οὐδενὸς, "*to no one of the other* (Grecian) *warriors.*"—ἐπειδὴ Τροίαν συνεξεῖλεν, "*when he had aided in taking Troy.*" συνεξεῖλεν, from συνεξαιρέω. Observe the force of σύν in composition.—ἀφικόμενος εἰς Κύπρον. He was banished from Salamis by his father, for not having avenged the death of his brother Ajax.

30–35. τοὺς διφυεῖς, "*the race of twofold nature,*" i. e., man and horse.—ἔπαυσεν, "*quelled.*" Literally, "caused to cease."—τὸ γένος, "*the entire race,*" referring to the Centaurs.—δασμὸν, "*as a tribute.*"—οὓς ἰδὼν, "*having seen whom.*" More freely, "and when he saw these." Equivalent to καὶ ὡς εἶδε τούτους.

77 Line 3–5. τῆς φύσεως, "*the creature.*"—τοὺς μὲν παῖδας, "*the youths and maidens.*" Analogous here to our common English expression, "the young people."—οὕτως δεινοῦ προστάγματος, "*from so dreadful a tribute imposed upon it.*"

DIALOGUES.

7–11. οἶσθα, "*dost thou know?*" by syncope for οἶδασθα, and this, with what grammarians call the Æolic paragoge, for οἶδας.—τὴν καλὴν, "*that beautiful girl.*" Supply παῖδα.—τὴν Ἰὼ λέγεις, "*thou meanest Io.*" The article here becomes very graphic in a literal translation: "thou art talking of the Io," i. e., the far-famed Io.—ἐκείνη, "*that Io.*"—τῷ τρόπῳ δ' ἐνηλλάγη; "*but in what way was she changed?*" τῷ is here the Attic form for the interrogative τίνι.—ἐνηλλάγη, from ἐναλλάσσω.

12–15. ἀλλὰ καὶ, &c., "*nor this alone, but she has also contrived,*" &c. The particles ἀλλὰ καὶ are here elliptical. Supply as follows: οὐ μόνον δὲ τοῦτο ἐποίησε ἀλλὰ καὶ, &c.—τῇ κακοδαίμονι, "*against the unhappy girl.*" Supply παῖδι.—Ἄργον τοὔνομα, "*Argus, by name.*" Literally, "as to his name." τοὔνομα for τὸ ὄνομα.—ἐπέστησεν, "*she has placed over her,*" from ἐφίστημι.—ἄϋπνος ὤν, "*being sleepless himself.*"

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17–22. καταπτάμενος, "*having flown down*," from καταπέτομαι. —ἐκεῖ που, "*somewhere there*."—Ἴσιν ποίησον, "*make her Isis*." Isis was a celebrated Egyptian deity, and both she and Io were, in fact, types of agriculture and fertility. Hence the identity here alluded to.—τὸ λοιπὸν, "*for the time to come*." Neuter accusative of the adjective taken as an adverb. It is, in fact, however, an elliptical expression, and the same as τὸ λοιπὸν μέρος τοῦ χρόνου.—τοῖς ἐκεῖ, "*to those who are there*," i. e., to the Egyptians. Supply, for a literal translation, τοῖς ἀνθρώποις οὖσιν ἐκεῖ.—καὶ τὸν Νεῖλον ἀναγέτω, "*and let her raise the Nile*," i. e., let her preside over the inundations of the Nile. As the fertility of Egypt depended on the overflowings of the Nile, Isis, the great type of fertility, would, of course, be supposed to preside over and regulate these.—ἀνέμους. Isis, as the great parent of fertility, sends genial winds.—σωζέτω τοὺς πλέοντας. Isis, as the sender of mild and genial winds, would also be invoked by mariners in tempests. Hence the custom of dedicating votive tablets to this goddess after escapes from shipwreck. (*Schol. ad Juv. Sat.*, 12, 17.)

23–28. ἥκω γὰρ, "*for I am come*."—ἔχων τὸν πέλεκυν ὀξύτατον, "*having here my sharpest axe*." Jacobs thinks that the article might better be away. It appears to us, however, purposely introduced to indicate something of gesture. Vulcan holds out the axe before Jupiter, while he describes its good qualities.—εἰ καὶ, &c., "*sharp enough, even if it should be necessary*," &c. The clause begins elliptically, and we must supply ἅλις ὀξὺν ὄντα, as implied in ὀξύτατον, that goes before.—ἀλλὰ δίελε, "*divide, then*." The particle ἀλλὰ is here elliptical. We may supply as follows, giving ἀλλὰ, at the same time, its literal meaning, "Make no delay, therefore, *but* divide." δίελε is from διαιρέω.—κατενεγκών, "*having brought it down*." Supply αὐτόν, i. e., τὸν πέλεκυν.—πειρᾷ μου, εἰ μέμηνα; "*art thou making trial of me, if I be mad?*" i. e., art thou trying whether I am mad or not? πειρᾷ, from πειράομαι, the middle voice implying that Jove does it from some motive best known to himself.—μέμηνα, from μαίνομαι.—πρόσταττε δ' οὖν τἀληθὲς, "*command then in real earnest*." The particle οὖν implies here some such train of thought as this on Vulcan's part: "This surely cannot be thy intention, command then," &c.—τἀληθὲς, for τὸ ἀληθὲς, the neuter accusative of the adjective taken adverbially.

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Line 1–4. διαιρεθῆναι, supply θέλω, or else προστάττω from the previous sentence.—οὐ νῦν πρῶτον, &c. Jupiter alludes to Vulcan's unceremonious expulsion from the skies, on a previous occasion, when he alighted, after his fall, on the island of Lemnos.—ἀλλὰ χρὴ καθικνεῖσθαι, &c., "*thou must come down, then, with thy whole soul, and not delay*," i. e., must come down with thy axe; must fetch a blow.—αἵ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν, "*which confuse my brain*." Literally, "which turn my brain topsyturvy."

5–8. ὅρα, "*take care*." More literally, "look out."—θαρρῶν, "*being of good courage*." More freely, "and be not afraid of the consequences." —τὸ συμφέρον, "*what is good for me*."

9–10. κατοίσω, from καταφέρω. Supply αὐτόν.—τί γὰρ χρὴ ποιεῖν, &c., "*for what is one to do when thou orderest?*" i. e., what else can one do when thou orderest, but obey thy orders? On the absence of the negative from the expression τί χρὴ ποιεῖν, where one at first view might think it ought to be inserted, consult the remarks of *Hemsterhuis, ad Luc., D. D.*, 8.—Some editions have, immediately after this, in the text, the words

Page 78 Ἥφαιστος διατέμνει τοῦ Διὸς κρανίον, enclosed in brackets. These, however, form no part of the dialogue, and are merely a gloss that has crept into the text.

10–13. τί τοῦτο; After the words σοῦ κελεύοντος, Vulcan is supposed to bring down his axe upon Jupiter's head, when Minerva immediately springs forth in full armour, and Vulcan, starting back in surprise, exclaims, "*What's this?*"—εἰκότως γοῦν, "*with good reason then.*"—τηλικαύτην ὑπὸ τῇ μήνιγγι, &c., "*nourishing alive beneath the membrane of thy brain a virgin of such a size, and that, too, in full armour.*"—ἦ που στρατόπεδον, &c., "*thou hadst indeed, it would seem, without knowing it, a camp, not a head* (upon thy shoulders)." The particle ἦ is affirmative and που conjectural, and hence, when combined, they denote something as very probable, though not demonstrable. They may be rendered, therefore, by "it would seem indeed," "doubtless," "in all probability," &c.—ἐλελήθεις ἔχων, literally, "thou wast escaping thy own observation in having," the pluperfect being rendered as an imperfect: ἐλελήθεις, from λανθάνω.

14–17. πυρριχίζει, "*dances the Pyrrhic dance.*" This was danced in full armour, and was accompanied with a brandishing and clashing of arms on the part of the performer.—καὶ ἐνθουσιᾷ, "*and is full of martial fury.*"—καὶ τὸ μέγιστον, "*and above all.*" Literally, "and what is greatest."—γλαυκῶπις μέν, "*she has, to be sure, eyes of a bluish-green.*"—κοσμεῖ, "*sets off to advantage.*" The meaning of the whole sentence is this: Minerva's eyes are, like those of the lion, &c., of a bluish-green; and have, therefore, a kind of threatening and fear-inspiring expression; the polished helm, however, serves to remedy this defect, and makes, in fact, the peculiar expression of her eye suit very well with her warlike attire.

In this dialogue, as in so many others, Lucian seeks to ridicule the popular mythology of Greece. The true meaning, however, of the legend which he here derides, is extremely beautiful. Minerva typifies the thought of Jove, and this thought springs forth from the head of the deity, pure, fully-formed, and resistless.

19–26. ὥσπερ ἄνθρωποι, "*like mere mortals.*"—ἀλλὰ ἐθέλεις, &c, "*why? dost thou wish, oh Jupiter, that this drug-dealer here recline above me?*" i. e., have a higher seat than myself at table. The reference is to a higher place on the same couch: τουτονί, Attic for τοῦτον, denotes contempt here, and is indicative of gesture.—καὶ γάρ εἰμι, "*for I am even.*"—ὦ ἐμβρόντητε, "*thou thunder-stricken wretch!*" The term ἐμβρόντητος carries with it a double meaning, and implies injury done not only to the physical, but also to the mental, powers, producing stupidity, partial or total idiocy, &c.; and this combined idea must be kept in view in the present passage. Compare the Latin *attonitus*.—ἢ διότι, "*is it because.*"—ἃ μὴ θέμις ποιοῦντα, "*for doing things which are not lawful.*" He was struck with lightning for restoring mortals to life. The last one so restored was Hippolytus, son of Theseus.—μετείληφας, from μεταλαμβάνω, Attic for μεταλέληφας.

27–30. ἐπιλέλησαι γὰρ καὶ σύ, &c., "*what? hast thou, oh Hercules, on thy part, forgotten that thou wast burned on Mount Œta, in that,*" &c. Observe the force of καὶ, literally, "also." The particle γὰρ refers here to something understood, and hence we may supply, and translate more literally, as follows: "(why talk in this way?) *for* hast thou, oh Hercules," &c.—Οἴτῃ, the funeral pile of Hercules was erected on Mount Œta, in the lower part of Thessaly, near the sea.—οἴκουν ἴσα καὶ ὅμοια, &c., "*we*

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have by no means lived on an equal footing, and in the same way," i. e., thou and I have by no means, &c. The student will distinguish between *σύκουν* with the acute accent, as here, and *οὐκοῦν* with the circumflex on the last syllable. This last has the meaning of "*therefore,*" whereas the former is a negative particle. The adjectives *ἴσα* and *ὅμοια* are used as adverbs here, and *βεβίωται* is taken impersonally.—*ὅς εἰμι,* "*I who am.*"—*τοσαῦτα δὲ πεπόνηκα,* "*and have gone through so great labours.*"

33–34. *τῶν φαρμάκων,* "*some of your drugs.*" The genitive here refers to a part, and is also expressive of great contempt.—*ἐπιδεδειγμένος,* from *ἐπιδείκνυμι.*

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Line 1–3. *εὖ λέγεις,* "*thou sayest well,*" i. e., thou art right in what thou sayest about my being useful to the sick.—*ὅτι,* "*seeing that.*"—*ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα,* "*having thy body all marred by both causes.*" More literally, "spoilt as to thy body."—*τοῦ χιτῶνος.* The words *χιτῶνος* and *πυρός* are put in apposition with *ἀμφοῖν.* The reference in *χιτῶνος* is to the garment sent by Deïanira to Hercules, and which had been poisoned with the venom of the Lernean hydra. The term *πυρός,* on the other hand, alludes to the funeral pile on Mount Œta.

4–6. *εἰ καὶ μηδὲν ἄλλο,* "*even if I did nothing else.*" Supply *ἐποίησα.* —*οὔτε ἐδούλευσα.* Hercules served Omphale, queen of Lydia, for three years.—*οὔτε ἔξαινον ἔρια,* "*nor did I card wool.*" Hercules carded wool among the female attendants of the Lydian queen, while she arrayed herself in his lion-skin, and bore his club.—*πορφυρίδα ἐνδεδυκὼς,* "*having put on a purple garment.*"—*παιόμενος ὑπὸ τῆς Ὀμφάλης,* "*chastised by that Omphale.*" The article here denotes contempt.—*ἀλλ' οὐδὲ μελαγχολήσας,* &c., "*no, nor did I, in a fit of madness, slay,*" &c. Literally, supplying at the same time the initial ellipsis, "I not only did not do this, *but I neither,* having become insane," &c. The allusion here is to the murder of his wife Megara, and her children.

8–15. *εἰ μὴ παύσῃ,* &c., "*if thou cease not reviling me.*" The reference to instantaneous action, here implied by the aorist, is rendered still more apparent by *αὐτίκα μάλα* that follows after.—*αὐτίκα μάλα,* "*this very instant.*"—*εἴσει,* 2d sing. fut. mid. of *εἴδω,* with the Attic termination.—*ὥστε μηδὲ τὸν Παιήονα,* &c., "*so that not even Pæon shall heal thee, all fractured as to thy scull.*" Pæon, the god of medicine, different here from Apollo. (Compare *Heyne, ad Il.,* 5, 401.)—*ἅτε καὶ ἀποθανόντα,* "*inasmuch as he even died.*"

16–18. *καλὰ μὲν γάρ,* &c. An elliptical sentence, where we must understand before *γάρ,* in construction, the words *εἰκότως ὑπερήφανος εἶ,* or something equivalent. "With good reason art thou proud, *Latona, for the children also are handsome, whom thou didst bear unto Jove,*" i. e., for not only thou thyself art handsome, but the children are so likewise, whom, &c. The expression *τὰ τέκνα ἔτεκες* is equivalent here to *τὰ τέκνα ἃ ἔτεκες.* The whole remark is bitterly ironical, and the dialogue opens as a continuation of some previous conversation.—*οὐ πᾶσαι,* &c., "*we goddesses are not all able to bear such children, Juno, as that Vulcan of thine is.*" A remark still more ironical than the observation of Juno. Equivalent to, "yes, my two children are handsome, to be sure, but thy Vulcan is far handsomer." Observe the force of the article with *Ἥφαιστος.*

20–22. *ἀλλ' οὗτος μὲν ὁ χωλὸς,* &c., "*and yet this same cripple is nevertheless useful for his part.*"—*οἱ δὲ σοὶ παῖδες,* &c., "*whereas those chil-*

Page 79 *dren of thine, the female one of them is,*" &c. The nominative absolute often stands thus before clauses marking distribution, where we would expect to find the genitive. Thus the plain Greek would be, *τῶν δὲ σῶν παιδῶν, ἡ μὲν ἀῤῥενικὴ πέρα*, &c. We must imagine, in such cases, a slight pause after the nominative, indicative of feelings of some kind or other, which pause has the effect of interrupting the continuity of the sentence, and therefore a new clause begins immediately after it. Juno pauses here with a bitter feeling, as she contrasts in thought the deformity of Vulcan with the symmetry of Apollo and Diana.

24. *πάντες ἴσασιν οἷα ἐσθίει*, "*all know what she eats.*" The allusion is to the Tauric Diana, or Diana worshipped in the Tauric Chersonese, the modern *Crimea*. Human sacrifices were offered to her, and sacrifices were regarded as the food of the gods. Juno purposely avoids, with well-feigned horror, to use the words *ἐσθίει κρέα ἀνθρώπινα*, but employs a species of circumlocution.—*ξενοκτονοῦσα*. All strangers that came to the Tauric Chersonese, in earlier times, were sacrificed to Diana.

28–34. *ἐργαστήρια τῆς μαντικῆς*, "*oracle-factories.*" Ironical. Literally, "workshops of divination."—*τοὺς χρωμένους αὐτῷ*, "*those who consult him.*"—*λοξὰ*. Hence the epithet of *Λοξίας*, "the Loxian god," applied to Apollo, on account of the studied ambiguity of his answers.—*ὡς ἀκίνδυνον εἶναι τὸ σφάλμα*, "*in order that a failure may be attended with no risk* (to his credit)." Literally, "so as for the failure to be unattended by risk." Observe the peculiar construction here of *ὡς* with the accusative and infinitive, and consult the remarks of *Matthiæ, G. G.*, § 545.—*ἀπὸ τοιούτου*, "*from such a line of business as this.*"—*πολλοὶ γὰρ*. Supply *εἰσί*.—*πλὴν οὐκ ἀγνοεῖται*, &c., "*the more intelligent, however, are not ignorant, that he is for the most part a mere wonder-worker,*" i. e., a mere juggler. Literally, "he is not, however, unknown to the more intelligent, as for the most part working wonders."—*αὐτὸς γοῦν ὁ μάντις*, &c., "*accordingly, he himself, the god of prophecy, did not know,*" &c.

80 Line 1–5. *τὸν ἐρώμενον*. Hyacinthus.—*οὐ προεμαντεύσατο δὲ*, "*he foretold not moreover unto himself.*"—*καὶ ταῦτα*, "*although.*" Literally, "and that too."—*τῆς Νιόβης*, "*than that poor Niobe,*" i. e., whose offspring your children so cruelly and unjustly slew. Observe the force of the article.—*μέντοι*, "*and yet.*"—*ἡ ξενοκτόνος*, "*she that kills strangers.*"

9–12. *ἐγέλασα*, "*I have to laugh.*" The aorist here refers to a rapid action, commenced but a moment before in past time, but the effect of which, and the idea connected with it, run on into the present. Several examples of this peculiar usage are given by *Bernhardy, Wiss. Synt.*, &c., p. 381.—*ἀπέδειρεν ἂν*, "*would have flayed.*" Marsyas contended with Apollo respecting skill in music, and was defeated, and flayed alive. Juno asserts, that, had the muses decided this contest fairly, they would have given the victory to Marsyas, and Apollo would have been the sufferer.—*ἄθλιος*, taken here as an adverb, *ἀθλίως*.—*ἁλούς*, "*having been conquered.*" Equivalent here to *νικηθείς*. The perfect act. and 2d aor. act. of *ἁλίσκω* have a passive signification.

13–19. *ἐπεὶ ἔμαθεν ὀφθεῖσα*, "*when she perceived that she was seen.*—*ἐξαγορεύσῃ*, from *ἐξαγορεύω*.—*ἐπαφῆκεν*, from *ἐπαφίημι*.—*τοὺς κύνας*. The story of Actæon is given at page 63 of this volume.—*ταῦρος ἢ κύκνος*. Alluding to the fables of Europa and Leda.

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20–24. *ἐγὼ μὲν*, &c., "*I for my part would feel ashamed.*" This implies, of course, that Jupiter, on the other hand, feels no shame.—*διεφθαρμένος ὑπὸ τῆς μέθης*, "*quite spoiled by his habits of intoxication.*" Observe the force of the article.—*μίτρᾳ*, "*with a head-band.*" The *μίτρα* was only worn among the Greeks by women, and was deemed effeminate for men. Bacchus is frequently represented with one in ancient sculpture, passing around the brow and confining the locks. Sometimes there are lappets hanging down at the side.—*μαινομέναις γυναιξί*, referring to the Bacchantes.—*παντὶ*, "*everything else.*"

26–34. *καὶ μὴν*, "*and yet.*"—*θηλυμίτρης*, "*effeminate wearer of the head-band.*"—*τῶν γυναικῶν*, "*than the women in his train.*"—*ὑπηγάγετο*, "*subjected.*" Literally, "brought under his power." Observe the force of the middle.—*τοὺς ἐλέφαντας*, "*their elephants.*"—*πρὸς ὀλίγον*, "*only in a small degree.*" Equivalent to the Latin *paullulum*.—*ὀρχούμενος καὶ χορεύων*, "*dancing and leading choruses.*"—*ἐνθεάζων*, "*raving.*"

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Line 1–6. *ὑβρίσας ἐς τὴν τελετὴν*, "*having treated his rites with contumely.*"—*κλήμασιν*, alluding to the story of Lycurgus, king of Thrace.—*τῆς μητρὸς*, alluding to the story of Pentheus, king of Thebes.—*παιδιὰ*, "*sportive trifling.*"—*οὐδεὶς φθόνος*, "*this must not be grudged him.*" Supply *ἔστω*. Literally, "let there be no grudging (on this account)."—*οἷος ἂν νήφων οὗτος ἦν*, "*what kind of a person this one would be when sober*," i. e., how brave and manly.

8–18. *ἔστι γάρ*. The particle *γάρ* here refers to a part of the conversation that had immediately preceded, and to some remark made by Maia, which calls forth the following reply from her son. "Why talk in this way! *for is there.*" Maia probably had been recommending obedience and resignation to her son.—*μὴ λέγε, ὦ Ἑρμῆ*, &c., "*my dear Mercury, don't say any such thing.*"—*τί μὴ λέγω*; "*why am I not to say it?*" *λέγω* is here the subjunctive.—*ὃς τοσαῦτα πράγματα ἔχω*, "*who have duties, so burdensome, to attend to.*"—*καὶ πρὸς τοσαύτας ὑπηρεσίας*, &c., "*and being distracted by so many offices.*"—*διαστρώσαντα τὴν κλισίαν*, "*having smoothed down each couch.*" Literally, "the couch." *διαστρώσαντα* is from *διαστρώννυμι*. Hemsterhuis and others read *ἐκκλησίαν* for *κλισίαν*, as referring to the "place of assembly." The meaning will then be, "having arranged the place of assembly." This lection, however, though sanctioned by great names, appears to us to make an awkward pleonasm with *εὐθετήσαντα ἕκαστα*.—*καὶ διαφέρειν τὰς ἀγγελίας*, &c., "*and to carry about the messages which I may receive from him, running up and down the whole day.*" Mercury means, by this, that he is no better off than a mere *ἡμεροδρόμος*, or day-runner.—*ἔτι κεκονιμένον*, "*while yet covered with dust*," i. e., before I have had time to brush the dust off: perf. part. pass. of *κονίω*.—*πρὶν δὲ τὸν νεώνητον*, &c., "*before, too, this newly purchased cup-bearer came, I also used to pour out nectar.*" The allusion is to Ganymede, who was carried off from earth by the eagle of Jove, for the purpose of officiating as cup-bearer in the skies. The term *νεώνητον* appears to have reference to the legend of Jupiter's having given the famous steeds to Laomedon, as a recompense for the loss of his son.—*ἐνέχεον*, from *ἐγχέω*, and referring literally to the *pouring* of the nectar *into* the cups of the gods.

19–27. *δεινότατον*. Supply *ἐστί*.—*μόνος τῶν ἄλλων*, "*I alone of all.*" —*τῷ δικαστηρίῳ*. Referring to the tribunal in the lower world.—*ἐν παλαίστραις εἶναι*. Mercury presided over all the exercises of the palæstra. —*κἂν ἐκκλησίαις κηρύττειν*, "*and to make proclamation in public assem-*

Page 81 *blies*," i. e., and to officiate as crier in public assemblies upon earth. Mercury was regarded also as the god of criers, heralds, &c.—*καὶ ῥήτορας ἐκδιδάσκειν.* As the inventor of language, Mercury became the god of oratory.—*ἀλλ' ἔτι νεκρικὰ*, &c., "*but I must, distracted as I am, take part, beside this, in the affairs of the dead:*" *μεμερισμένον* is from *μερίζω.*—*καίτοι τὰ μὲν τῆς Ἀΐδας*, &c., "*although the* (two) *sons of Leda are each* (in turn) *every other day in heaven or in hades.*" The reference is to Castor and Pollux. According to the old legend, Castor having been slain in an encounter (he being the mortal one of the two brothers), Pollux was inconsolable for his loss. Jove thereupon gave the latter his choice, of being taken up himself to Olympus and enjoying the honours of immortality, or of dividing them with his brother, and for the two to live day and day about in heaven and in the shades. Pollux chose the latter, and divided his immortality with Castor.—*καὶ ταῦτα κἀκεῖνα*, "*both these things as well as those:*" *ταῦτα* applies to his duties in heaven, and *ἐκεῖνα* (literally, "those things yonder") to his offices on earth and in the shades.

28–33. *καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης*, "*the sons of Alcmena and Semele also,*" i. e., Hercules and Bacchus. Hercules was the son of Jupiter and Alcmena; Bacchus the son of Jupiter and Semele the daughter of Cadmus. Supply *υἱοί.*—*γενόμενοι*, "*although produced.*"—*ὁ δὲ Μαίας*, &c., "*whereas I, the son of Maia,* (who is) *the daughter of Atlas.*" The full clause would be, *ἐγὼ δὲ, ὢν ὁ υἱὸς Μαίας.* Mercury here prides himself on his descent, his mother being a goddess, and the daughter, too, of one of the earliest deities, whereas Hercules and Bacchus are the sons of mortal women.—*ἄρτι ἥκοντα*, "*having just come.*"—*Ἀγήνορος θυγατρὸς.* Alluding to Europa.—*πέπομφε.* The perfect appears to be used here for the aorist *ἔπεμψε.* Compare *Matthiæ, G. G.*, § 502.—*ὀψόμενον*, "*to see.*" Literally, "for the purpose of seeing."—*ἐπισκεψόμενον*, "*to take a look at,*" i. e., to look, and see if all be well.

82 Line 1–5. *ἰδέ*, "*give a glance at.*"—*ὅλως ἀπηγόρευκα*, "*I am completely tired out.*"—*ἂν ἠξίωσα πεπρᾶσθαι*, "*I would this very instant claim the privilege of being sold.*" Observe the force of the aorist, as indicating instantaneous action: *πεπρᾶσθαι*, perf. infin. pass. of *πιπράσκω.* Observe the continuance of action here indicated by the perfect. Mercury does not wish to be sold merely for a season, but, as we would express it in common parlance, for good and all.—*ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες*, "*as those* (slaves) *on earth do, who lead too burdensome a servitude.*" The allusion here is to one of the Athenian laws, by which any slave, who was treated in too harsh and burdensome a manner, might claim the right of being sold to some gentler master.—*ἔα ταῦτα, ὦ τέκνον*, "*don't mind these things, my child.*" Literally, "let these things (be so)." In this usage of *ἐάω*, some understand a verb in the infinitive, such as *ἐκπίπτειν*, or *εἶναι.*—*πάντα*, "*in all things.*"—*ὄντα*, "*since thou art.*"—*σόβει*, "*hie.*"

9–12. *ἀφ' οὗ γε*, &c, "*from the time that I for my part exist and blow.*" In a literal translation the particle *γε*, which we have here applied to the person, imparts emphasis to *ἀφ' οὗ.* With *οὗ* supply *χρόνου.* The whole clause, with the ellipsis supplied, will be, *ἀπὸ τούτου τοῦ χρόνου ἀφ' οὗ γε χρόνου.*—*τίνα ταύτην λέγεις*, &c., "*what is this procession of which thou art speaking, Zephyrus?*" Literally, "what this procession art thou speaking of?" i. e., of what procession art thou making mention in this? Observe the peculiar idiom, which appears to have a species of attraction

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for its basis. The plain Greek would be, *τίς ἐστιν αὕτη ἡ πομπὴ, ἣν λέγεις*; or, *περὶ τίνος πομπῆς λέγεις;—ἢ τίνες οἱ πέμποντες ἦσαν*; "*or who were they that made it?*" Literally, "that sent it on its way."

13–17. *ἀπελείφθης*, "*thou wast away from.*" More literally, "thou wast left behind by."—*οἷον οὐκ ἂν ἄλλο*, &c., "*such a one as thou, in all likelihood, wilt never hereafter see.*" Observe the force of *ἄν* with the optative, as denoting uncertainty. The literal meaning of the clause is, "such a one as thou, in all likelihood, wilt never hereafter see another (to be)." —*γὰρ*. The particle is here elliptical, and we may supply some such phrase as *οὐκ ἐδυνάμην ἰδεῖν αὐτό*, "I couldn't help it, *for*," &c.—*ἐπέπνευσα δέ τι*, &c., "*I had just blown, too, on a part of the Indian Ocean, as much as lies along the shores of that land.*" Observe the peculiar reference to time indicated by the aorist. The full clause, from *ὅσα παράλια*, &c., is as follows: *ὅσα μέρη αὐτῆς ἐστι παράλια μέρη ἐκείνης τῆς χώρας*. With *Ἰνδικῆς* supply *θαλάσσης*.—*ὧν*, by attraction for *ἃ*.

18–22. *ἀλλὰ*, "*well then.*"—*τί μήν*, "*why don't I?*" i. e., I know him very well. The particles *τί μήν* are here equivalent to the Latin *quidni?* and the more literal meaning of the clause, supplying at the same time the ellipsis, will be, "*what indeed* prevents my knowing him?" or, as Hoogeveen expresses it, "*quid impedit, quo minus hoc sit ita?*"—*περὶ αὐτῆς ἐκείνης*, &c., "*I am going to tell thee about that same Europa.*"—*μῶν, ὅτι ὁ Ζεὺς*, &c., "*what? that Jupiter has been for a long time,*" &c. Literally, "whether is it that Jupiter," &c. With *πολλοῦ* supply *χρόνου*.—*γὰρ*. The particle is again elliptical. Supply as follows: "thou hast no need to tell me this, *for*," &c.

23–34. *οὐκοῦν τὸν μὲν*, &c., "*thou knowest, then, about his attachment for her.*"—*τὴν ᾑόνα*, the shore near Sidon.—*τὰ κέρατα εὐκαμπῆς*, "*having his horns gracefully curved.*"—*ἐσκίρτα οὖν καὶ αὐτὸς*, &c., "*he, of his own accord, thereupon, both began to leap about sportively on the shore.*"—*δρομαῖος*, "*on a run,*" i. e., at full speed.—*ἐμπεσών*, "*having rushed in.*" —*ἐκπλαγεῖσα*, from *ἐκπλήσσω*.—*εἶχετο τοῦ κέρατος*, "*kept clinging to his horn.*" Literally, "to the horn (nearest her)." The genitive is here employed, as referring to a part.—*ἠνεμωμένον τὸν πέπλον συνεῖχεν*, "*she kept holding in her outer robe swelled forth by the wind.*" The *πέπλος* was an outer robe, or mantle, passing over the left shoulder and under the right arm, leaving the right shoulder and arm uncovered and free. According to Eustathius (*ad Il.*, 5, 599), it was secured in front by a clasp. (Compare *Winckelmann, Gesch. der Kunst des Alt.*, vol. iii., p. 26.)

Line 1–6. *ἡδὺ τοῦτο θέαμα*, &c., "*thou didst see in this, oh Zephyrus, a pleasing sight.*" Literally, "thou didst see this as a pleasing sight."—*καὶ μήν*, "*yes, indeed, and.*"—*ἡδίω*, syncopated and contracted from *ἡδίονα*.—*ἀκύμων*, "*without a wave.*"—*Ἔρωτες δὲ παραπετώμενοι*, &c. In this, and what follows, Lucian appears to be describing, in fact, some ancient painting of the story of Europa.—*ἡμμένας*, from *ἅπτω*. 83

9–18. *καὶ εἴ τι ἄλλο*, &c., "*and if there was any other (race) of marine creatures, not fearful to behold,*" i. e., and whatever other marine creatures there were, not fearful to gaze upon. With *ἄλλο* supply *γένος*.—*παροχουμένην*, "*riding by his side.*" Literally, "conveyed along by his side." —*τὴν Ἀμφιτρίτην*, "*his Amphitrīte,*" i. e., his spouse Amphitrīte.—*τῷ ἀδελφῷ*. Jupiter, under the guise of the bull.—*τὴν Ἀφροδίτην*, "*the goddess Venus.*" The article is here emphatic.—*οὐκέτι ἐφαίνετο*, "*was no longer*

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83 *visible.*" Literally, "no longer appeared."—*ἐμπεσόντες*, "*having plunged* (again) *into* (the *deep*)."—*ἄλλος ἄλλο τοῦ πελάγους*, &c., "*began to cleave, one one part, another another, of the deep.*"

19–20. *Ὦ μακάριε*, &c., "*ah, fortunate Zephyrus! on account of the sight which thou sawest,*" i. e., how fortunate wast thou in beholding so charming a sight!—*ἐγὼ δὲ*, &c., "*I, however, was all the while beholding griffons,*" &c. The griffons were among the number of fabulous animals supposed to exist in India and the remote east.

21–25. *Ὦ πάτερ.* Polyphemus was the fabled son of Neptune and Thoosa daughter of Phorcys.—*οἷα πέπονθα*, &c., "*what things I have suffered from that accursed stranger!*" perf. mid. of *πάσχω*.—*κοιμωμένῳ ἐπιχειρήσας*, "*having attacked me as I was sleeping.*" Supply *μοι*.—*τὸ μὲν πρῶτον*, &c., "*at first, he called himself Outis, by a wrong name.*" Literally, "he called himself Outis, away from his true name." Observe the force of *ἀπό* in composition. The narrative of Lucian is based on that given by Homer in the Odyssey (9, 305, *seqq.*).—*καὶ ἔξω ἦν βέλους*, "*and was beyond the reach of any missile.*"—*ὀνομάζεσθαι ἔφη*, "*he said he was called.*" The reference being to the same person implied in the previous verb *ἔφη*, the verb *ὀνομάζεσθαι*, which follows in construction, has the pronoun understood before it in the nominative, as will plainly appear from *Ὀδυσσεὺς*.

26–34. *οἶδα ὃν λέγεις*, "*I know whom thou meanest.*" Literally, "I know the one of whom thou art speaking."—*κατέλαβον ἐν τῷ ἄντρῳ*, "*I caught in my cave.*" The verb *καταλαμβάνω*, like *deprehendo* in Latin, often denotes a coming suddenly upon another. So here the literal meaning would be, "I came suddenly upon."—*πολλούς τινας*, "*a number of fellows.*" *τινας* denotes contempt here.—*τῇ θύρᾳ*, "*at the opening.*"—*ἔστι μοι*, "*I have* (for this purpose)."—*ἀνέκαυσα*, from *ἀνακαίω*.—*ὃ ἔφερον δένδρον*, "*the tree which I was carrying.*" The full clause would be, *τὸ δένδρον, ὃ δένδρον ἔφερον*.—*ὥσπερ εἰκὸς ἦν*, "*as was fair enough.*"

84 Line 1–8. *δίδωσί μοι*, &c., "*having poured it into a cup, gives me to drink a kind of poison,*" &c. Polyphemus, having been till then unacquainted with wine, and judging of it by its effects, calls it very appropriately *φάρμακόν τι*. If we render these words, as some do, "a kind of drugged (or medicated) drink," all their force evaporates.—*καὶ τὸ σπήλαιον*, &c., "*and the cave itself to be turned upside down.*"—*ἤμην*, equivalent here to *ἦν*.—*κατεσπάσθην*, "*I was dragged down.*" A very graphic term to express the overpowering effects of liquor.—*Ὁ δὲ*, "*the fellow thereupon.*"—*τὸν μοχλὸν*, "*the stake* (employed by him for the purpose)." Jacobs makes this refer to the trunk of the tree which the Cyclops had placed upon the fire. This, however, is not correct. As Lucian's dialogue is a kind of parody on the narrative of Homer, it is better to take the old bard for our guide. Homer states, that Ulysses cut off a portion of a large club, or walking-staff, and made use of this for blinding Polyphemus. As he afterward calls this instrument *ὁ μοχλὸς ἐλαΐνος*, "the olive-stake," it is evident that Lucian, by his *τὸν μοχλὸν*, means the same thing with Homer. The error in question has arisen, very probably, from not perceiving the peculiar force of the article. (Compare *Hom.*, *Od.*, 9, 319, *seqq.*)—*ἀπ' ἐκείνου*. Supply *χρόνου*.—*τυφλός εἰμί σοι*, "*am I blind for thee.*" The pronoun *σοι* is often employed thus, in familiar discourse, when the thing referred to is supposed to exert more or less influence upon the feelings of the party to whom the remark is addressed.

84 **9–12.** *ὡς βαϑὺν ἐκοιμήϑης*, "*how soundly thou didst sleep.*" With *βαϑὺν* supply *ὕπνον*. The literal translation is, "in how deep a slumber hadst thou lulled thyself to rest." *ἐκοιμήϑης* is the passive in a middle sense, and *ὕπνον* the accusative of nearer definition.—*μεταξὺ τυφλούμενος*, "*in the midst of being blinded*," i. e., while the blinding was going on.—*οὐ γὰρ ἂν, εὖ οἶδ' ὅτι*, &c., "*for he would not have been able, I know well, to remove*," &c. The clause *εὖ οἶδ' ὅτι* is inserted parenthetically. It is wrong, therefore, to make the order of construction here, *εὖ οἶδ' ὅτι οὐκ ἂν ἐδυνήϑη*, &c. On the contrary, *εὖ οἶδ' ὅτι* is a clause by itself, and its full form is *εὖ οἶδ' ὅτι τοῦτο ἀληϑές ἐστι.*

13–16. *ἀλλ' ἐγὼ ἀφεῖλον*, "*why, I myself took it away.*" Literally, "(he did not take it away) *but* I took it away." Observe the force of *ἐγὼ*. The personal pronouns are only expressed when emphasis or opposition is to be indicated.—*μᾶλλον*, "*the more easily.*"—*καϑίσας*. In a middle sense, where we may supply *ἐμαυτὸν*.—*ἐϑήρων*, "*I kept hunting for him.*" —*ἐντειλάμενος τῷ κριῷ*, "*having enjoined upon the ram.*"

17–19. *μανϑάνω, ὑπ' ἐκείνοις*, &c., "*I understand; he escaped thy search, namely, by having gone out* (of the cave) *under these.*" The order of construction is, *μανϑάνω, ὅτι ἔλαϑεν*, &c., but *ὅτι* is to be rendered as equivalent merely to the Latin *nempe* or *scilicet*.—*ἐκείνοις*, referring to the sheep. Homer makes the companions of Ulysses to have escaped by means of the sheep, and Ulysses himself by the aid of the ram.

20–22. *συνεκάλεσα, ὦ πάτερ, καὶ ἧκον*, "*I did call them together, my father, and they did come.*"—*ἤροντο*, from *ἔρομαι*.—*κἀγὼ ἔφην*, &c., "*and I said, 'tis Outis.*" He tells them the name as a mere appellative, but they understand it in its original sense of "*nobody*," and hence conclude that he has lost his wits.—*οἰηϑέντες*, from *οἴομαι*.—*ᾤχοντο ἀπιόντες*, "*they straightway departed.*" The verb *οἴχομαι* with a participle is used to indicate quickness, &c., of movement.

23–28. *καὶ ὃ μάλιστα*, &c., "*and yet what grieved me most was this, that*," &c. Supply *ἦν τοῦτο* before *ὅτι*.—*ϑάρσει*, "*never mind.*" Literally, "be of good cheer."—*ἀμυνοῦμαι γὰρ αὐτὸν*, "*for I will take vengeance upon him.*"—*τὰ γοῦν τῶν πλεόντων*, &c., "*at least, then, the fate of those who sail depends upon me*," i. e., the fate of navigators, of whom Ulysses at the moment was one.

29–34. *ἡ Ἔρις*, "*the* (goddess of) *Discord.*"—*τὸ δεῖπνον*, referring to the banquet given at the nuptials of Peleus and Thetis, to which all the deities, except Discord, were invited.—*διότι μὴ καὶ αὐτὴ*, &c., "*because, as is supposed, she too was not invited to the entertainment.*" The particle *οὐ* in Greek is employed where anything is immediately and directly denied; but *μὴ*, where that which is denied is a mere matter of supposition or conjecture. We have endeavoured, therefore, to express the force of the latter particle, on the present occasion, by the words "as is supposed."—*ἐν τοσούτῳ*, "*meanwhile.*" Supply *χρόνῳ*. Literally, "during so much time," i. e., as the entertainment might last, and he himself be away from his watery realms.—*μὴ παροῦσα*, "*since she was not present*," i. e., not having been invited.

85 **Line 1–6.** *ἀπεληλύϑεσαν*, Attic for *ἀπεληλύϑεισαν*, from *ἀπέρχομαι*.—*λαϑοῦσα πάντας*, "*having escaped the notice of all*," i. e., unseen by any one.—*τῶν μὲν πινόντων*, &c., "*since some were carousing and some applauding, directing their attention either to Apollo as he played upon the lyre, or to the muses as they sang.*" The applauding divinities

Page 85 are here distributed into two classes, those who listen to Apollo, and those who form the auditors of the muses. The words of the text, therefore, from ἢ τῷ Ἀπόλλωνι down to τὸν νοῦν inclusive, are merely an enlarged definition of ἐνίων κροτούντων. Gesner's Latin version, appended to several of the editions of Lucian, erroneously refers κροτούντων to dancing.—τὸ συμπόσιον, "*the banqueting hall.*"—ἐνεγέγραπτο δὲ, &c., "*and there was inscribed upon it,* 'LET HER THAT IS BEAUTIFUL TAKE ME.'" Literally, "let the beautiful one take me," i. e., the fairest among you.

8–15. κατεκλίνοντο, "*were reclining.*" Alluding to the ancient custom of reclining at meals.—κἀπειδὴ, for καὶ ἐπειδὴ.—τί γὰρ ἔδει ποιεῖν, &c., "*for what did it behoove us to do when those goddesses were present?*" i. e., what had we, humble Nereids, to do with the matter, or how could we presume to contest the prize of beauty when, &c.—αἱ δὲ ἀντεποιοῦντο ἑκάστη, &c., "*they, however, each laid claim to it, and insisted,*" &c.—καὶ ἄχρι χειρῶν, &c., "*the affair would have advanced even to personal violence,*" i. e., they would have assailed each other with their hands. Literally, "the affair would have advanced even unto hands."—αὐτὸς μὲν οὐ κρινῶ, "*I will not decide myself.*" The circumflex on the final syllable shows κρινῶ to be the future, whereas the acute on the penult would convert it into the present. Moreover, the penult of κρινῶ is short; of κρίνω, on the other hand, long.—αὐτὸν δικάσαι ἠξίουν, "*desired him to settle the point.*" More literally, "they deemed it right for him to act as judge."

16–22. τὸν Πριάμου παῖδα. Paris.—ὅς, "*for he,*" equivalent to οὗτος γὰρ, as beginning a clause.—τὸ καλλίον, "*what is the more beautiful,*" i. e., whatever surpasses other things in beauty.—τί οὖν αἱ θεαὶ. Supply ἐποίησαν.—πρὸς τὴν Ἴδην, where Paris was then residing as a shepherd.—μετὰ μικρὸν. Supply χρόνον.—ἤδη σοι φημὶ, "*I tell thee now* (beforehand)." Literally, "I tell thee already."—ἢν μή τι, &c., "*unless the umpire be in some way or other very dull of vision.*"

23–27. δέξαι με, &c., "*receive me, oh Sea, having suffered dreadful things:*" πεπονθότα, from πάσχω.—κατάσβεσον, from κατασβέννυμι.—τί τοῦτο; "*what is this?*" i. e., what is this that I see in thy appearance?—κατέκαυσεν, from κατακαίω.—ἀλλ' ἀπηνθράκωμαι ὅλως, &c., "*but I am quite reduced to a cinder, unfortunate one that I am, and I boil.*" Literally, "but I, the unfortunate one, am quite reduced," &c.: ἀπηνθράκωμαι, perf. indic. pass. of ἀπανθρακόω.

29–30. διὰ τὸν ταύτης, &c., "*on account of the son of Thetis here.*" The allusion is to Achilles, and the dialogue turns upon the narrative of Homer as given in the Iliad (21, 214, *seqq.*). Observe the force of ταύτης in the text. As Thetis was a deity of the sea, she is supposed, of course, to be somewhere near. The pronouns οὗτος and ὅδε frequently obtain, in this way, the force of adverbs in English.—ἐπεὶ γὰρ φονεύοντα, &c., "*for when I implored him as he was slaughtering,*" &c., i. e., implored him to desist. Supply αὐτὸν as agreeing with φονεύοντα and governed by ἱκέτευσα.

31–34. ἀλλ' ὑπὸ τῶν νεκρῶν, &c., "*but kept damming up my current with the* (bodies of the) *dead,*" i. e., with the corses of those whom he was slaughtering. Observe the force of the imperfect ἀπέφραττε, from ἀποφράττω.—τοὺς ἀθλίους, "*the wretched ones.*"—ἐπῆλθον, "*I went against him.*"—ἐπικλύσαι, governing αὐτὸν understood.—ἀπόσχοιτο τῶν ἀνδρῶν, "*he might refrain from the men.*" Literally, "might hold himself from the men." Observe the force of the middle.—ἔτυχε γὰρ, &c., "*for he*

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chanced to be somewhere in the vicinity." This is a common construction of τυγχάνω with a participle, and is analogous to the Latin *forte* with a verb.—πᾶν, οἶμαι, ὅσον ἐν, &c., "*came upon me, bringing* (with him) *all his fire, I think, as much as he had in Lemnos, and as much as he had in Ætna, and if* (he had any more) *anywhere else,*" i. e., and as much as he had in any other quarter. Lemnos and Ætna were the two fabled seats of Vulcan's labours, and where his forges were said to be placed.

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Line 4–5. αὐτὸν δὲ ἐμὲ, &c., "*and having caused me myself to boil over, he has almost made me entirely dry.*" Whenever the Attics wish to make the reflective pronouns ἐμαυτοῦ, σεαυτοῦ, &c., emphatic, they separate the component parts and invert them as in the present instance.—ὑπερκαχλάσαι. This verb has a particular reference, not expressed, however, in the translation, to the noise made by water in a boiling state.—μικροῦ δεῖν, "*almost.*" An idiomatic form of expression, where ὥστε seems to have been originally understood, "so as to want little." To the same effect is ὀλίγου δεῖν. Directly opposite to these is the phrase πολλοῦ δεῖν. Thus, ὃ, πολλοῦ δεῖν, εἴποι τις ἄν, "which any one would be far enough from saying."—ὅπως διάκειμαι, "*in what state I am.*" Literally, "how I am affected."

7–8. θολερὸς. Supply εἰς.—Ξάνθε. The Xanthus and Simois were the two famous rivers of the plain of Troy. Another name for the Xanthus was the Scamander. According to Homer, the river was called Xanthus by the gods, and Scamander by men.—ὡς εἰκός, "*as is but natural.*" Erroneously rendered here by some, "as it seems."—τὸ αἷμα μὲν, &c., "*'tis the blood from the corses; and the heat, as thou sayest, from the fire.*" This is a much simpler way of rendering, with an ellipsis merely of ἐστὶ, than to understand, with some, τοῦτο ἐποίησαν.

9–11. καὶ εἰκότως, "*and rightly art thou in this condition.*" Supply οὕτω διάκεισαι.—ὃς ὥρμησας, "*since thou didst make an onset.*"—νίωνὸν. The Sea was the mother of Thetis.—οὐκ αἰδεσθεὶς, &c., "*having shown him no respect for being the son of a Nereid.*" Literally, "because he was." Equivalent to οὐκ αἰδεσθεὶς αὐτὸν Νηρηΐδος υἱὸν ὄντα.—οὐκ ἔδει οὖν. Supply ἐμὲ.—γείτονας ὄντας, "*who were my neighbours.*"

15–17. τί ἄγχεις, &c., "*why, oh Protesilaus, having made an attack upon Helen, art thou trying to strangle her?*"—ἡμιτελῆ μὲν, &c., "*having left my dwelling only half completed and my newly-married wife a widow.*" The female referred to is Laodamia. Much difference of opinion exists among the commentators on Lucian, with regard to the expression ἡμιτελῆ δόμον in the text. Hemsterhuis and others refer it to the want of offspring, &c., and think that Lucian means to explain it by what follows immediately after, namely, χήραν δὲ τὴν νεόγαμον γυναῖκα. As, however, the expression is an Homeric one (for it occurs at *Il.*, 2, 701, where the allusion is also to Protesilaus), it will be best to render it in accordance with Homeric simplicity, and the manners of an early age. The δόμος ἡμιτελής, then, of Protesilaus is merely the half-finished mansion, to which, when completed, he intended to remove his young bride Laodamia from her father's home; a plan frustrated, however, by the summons to join the Grecian army for Troy.

19–22. αἰτιῶ τοίνυν, &c., "*blame, then, this Menelaus here:*" αἰτιῶ is the 2d sing. pres. imperat. contracted for αἰτιάου, from αἰτιάομαι. Observe the force of the article here, which indicates a pointing towards Menelaus.

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86 —ὑπὲρ τοιαύτης γυναικός, "*on account of such a woman.*" Expressive of contempt, and referring to Helen.—ἐκεῖνόν μοι αἰτιατέον, "*him must I blame.*" Supply ἐστί. Verbals in -τέον denote necessity, and govern the dative of the person together with the case of their own verb.—οὐκ ἐμὲ, ὦ βέλτιστε, "*not me, my very good sir.*" οὐκ ἐμὲ is here elliptical, for οὐκ ἐμὲ αἰτιατέον σοι ἐστί, "thou must not blame me."

23–28. ὃς ἐμοῦ τοῦ ξένου, &c., "*who ran off with the wife of me his host, contrary to everything that was just.*" Literally, "who departed, having carried off the wife of me his host, contrary to all just things." Paris was hospitably entertained by Menelaus at the time of the abduction of Helen.—ἐμοῦ, the more emphatic form of the personal pronoun.—ἄμεινον οὕτω, "*'tis better so,*" i. e., 'tis better for me to act as thou hast just recommended. The full clause is, ἄμεινόν ἐστί μοι οὕτω ποιεῖν.—σὲ τοιγαροῦν, ὦ Δύσπαρι, &c., "*thee, therefore, ill-fated Paris, I will never, depend upon it, let escape from my hands.*" The appellation Δύσπαρις is of Homeric origin (*Il.*, 3, 39). Observe the force of τοιγαροῦν, "on this account, depend upon it," or "on this very account truly," where four particles (τοι, γε, ἄρα, and οὖν) are combined.

29–32. ἄδικα ποιῶν, &c., "*acting unjustly towards me* (all the while), *oh Protesilaus, and that, too, when I am of the same calling with thyself.*" Supply ἐμὲ with ἄδικα ποιῶν, the participle governing a double accusative. The words ἄδικα ποιῶν must be taken in connexion with what immediately precedes. The full expression will be as follows: καὶ ἐμὲ οὐκ ἀφήσεις ποτὲ ἀπὸ τῶν χειρῶν, ἄδικα ποιῶν, "and thou wilt never (as thou sayest) let me escape from thy hands, acting unjustly towards me (all the while)," i. e., and if thou doest so thou wilt be acting an unjust part. Some very awkwardly make ποιῶν here equivalent to ποιεῖς, and, what is very surprising, Jacobs himself is among the number.—ἐρωτικὸς γὰρ καὶ αὐτός, &c., "*for I myself, too, am a lover, and am held down* (in subjugation) *by the same god,*" i. e., by the god of love, or Ἔρως, as implied in ἐρωτικὸς.—ὡς ἀκούσιόν τι ἐστὶ, "*what an involuntary thing it is.*" Referring to the passion of love. For a literal translation, say "what an involuntary thing the loving is," and supply τὸ ἐρᾷν.—ὁ δαίμων, "*this divinity,*" referring again to Eros.

87 Line 1–9. εἴθε οὖν μοι, &c., "*would, then, it were possible for me to catch that Love here!*"—τὰ δίκαια, "*what is just.*"—φήσει γὰρ αὐτὸς, &c., "*for he will say, that he himself was perhaps the cause of love to Paris.*" Literally, "the cause of his loving," τοῦ ἐρᾷν being equivalent to a verbal noun. Observe the nominative with the infinitive, as referring to the same person implied in φήσει.—τοῦ θανάτου δὲ, &c., "*but that no one else was the cause of death to thee, save thine own self.*" Supply γεγενῆσθαι αἴτιον, and observe the change to the accusative with the infinitive, the reference being no longer to the same person that is implied in φήσει. —ἐκλαθόμενος, "*having completely forgotten,*" from ἐκλανθάνω —προεπήδησας τῶν ἄλλων, "*didst leap forth before the rest.*" The genitive ἄλλων is governed by πρό in composition.—δόξης ἐρασθεὶς, "*enamoured of glory.*"—πρῶτος ἐν τῇ ἀποβάσει, &c. Compare Homer, *Il.*, 2, 701.

10–13. ἀποκρινοῦμαι δικαιότερα, "*I will give a still more just reply,*" i. e., still more just than that which thou hast just given for Eros.—καὶ τὸ οὕτως ἐπικεκλῶσθαι, "*and its having been so decreed,*" i. e., by fate: perf. infin. pass. of ἐπικλώθω —τί οὖν τούτους αἰτιᾷ; "*why then dost thou blame these here?*" 2d sing. pres. indic. of αἰτιάομαι.

14–15. τὸ κῆτος ὑμῶν, "*that sea-monster of yours.*" The Greeks use

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the personal for the possessive pronoun (as here, ὑμῶν for ὑμέτερον) where an emphasis is required.—ὃ ἐπέμψατε. The sea-monster was sent to ravage the coast of Æthiopia, because Cassiope, the mother of Andromeda, had boasted that she was fairer than Juno and the Nereids. The oracle of Ammon, on being consulted by Cepheus, monarch of the country, declared, that the only way of escaping from this evil was to expose Andromeda to the monster, which was accordingly done. This is what Lucian means by the words ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε.

18–23. ἀπέκτεινεν. Supply αὐτὸ.—μετὰ πολλῆς δυνάμεως, "*with a large force.*"—οὐκ, "*no.*"—ὃ μετὰ τῆς μητρὸς, &c., "*whom, together with his mother, in the coffer, when cast upon the sea by his maternal grandfather, you saved from destruction.*" Acrisius, king of Argos, exposed his daughter Danaë, and her offspring Perseus, in an open coffer on the sea. They were saved by the Nereids, and wafted to the island of Seriphus.—αὐτούς. Referring to the mother and the son.

24–32. εἰκὸς δὲ, "*and it is a fair supposition.*" Supply ἐστὶ.—νεανίαν, agreeing with αὐτὸν understood.—ἰδεῖν, "*to be beheld,*" i. e., to the view. οὐ γὰρ δὴ αὐτὸν ἐχρῆν, "*for it surely did not behoove him.*"—ἐστάλη, from στέλλω.—ἆθλόν τινα τοῦτον, &c., "*to perform in this a certain task for the king* (of Seriphus)." Literally, "to perform this as a certain task." ἐπιτελῶν is the future participle active, Attic contracted form for ἐπιτελέσων.—τῷ βασιλεῖ. Alluding to Polydectes, king of Seriphus, to which island the coffer had been carried by the winds and waves.—ἔνθα ἦσαν, "*where were*" .... he was going to add, "*the Gorgons,*" but the other interrupts him. In strictness, therefore, ἦσαν agrees with αἱ Γοργόνες unenunciated.—συμμάχους, "*as auxiliaries.*"

Line 2–6. ὅπου διῃτῶντο, "*to the quarter where they dwelt.*" Alluding to the Gorgons. Supply ἐνταῦθα (indicating motion to a place) before ὅπου.—διῃτῶντο, from διαιτάομαι.—ᾤχετ' ἀποπτάμενος, "*flew quickly away.*"—πῶς ἰδών, &c., "*in what way having got a view of them, for they are not lawful to be beheld,*" i. e., it is not lawful to look upon them.—ἢ ὃς ἂν ἴδῃ, &c., "*or else, whoever beholds them, will not in all likelihood, after this, behold anything else.*" Observe here the peculiar force which the particle ἂν gives to the optative, as a softening down of the future.

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7–12. τὴν ἀσπίδα προφαίνουσα, "*displaying her shield in front of him.*"—αὐτοῦ, referring to Perseus.—ἡ Ἀθηνᾶ δὴ, "*Minerva, I say.*" The sentence which had been broken off by the parenthesis is here renewed by means of the particle δὴ, or rather a new sentence is made to begin.—παρέσχεν αὐτῷ ἰδεῖν, "*enabled him to see.*"—λαβόμενος τῆς κόμης, "*having seized her by the hair.*" The genitive, of course, is here employed, as referring to a part of the whole, namely, the part seized.—ἐνορῶν δὲ ἐς τὴν εἰκόνα, "*and* (at the same time) *looking in the shield at the image.*"—τὴν ἅρπην, "*his short sickle-shaped sword.*" The *harpē* (ἅρπη) of Perseus often appears in antiquities. It resembles the sword with which Saturn is sometimes represented, and which he employed in mutilating his father Uranus. Mercury appears in the Stosch collection, holding this same kind of sword in one hand, and the head of Argus in the other. The Lycians and Carians, in the army of Xerxes, are said by Herodotus to have been armed with a similar weapon. (*Herod.*, 7, 92.—*Winckelmann, Gesch. der Kunst des Alt.*, vol. i., p. 184.)

13–17. καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφὰς, "*and before her sisters awoke:*"

Page 88 2d aor. infin. mid. of *ἀνεγείρω*.—*ἐπεὶ δὲ κατὰ τὴν παράλιαν*, &c., "*but when he was come unto this part of Æthiopia, that lies along the sea.*"—*προκειμένην*, "*lying exposed*"—*προσπεπατταλευμένην*, "*firmly riveted thereto,*" from *προσπατταλεύω*.—*καθειμένην τὰς κόμας*, "*having her hair hanging down.*" Literally, "hanging down as to her hair:" *καθειμένην*, from *καθίημι*. The participle here, by a concise mode of expression, is made to agree with the person instead of the thing.

19–25. *τὴν τύχην αὐτῆς*, "*her lot.*"—*τῆς καταδίκης*, "*of her condemnation,*" i. e., of her having been condemned to this state.—*κατὰ μικρὸν δὲ ἁλοὺς*, &c., "*having become, however, gradually enamoured, he resolved to aid her.*" Literally, "having, however, by little (and little) been captivated by love." *ἁλοὺς* is the 2d aor. part. act. of *ἁλίσκω*, with a passive meaning. The 2d aor. and perfect act. of this verb have a passive force.—*ὡς καταπιόμενον*, "*in order to devour,*" fut. part. mid. of *καταπίνω*. The particle *ὡς* is often joined with the future participle to indicate intention or design. —*τῇ μὲν*. Supply *χειρί*, as referring to the hand armed with the sword.—*τῇ δὲ, προδεικνὺς*, &c., "*while, displaying in front of him with the other the Gorgon-head.*" Supply *χειρί* again.—*αὐτὸ*, referring to the monster. —*τὴν Γοργόνα*, equivalent here to *τὴν Γοργόνος κεφαλήν*.—*τὸ δὲ τέθνηκεν ὁμοῦ*, &c., "*it thereupon, at one and the same moment, died, and the greater part of it, as much as had seen Medusa, became stiffened* (and petrified)." Literally, "and most parts of it, as many as," &c. With *πολλὰ* supply *μέρη*.

26–30. *ὑποσχὼν τὴν χεῖρα*, "*having held his hand under,*" i. e., as a support.—*ὀλισθηρᾶς οὔσης*, "*which was smooth and slippery.*"—*ἐν τοῦ Κηφέως*, "*in the mansion of Cepheus.*" Supply *οἴκῳ*.—*καὶ ἀπάξει αὐτὴν*, "*and he intends to lead her away.*"—*γάμον οὐ τὸν τυχόντα*, "*no ordinary match,*" i. e., a husband of no ordinary rank. The participle of *τυγχάνω* is often used in this sense. Thus, *ὁ τυχών*, "an ordinary person" (i. e., a person whom one meets with at any time or place); *τὰ τυχόντα*, "common" or "ordinary things." Hence *γάμον οὐ τὸν τυχόντα* would mean literally, "a match not such as one meets with every day," i. e., not an every-day match.

31–36. *τί γὰρ ἡ παῖς*, &c., "*for what harm did the girl do us?*" Literally, "in what did the girl wrong us?"—*τότε*, "*on that occasion,*" referring to the time, now gone by, when the offence was first given.—*καὶ ἠξίου καλλίων εἶναι*, "*and claimed to be fairer than we.*" Supply *ἡμῶν*, as governed by the comparative.—*ὅτι οὕτως ἂν*, &c. "(The girl ought to have perished notwithstanding), *because in this way Cassiope would have grieved for her daughter, if she had at least a mother's feelings.*" Hemsterhuis correctly remarks, that these words are not meant as a direct answer to what immediately precedes, but that something must be supplied in order to connect them with what goes before.—*μήτηρ γε οὖσα*. More literally, "if, at least, she were a mother."—*εἴ τι βάρβαρος γυνὴ*, &c., "*if a barbarian female has asserted anything beyond her merits,*" i. e., beyond what she had a right to assert. The expression *εἴ τι* takes here the place of *ἅτινα* ("whatsoever things a barbarian female has uttered," &c.). So, in Latin, we have often *si quid* for *quæ*.

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LINE 5. *τῆς ἀοικήτου*, "*which is incapable of being inhabited.*" Supply *οὔσης* after *τῆς*.—*τοῖς Ἀμαξοίκοις*, "*the wagon-inhabiting* (Scythians)." i. e., the Scythians who live in wagons. These tribes had no towns or villages, and no fixed places of residence. Their wagons served them for dwellings, and they roamed about with their families and herds to any quarter where they could find good pasturage. Hence they are also called by the Greek writers *Ἀμαξόβιοι* (*Hamaxobii*). We have adopted in the text the reading *Ἀμαξοίκοις*, as far preferable to the common lection *Ἀμαξικοῖς*. Besides *Ἀμάξοικοι* occurs elsewhere in Strabo, from whom the present extract is made, but *Ἀμαξικοί* not at all. (Compare *Tzschucke, ad Strab.*, 11, p. 492, *Cas.*) Jacobs speaks of *Ἀμαξοίκοις* as a suggestion of Oertel's. Coray, on the other hand, appears to regard it as an emendation of his own, and it is assigned to him as such by Friedemann (*ad Strab.*, 2, p. 126, *Cas.*). The alteration is, in fact, a very obvious one, and might have suggested itself to many at the same time.—*τοῖς περὶ τὸν Τάναϊν*, &c., "*who live around the Tanais and the sea Mœotis*," &c. Literally, "who are." Supply *οὖσι*.

7–10. *τῆς δὲ οἰκησίμου*, &c., "*now, of the habitable region, the part that is very inclement, and that which is mountainous, are dwelt in with great toil, by reason of their very nature; and yet even those parts, that are with difficulty inhabited, are tamed down* (and made productive) *on having received skilful cultivators.*" With *οἰκησίμου* supply *χώρας*, with *δυσχείμερον* and *ὀρεινὸν* supply *μέρος*, and *μέρη* with *τὰ οἰκούμενα*.—*καθάπερ*, "*as, for instance.*"—*κατέχοντες*, "*though possessing.*"—*ᾤκουν καλῶς*, "*nevertheless dwelt comfortably and well.*" *καλῶς* is here best expressed by two English adverbs.—*διὰ τὴν πρόνοιαν τὴν*, &c., "*on account of the prudent foresight, exercised by them in things that appertained to government, and the arts, and to the knowledge that was otherwise requisite for the management of life.*" Literally, "on account of the foresight that was to them," &c. The full form is *τὴν πρόνοιαν τὴν οὖσαν*. So again, towards the end of the clause, the full form is *τὴν ἄλλην σύνεσιν τὴν οὖσαν*. When an article is repeated in this way after a noun, it has generally a participle connected with it, either expressed or understood.—*καὶ τοὺς ἀγριωτέρους*, &c., "*taught even those more savage than the rest to live under regular government,*" i. e., in regularly organized society.—*ἀγριωτέρους*, agreeing with *ἀνθρώπους*, as implied in *ἔθνη*.

15–19. *καὶ ταύτῃ, διότι*, "*in this respect also, that . . . .*"—*θυώματα δὲ καὶ*, &c., "*whereas they procure aromatics and precious stones from abroad, to those who are deprived of which things life is in no respect worse off than it is to those who abound in them,*" i. e., those, who have them not, live as happily as those who have them.—*ὡς δ' αὕτως*, "*in like manner too,*" put for *ὡσαύτως δὲ*.

22–25. *λεπτὴν ἔχοντα γῆν*, "*having only a thin covering of soil.*"—*τὴν πολλήν*, "*for the most part.*" Supply *μερίδα*, and consult *Bos, Ellips. Gr.*, *s. v. μερίς*.—*ἡ δὲ πρόσβορρος*. Supply *μερίς*.—*πρὸς τῇ τραχύτητι*, "*in addition to its ruggedness,*" i. e., the rough and uneven character of the ground.—*πᾶσα σχεδόν τι*, "*is nearly all.*" The indefinite *τι* is very often joined in this way with adverbs, or neuter adjectives standing as adverbs, in order to temper the expression. Consult *Matth.*, *G. G.*, § 487.—*καὶ* given

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89 διαφερόντως, "*and especially the portion that lies without the Pillars* (of Hercules)," i. e., without the Straits of Gibraltar. The full form of expression would be ἡ μερὶς ἡ οὖσα ἔξω στηλῶν.

26–28. τὴν Βαιτικὴν, "*Bætica*," one of the divisions of Spain. Supply, for a literal translation, γῆν.—σοφώτατοι, "*the most intelligent*."—ἀναπλέεται, "*is navigated up stream*." Strabo, in explanation of ἀναπλέεται, adds εἰς τὴν μεσογαῖαν, &c., which Jacobs here omits.—εἰσὶ, a deviation from the common rule, which would require ἐστὶ with neuters plural.

90 Line 2–5. οὗτοι . . . . ῥιζοφαγοῦντες. Observe the masculine here, although the neuter, λαγιδίων (from λαγίδιον), precedes. Such deviations from the ordinary rule of gender frequently occur, when the writer has in his mind some other word, different in form, though the same in meaning with the word which he has just written. So here Strabo has λαγωοὶ in view, not λαγίδια. (Compare the remarks of *Duker, ad Thucyd.*, 2, 47.)—οὐδὲ δὴ, "*nor even indeed*."—οὐδαμοῦ τῆς γῆς, &c., "*has been found to be produced anywhere on earth, up to the present day, either in so great abundance or of so good a quality*," i. e., has been discovered to exist, &c. The verb ἐξετάζω indicates here the result of actual examination and comparison. With the phrase οὐδαμοῦ τῆς γῆς (literally, "nowhere, in respect of earth"), compare the Latin *nusquam terrarum*.

7–13. οὐ μεταλλεύεται μόνον, &c., "*is not obtained by mining merely, but is also washed down*." Literally, "but is also dragged down," i. e., by the force of the waters.—τὴν χρυσῖτιν ἄμμον, "*the auriferous sand*." Sometimes expressed by a single word χρύσαμμος.—ἀλλ' ἐκεῖ, "*in the latter, however*," i. e., in the places that are free from water.—ἐπικλύστοις, "*washed by bodies of water*."—τὸ ψῆγμα, "*the fine grain*."—ἃς καλοῦσι πάλας, "*which the natives call palæ*." There appears to be some error here in the Greek text, as regards this native term. Pliny (33, 4) says that the Spaniards called the lumps of gold "*palacræ*" or "*palacranæ*," that is, making allowance for the Latin termination, "*palacr*" or "*palacran*." He also states, that they called the fine grain of gold "*balluc*." (*Hispani quod minutum est ballucem vocant*, &c., 33, 3). For πάλας, therefore, in Strabo we ought probably to read πάλακας.

16–23. διαπεπλεγμένας νεύροις, "*formed of the sinews of animals interlacing each other*."—περιττότερον, "*unusually well*." The ellipsis may be supplied by τοῦ κοινοῦ, just as περιττόν among the ancient rhetorical writers is opposed to κοινόν and δημῶδες. (*Ernesti, Lex. Techn.*, *s. v.*)—σαυνίοις ὁλοσιδήροις ἀγκιστρώδεσιν, "*barbed javelins all of iron*." As regards the force of ἀγκιστρώδεσιν here, compare the expression ἠγκιστρωμένας ἀκίδας employed by Plutarch in speaking of the barbed arrows of the Parthians. (*Vit. Crass.*, c. 25).—εὐκίνητοι, "*nimble*."—ἐπιτηδεύουσι, "*they perform*."—καὶ περιέχουσαν, &c., "*and requiring great agility of limbs*."—πρὸς ῥυθμὸν, "*with a regular cadence*."

25–31. κατὰ τὸ ὕψος, "*in their height*." Literally, "as to their height." —τῶν ἄλλων, "*from all others*." Literally, "from the rest."—πολλῶν δὲ ὄντων. The particle δὲ is equivalent here to γάρ.—ἀφέντων πῦρ, "*who had been careless with fire*." More literally, "having neglected fire." This is often erroneously rendered, "who had set fire to it." The source of the mistake is in the Latin version of Rhodomann.—κατακαῆναι, from κατακαίω.—συχνὰς ἡμέρας, "*for many days in succession*."—τὴν ἐπιφάνειαν, "*the surface*."—κληθῆναι Πυρηναῖα. The meaning is, that they were called Πυρηναῖα (ὄρη), from πῦρ, "*fire*," as we would say in English

Page 90 "the fire-mountains," or "the burnt mountains." This derivation, like so many others on the part of the Greek writers, is good for nothing. The true etymology is from the Celtic *Pyren*, or *Pyrn*, meaning "a high mountain," and from this same root may be deduced the name of Mount *Brenner* in the Tyrol; that of *Pyern* in Upper Austria, and many others. (Consult *Adelung*, *Mithridates*, vol. ii., p. 67.)

33–36. *τῆς δὲ τούτου*, "*and that, the value of this metal being unknown to the natives.*"—*ἐμπορίαις χρωμένους*, "*being traders.*" Literally, "making use of traffickings."—*ἀγοράζειν τὸν ἄργυρον*, &c., "*bought up the silver by a trifling exchange of other commodities,*" i. e., by giving in exchange for it some trifling articles of merchandise.

91 LINE 5–13. *γυμνοὺς τῆς ἐσθῆτος*, "*bare of attire.*"—*Βαλλιαρεῖς*, "*Balleāres.*"—*κάλλιστα*, "*most skilfully.*"—*κατὰ τὰς πολεμικὰς χρείας*, "*for warlike purposes.*" Literally, "for warlike uses."—*ὥστε δοκεῖν τὸ βληθὲν*, &c., "*that what is* (thus) *discharged appears to be borne onward from some catapulta,*" i. e., from some military engine. As regards the catapulta, consult the note on line 25, page 43.

15–23. *ἡ Γαλατία*. We must bear in mind, when reading the account of the Gallic climate in the text, that ancient Gaul extended northward to the mouths of the Rhine.—*διαφερόντως*, "*in an especial degree.*"—*ἀντὶ μὲν τῶν ὄμβρων*, "*instead of the showers* (that fall in more southern lands)." Observe the force of the article.—*χιόνι πολλῇ νίφεται*, "*it is snowed upon with much snow.*" We must be careful not to regard *νίφεται* here as an impersonal. Compare Herodotus (4, 31) and Xenophon (*Hist. Gr.*, 2, 4, 2), where the passive voice of *νίφω* is employed with the same meaning as in our text.—*κατὰ δὲ τὰς αἰθρίας*, "*while, under clear, calm skies,*" i. e., in clear, calm weather.—*διὰ τῆς ἰδίας φύσεως γεφυροῦνται*, "*are bridged over by their own nature,*" i. e., without the assistance of art.—*οἱ τυχόντες ὁδῖται*, "*ordinary travellers.*" Consult note on line 29, page 88.—*κατ' ὀλίγους*, "*in small parties.*"—*κατὰ τοῦ κρυστάλλου*, "*along the ice,*" i. e., over the ice.—*διαβαίνουσιν*. Supply *τοὺς ποτάμους*.—*στρατοπέδων μυριάδες*, "*armies of ten thousand men.*" The definite number is here used as an indefinite. It is the same as saying, "entire armies of many thousand men."

26–35. *τεμνόντων*, "*intersecting.*"—*τὰς πηγὰς καὶ τὰς ἐπιῤῥοίας*, "*their sources and their supplies.*"—*ὠκεανὸν*. The Atlantic.—*οἱ δὲ εἰς τὴν*, &c., "*and others into our sea.*" Referring to the Mediterranean. The expression is analogous to the *Mare nostrum* of the Latin writers.—*εἰς τὸ καθ' ἡμᾶς πέλαγος*, "*into our deep.*" The reference is the same as in the preceding sentence.—*εἰς τὴν ἔσω θάλασσαν*, "*to the inner sea.*" Again alluding to the Mediterranean. The Greek is nothing more than a translation of the well-known form *Mare Internum*.—*καὶ ἔμπαλιν*, "*and back again.*"—*ὀλίγων τινῶν χωρίων*, "*only a few places.*"

92 LINE 3–10. *ὀρυχθεῖσιν*, from *ὀρύσσω*.—*ἐπὶ μικρὸν*, "*to* (only) *a little depth.*"—*πλάκες*, "*plates,*" i. e., laminæ.—*ἔσθ' ὅτε*, "*sometimes.*" Contracted from *ἔστι ὅτε*.—*τὸ δὲ λοιπὸν*, &c., "*the rest consists of the fine grain, and of lumps, these also requiring no great degree of labour,*" i. e., which in like manner require, &c.—*κρίκους παχεῖς ὁλοχρύσους*, "*thick collars of solid gold.*"

14–16. *καὶ τὸ κράτιστον*, &c., "*and these furnish the Romans with their best cavalry,*" i. e., the best cavalry in the Roman armies is obtained from Gaul.—*τῷ δὲ ἁπλῷ καὶ θυμικῷ*, &c., "*but* (at the same time) *there is added*

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92 *to this simple and irascible character, on the part of the Gauls, much of thoughtlessness, and vain-boasting, and fondness for ornament.*" Literally, "there is added for the Gauls."—*κάθυγροι καὶ λευκοί*, "*succulent and fair.*"—*ἀλλὰ καὶ διὰ τῆς κατασκευῆς*, &c., "*but they strive also to increase the native peculiarity of its colour by artificial means.*" The expression *τὴν φυσικὴν τῆς χρόας ἰδιότητα* refers to the *τὸ ξανθόν*, or ruddy colour of their hair.

23–24. *διαφανεῖς*, "*of a clear, bright colour.*"—*καὶ ἀπὸ τῶν μετώπων*, &c., "*they draw them back even from their foreheads to the top of the head, and* (thence) *to the tendons of the neck.*"—*ὥστε τὴν πρόσοψιν*, &c., "*so that their look appears like* (that of) *Satyrs and Pans.*" The Πᾶνες of the Greeks were the same with the *Fauni* or *Panisci* of the Latin writers. Sometimes, as we are informed by the scholiast on Theocritus (4, 62), both the Satyri and the Sileni were called Pans. (Consult *Toup, ad Schol.*, *l. c.*). The ancient artists always represented the hair of the Satyrs and Fauns as erect, and, at the same time, curling a little over towards the upper part. The term applied to this mode of arranging the hair was *εὐθύθριξ* (*Pollux*, 2, 22), and it is alluded to by Suetonius in speaking of the personal appearance of Augustus ("*capillum leniter inflexum habuit.*" *Aug.*, 79). The god Pan was also thus represented, and hence the epithet *φριξοκόμης* given him in poetry. (*Brunck.*, *Anal.*, 1, 197.) The object in arranging the hair thus was to make it resemble more that of the goat.—(Compare *Winckelmann, Gesch. der Kunst des Alt.*, vol. ii., p. 220.)

25–26. *παχύνονται ἀπὸ τῆς κατεργασίας*, "*are rendered coarse by this treatment,*" i. e., by working them in this way.—*τῆς τῶν ἵππων*, &c. The coarseness thus imparted to the hair of the Gauls, and which made it resemble horse's hair, gave, of course, a more animal-appearance to the visage, and hence the comparison between it and the look of Satyrs.

28–29. *μετρίως ὑποτρέφουσιν*, "*nourish a moderate beard underneath.*"—*τὰς δ' ὑπήνας*, &c., "*but leave the hair on the upper lip to itself,*" i. e., allow it to grow. More literally, "but permit the hair on the upper lip to be left to itself."

32–36. *συνωρίσιν*. Analogous to the Latin *bigæ*.—*καὶ παραβάτην*, "*and a warrior by his side.*"—*τὰς παρατάξεις*, "*their arrays of battle.*"—*προάγειν τῆς παρατάξεως*, "*to advance in front of the line.*"—*ὅταν δέ τις ὑπακούσῃ*, &c., "*and whenever any one lends a willing ear to them for the fight,*" i. e., whenever any one accepts the challenge.

93 Line 1–10. *ἐξυμνοῦσι*, "*they hymn forth.*"—*τὸν ἀντιταττόμενον*, "*their antagonist.*" Literally, "the one who stations himself over against them."—*περιάπτουσι*, "*they attach all around.*"—*ἡμαγμένα*, from *αἱμάσσω*.—*παιανίζοντες*, "*uttering pæans.*"—*καὶ τὰ ἀκροθίνια ταῦτα*, "*and these first-fruits of their valour.*"—*κεδρώσαντες*, "*having anointed them with oil of cedar.*" The oil of cedar so often mentioned, as an antiseptic, by the ancient writers, appears to have been analogous to our pyroligneous acid.

11–13. *καταντικρὺ τῶν Ἑρκυνίων*, &c., "*over against the woods called Hercynian,*" i. e., over against what are called the Hercynian woods. The reference is to the mountains and woods of Northern Germany. The Hercynian forest was of vast extent, and traversed a large part of ancient Germany, and it will be remembered that the term *Γαλατία*, in the text, comprises more than modern France to the north.—*ὧν ἐστὶ μία καὶ μεγίστη*, "*of which there is one even very large of size.*"

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19–23. *παραδέδονται*, "*are said.*" The verb literally refers to a handing down by tradition.—*εὐτελεῖς*, "*of cheap construction.*"—*τῶν νῦν ἀνθρώπων*, referring to the inhabitants of more civilized countries.—*τάς τε διαίτας εὐτελεῖς ἔχειν*, &c., "*that they lead, moreover, a frugal mode of life, and one far removed from the luxury engendered by wealth.*" More literally, "that they have, moreover, their rules of life frugal (in their character), and departing much from," &c.

29–34. *Βελέριον*. Called by the Latin writers *Bolerium*; now the *Land's End*, in Cornwall.—*καὶ διὰ τὴν τῶν ξένων*, &c., "*and, by reason of the intermingling of foreign traders* (with them), *softened down in their habits of life.*" Literally, "tame as to their habits of life."—*τὸν κασσίτερον κατασκευάζουσιν*, "*prepare the tin.*" The article is here employed as indicating a well-known commodity obtained from this quarter.—*φιλοτέχνως ἐργαζόμενοι*, "*skilfully working*," i. e., mining.—*ἡ πλείστη*. Supply *μερίς*.—*πολλὰ*. Supply *μέρη*.

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Line 4–12. *ἔνιοι*, "*some of them.*"—*διὰ τὸ ἀγνοεῖν*, "*out of pure ignorance.*"—*πόλεις δὲ αὐτῶν*, &c., "*their towns, moreover, are the forests*," i. e., the forests supply the place of towns.—*καταβεβλημένοις*, "*felled for the purpose.*"—*καλυβοποιοῦνται*, "*they build their cabins.*" Observe the force of the middle.—*οὐ πρὸς πολὺν χρόνον*, "*not, however, for any long period.*" The accumulation of animal matter, occasioned by a long stay in one spot, would produce sickness.—*οἱ ἀέρες*, "*their climate.*"—*κατέχει*, "*prevails.*" Literally, "holds possession of the country." Supply *τὴν γῆν*.—*τὰς περὶ τὴν*, &c., "*about midday.*" Literally, "which are about midday." Supply *οὔσας*.

14–18. *μικρὸν ἐξαλλάττουσι*, "*differ a little from the Gallic nation in both their greater degree of savageness, and stature, and ruddiness of looks*," i. e., are still more savage, &c., than the Gauls, though the degree by which they go beyond them in these respects is but small.—*τἆλλα δὲ παραπλήσιοι*, &c., "*in other respects, however, they resemble them, both as regards personal appearance and customs.*"—*δύναται δὲ τὸ ὄνομα γνήσιοι*, "*now the name is equivalent to men of the same race.*" The meaning is, that the Romans, seeing so close a resemblance between the Germans and Gauls, concluded that they were descended from the same common stock, and, therefore, called the former *Germani*, "Brothers," intending to convey the idea that the Germans were own brothers of the Gauls. This etymology, however, is altogether erroneous. The true explanation is as follows: The first Teutonic tribes that crossed the Rhine boastfully styled themselves *Wermaenner*, i. e., "War-men," from *wer*, "war," and *man*, "a man." The Romans, not having any *w* in their alphabet, converted this letter in the present case into a soft *g*, and Latinized *Wermaenner* by *Germani*, a name which became gradually extended to the whole Teutonic race.

20–24. *διὰ τὸ μὴ θησαυρίζειν*, "*on account of their laying up no stores*," i. e., on account of their not laying aside any portion of their present means for future use.—*τοιοῦτον*, "*of the following nature.*" Attic for *τοιοῦτο*.—*ταῖς γυναιξίν*, depending in construction on *παρηκολούθουν*.—*συστρατευούσαις τοῖς ἀνδράσι*, "*when going to war along with their husbands.*"—*παρηκολούθουν*. The imperfect is here employed as referring to a time, now past, when the Cimbri still existed as a nation, and before they were annihilated by the Roman arms.—*γυναῖκες προμάντεις ἱέρειαι*. Compare the account given of Velleda and Aminia by Tacitus (*Germ.*, 8).—*καρπασίνας ἐφαπτίδας*, &c., "*arrayed in linen robes secured by a clasp.*"

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94 26–28. *διὰ τοῦ στρατοπέδου*, "*throughout the camp*," i. e., in different quarters of the camp, the captives being in the hands of different individuals.—*καταστέψασαι*. Victims were always *crowned* with a garland before being led to the altar for sacrifice. We see here this same custom prevailing, among the early Germans, in these horrid immolations of human beings.—*ὅσον ἀμφορέων εἴκοσιν*, "*large enough to hold twenty amphoræ*." Supply the ellipsis as follows: *τοσούτου μέτρου, ὅσον ἐστὶ τὸ μέτρον ἀμφορέων εἴκοσιν*. The amphora was a measure containing a little over five gallons, two quarts, one pint.

29–36. *ὑπερπετής*, "*bending over*."—*ἕκαστον*. Supply *τῶν αἰχμαλώτων*.—*προχεομένου*, "*as it flowed forth*."—*μαντείαν τινὰ ἐποιοῦντο*, "*they formed a kind of divination*."—*διασχίσασαι*, "*having slit them up*."—*ἀναφθεγγομέναι*, "*announcing in this way*."—*τὰς περιτεταμένας*, &c., "*that were stretched over the wicker frame-work of their covered wagons*." The *ἁμάμαξαι* were covered wagons for the women and children. The top and sides were formed of skins stretched over an osier frame-work. *περιτεταμένας*, from *περιτείνω*.—*μετὰ τὴν ὑπώρειαν τῶν Ἄλπεων*, "*after the country at the foot of the Alps*." By *ὑπώρεια* is here meant what may be called the roots of the mountains (*radices montium*), after leaving which we come to the level country where Italy begins.

95 Line 1–12. *καὶ τὰ μέν*. Supply *μέρη*.—*μέσον πως*, "*nearly in the middle*." More literally, "in the middle, after a manner."—*ἀποδεδειγμέναι ἱστοροῦνται*, "*are said to be rendered*." Literally, "are related to be shown."—*Ἥρας Ἀργείας*, &c. Juno was particularly revered in Argos, and Diana in Ætolia. Diomede was of Ætolian descent, through his father Tydeus, but reigned in Argos by right of his wife Ægialêa.—*προσιόντων δὲ τῶν ἀνθρώπων*, &c., "*and that when men approach and touch them they endure this*," i. e., and that they allow men to approach and touch them.—*τὰ δὲ διωκόμενα*, &c., "*and that those animals* (elsewhere) *that are pursued by hounds*." The reference is to other animals, without the sacred precincts.—*δεῦρο* Equivalent to *εἰς τοῦτο τὸ ἄλσος*.—*μηκέτι διώκεσθαι*. The dogs dare not follow them within the sacred grove.

14–18. *τοῖς πόνοις*, &c., "*by reason of their toils, and the constant privations connected with their out-door labours*."—*τὸ πλεῖον πέτρας λατομοῦσι*, &c., "*are for the greater part of the time employed in breaking up the stones, on account of the excessive ruggedness of the soil*." Literally, "on account of the excess of the ruggedness." With *τὸ πλεῖον* we may supply *μέρος τοῦ χρόνου*. The meaning of the passage is, that the labours of the farmers here consist more in breaking up the stones than in cultivating the soil.

20–26. *καὶ τοιαύτην ἔχοντες*, &c., "*and yet, though they have such hardship* (to contend with) *in their daily labours, they by their perseverance triumph over nature*," i. e., triumph over the natural disadvantages under which their territory labours.—*ἐπίσης τοῖς ἀνδράσιν*, "*equally with the men*." The dative of equality.—*τὴν ἐκ τῶν καρπῶν*, &c., "*they remedy the scarcity resulting from the productions of the earth*."

28–33. *ἀλλὰ καὶ πρὸς τὰς*, &c., "*but also as regards those circumstances in life that have great dangers connected with them*."—*ἐμπορευόμενοι γάρ*, "*for, being traders*." Equivalent, in fact, to *ἐμπορίας γὰρ χάριν*, "for, prompted by an eager pursuit of traffic."—*πλέουσι*, "*they navigate*."—*τῶν σχεδιῶν εὐτελεστέροις*, "*of cheaper construction than our ordinary floats*." Observe the force of the article.—*ὑπομένουσι τὰς ἐκ τῶν χειμώνων*, &c.,

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"*they endure, in a way that strikes one with astonishment, the most fearful circumstances resulting from tempests,*" i. e., attendant upon tempests. 95

LINE 1–5. *ἔχοντες*, "*occupying.*"—*μέρος μέντοι*, "*partly indeed.*" The accusative is here taken absolutely, as a species of adverb.—*τὸ δ' ἐφεξῆς*, "*but farther on.*" The article is often joined thus with adverbs, the sentence being, in fact, elliptical, *τὸ δὲ μέρος ὂν ἐφεξῆς.*—*τοὺς πρὸς τῇ Ῥώμῃ*, &c., "*who dwell near Rome, as far as the sea-coast,*" i. e., who lie immediately below Rome, and whose territory extends as far as the coast of the lower or Tyrrhenian sea. The reference is to the Latins. 96

7–16. *διενέγκαντες*, from *διαφέρω.*—*ἔκτισαν*, from *κτίζω.*—*πολλοὺς χρόνους*, "*for many years.*"—*τὰ δὲ κατὰ τὰς πεζικὰς*, &c., "*having bestowed much labour, too, upon the things that related to their land-forces.*"—*μετήνεγκαν ἐπὶ τὴν ἰδίαν πολιτείαν*, "*have transferred to their own polity.*"—*γράμματά τε καὶ*, &c., "*they cultivated assiduously, to a greater degree than any other people, both letters, and an acquaintance with natural phænomena, and with things relating to the gods.*" The term *γράμματα* does not refer here to a national literature, which the Etrurians never had, but to the use made of written characters in compiling religious forms, rituals, &c., of which they possessed a greater number than any other nation.—*φυσιολογίαν καὶ θεολογίαν.* Both of these were cultivated with reference merely to omens and divinations.—*καὶ τὰ περὶ τὴν κεραυνοσκοπίαν*, &c., "*and they, most of all men, wrought out* (into a regular system) *the drawing of omens from lightning.*" The Etrurian priesthood were remarkable for their skill in every species of augury and divination.

18–21. *καὶ ταύτην ἐξεργαζόμενοι*, "*and cultivating this with great care.*"—*τὴν ἐκ παλαιῶν χρόνων*, &c., "*they have flung away the valour emulously exerted among them in former times,*" &c., i. e., have lost, &c.

24–33. *μεταξὺ κεῖται*, &c., "*lies between the sea-coast, which extends from Ostia as far as a city* (called) *Sinuessa, and the Sabine country.*"—*ἐπὶ μῆκος*, "*lengthwise.*"—*τῶν κατὰ τὴν παραλίαν.* Supply *κειμένων.*—*ὅσα*, "*as many as are.*" Supply *ἐστὶ.*—*ἢ εἴ τινα*, "*or if there be any.*" Supply *ἐστὶ* again. *εἴ τινα* is here equivalent in effect to *ἅτινα*, "whatsoever are."—*καὶ ταῦτα δ'*, "*and yet even these are.*"—*τὸ δὲ Καίκουβον.* Supply *χωρίον.*—*τὴν δενδρῖτιν*, "*trained on trees.* This was a common practice in Italy, and was thought to improve the quality of the wine. Sometimes, however, *juga* or stages were employed. The Cæcuban wine subsequently lost its repute.

LINE 1–6 *τὴν ἀρετὴν*, "*its excellence.*"—*δι' ἔτους*, "*during the whole year.*" Literally, "through the year."—*ὡς δ' αὔτως*, "*in like manner too,*" for *ὡσαύτως δὲ.*—*καὶ πᾶσα ἡ περὶ*, &c., "*and especially all the country around Venafrum, which* (place) *is contiguous to those plains.*" With *πᾶσα ἡ* supply *χώρα.* 97

9–15. *ἀγροῖς περιοικούμενον παγκάλοις*, "*covered all round with very beautiful and thickly settled fields.*" Literally, "inhabited all round in very beautiful fields."—*ἐκ τῆς ὄψεως*, "*to the view.*"—*καὶ κοιλάδας φαίνει*, &c., "*it displays also cavities, full of holes, in rocks of a burned colour, as if eaten out by fire.*" Literally, "burned as to their colour."—*ἐκβεβρωμένων*, from *ἐκβιβρώσκω.*—*σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης*, "*but that, fuel having failed, it was subsequently extinguished.*" *σβεσθῆναι*, from *σβέννυμι.* When Strabo wrote this, Vesuvius was in a state of repose, and, from the absence of traditions, must have been so for a considerable period

Page 97 antecedent. Evident traces of previous volcanic action, however, presented themselves, as he himself informs us. The first eruption of Vesuvius, of which we have any account, took place after the time of Strabo, namely, in A.D. 79, during the reign of the Emperor Titus. This is the famous eruption that proved fatal to the cities of Herculaneum, Pompeii, and Stabiæ, burying them under showers of volcanic sand, stones, and scoriæ.

17–20. *ἐν μιᾷ γοῦν Ὀλυμπιάδι*, &c., "*accordingly, at one Olympic contest, all the seven men who surpassed the rest in the foot-race were Crotoniats.*" Observe here the use of the term *Ὀλυμπιάς* as referring to the games themselves, which is not very usual. It occurs in this same sense in Herodotus (*Schweigh., Lex. Herod., s. v.*).—*τῶν ἄλλων*. The genitive follows *προτερήσαντες* here, from the force of *πρότερος*, a comparative, implied in the verb *προτερέω*.—*εἰκότως*, "*with good reason.*"—*διότι* "*that.*" Equivalent here to *ὅτι*.

22–24. *διὰ τὸν φθόρον*, &c. Alluding to the overthrow which the Crotoniats received at the hands of the Locrians, in a battle fought on the banks of the Sagras. As long as the people of Crotona adhered to the precepts of Pythagoras and his followers, they were peculiarly distinguished for hardihood and vigour. After the overthrow of Sybaris, however, luxury and the love of pleasure took possession of the Crotoniats in their turn, and the warlike spirit of that people became changed to such a degree, that, in the battle of the Sagras, an army of one hundred and thirty thousand Crotoniats were routed by ten thousand of the Locrians.—*πλείστων τὸ πλῆθος*, "*who were very many in number.*" Supply *ὄντων*.

24–30. *τῶν Πυθαγορείων*, "*of the Pythagorēans* (who dwelt in it)." Observe the force of the article.—*γεγονὼς*, equivalent to *ὤν*.—*διατρίψαντος*, "*who resided.*"—*ἐν τῷ συσσιτίῳ*, &c. The followers of Pythagoras, who had passed through a certain period of probation, gave up their possessions to the common stock, and, from this time, lived upon a footing of perfect equality, and sat down together, daily, at a common table.—*πονήσαντος*, "*having become insecure.*" Literally, "having laboured." The aorist indicates that this took place on a sudden.—*πεποιθότα*, agreeing with *αὐτὸν* understood.

32–36. *ἐσφηνωμένον*, "*wedged open.*"—*τοσοῦτον δ' ἴσχυσε μόνον*, &c., "*his strength, however, availed only so far, that the wedges dropped out.*" Literally, "he was strong, however, only to such a degree," &c.—*ἀπολληφθέντα*, from *ἀπολαμβάνω*.

98 Line 1–10. *ἐφεξῆς*, "*farther on.*"—*διήνεγκεν*, "*surpassed all others.*"—*τὸ παλαιὸν*, "*in former times.*"—*τῶν πλησίον*, "*that lived in its vicinity.*" Supply *ὄντων*.—*ἐστράτευσαν δὲ*, "*they marched forth also.*"—*τὴν εὐδαιμονίαν*, depending on *ἀφηρέθησαν*, which governs two accusatives in the active.—*ἑλόντες*. Supply *οἱ Κροτωνιᾶται*.—*ἐπήγαγον τὸν ποταμὸν*, &c., "*they brought the river upon the city, and inundated it.*" Supply *τῇ πόλει* after *ἐπήγαγον*, and *αὐτὴν* after *κατέκλυσαν*.

11–19. *διαβόητοι*, "*notorious.*" Literally, "noised throughout (the world)."—*ἐπιδημεῖν*, "*to dwell,*" i. e., to be exercised.—*οἷον*, "*as, for example, those of . . .*" Supply *αἱ τέχναι*.—*ὦσιν*, "*may be.*" Subjunctive of *εἰμί*.—*οὐκ ἐξῆν δ' οὐδ'*, &c., "*it was not allowed, too, even,*" &c.—*Τίμαιος*. The author of an historical work on Italy and Sicily, which has not come down to us.—*αὐτὸς ῥῆγμα λαβεῖν*, "*that he himself had caught a strain,*" i. e., from merely seeing the others work. The term *ῥῆγμα* is

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susceptible of a still *plainer* translation. Observe the nominative with the infinitive, as referring to the same person implied by the previous verb.—*πρὸς ὅν.* Equivalent to *καὶ πρὸς τοῦτον.*—*αὐτὸς δὲ*, &c., "*and I myself, while hearing thee tell this, have got a pain in my side.*"

21–26. *φειδίτιον*, "*the public meal.*" The Spartans ate in common, in accordance with the institutions of Lycurgus.—*ἐπὶ τῶν ξύλων*, "*upon the wooden benches.*" Another specimen of Spartan simplicity.—*μετ' αὐτῶν*, "*with them,*" i. e., with the Lacedæmonians, the idea of whom is implied in *Λακεδαίμονα* that precedes.—*πυνθανόμενος*, "*while he knew it merely from hearsay.*"—*θεασάμενος*, "*on having seen things with his own eyes.*"—*καὶ γὰρ τὸν ἀνανδρότατον*, &c., "*for that even the greatest coward would choose rather to die.*" The aorist *ἑλέσθαι* implies that he would do this without a moment's hesitation.—*τοιοῦτον βίον.* This has a special reference to the black broth, and other plain fare, of the Spartans.

26–36. *μετὰ*, "*in conjunction with,*" i. e., in addition to.—*ὁ τόπος*, "*the situation.*"—*ἐκτρυφῆσαι*, "*to indulge in luxury.*"—*τοῦ μὲν θέρους*, "*in summer.*" Part of time.—*ἔχει*, "*experiences.*"—*ῥηθῆναι.* Governed by *δοκεῖ* understood, and which is repeated from *δοκεῖ*, at the beginning of the sentence.—*πρὸ μοίρας*, "*before his allotted time.*"—*ἐς τηλικοῦτον τρυφῆς*, "*to such a pitch of luxury.*" As in Latin, *eo luxuriæ.*—*ἐληλακότες*, from *ἐλαύνω*, with the reduplication.—*πρὸς αὐλὸν*, "*to the music of the pipe.*"—*ἐνέδοσαν τὸ ὀρχηστικὸν μέλος*, "*played a dancing tune,*" i. e., played a dance. Literally (so as to show the force of the article), "played the music adapted to a dance."

Line 2–3. *καὶ ἅμα αὐλούντων*, &c., "*and as soon as the horses heard them playing on the pipes, they not only danced out of their ranks,*" &c. On this construction of *ἅμα* consult Buttmann (*Larger Gr. Gr.*, § 150, p. 439, *Robinson's trans.*).—*τοὺς ἀναβάτας ἔχοντες*, "*with their riders on their backs.*" Equivalent to *σὺν αὐτοῖς τοῖς ἀναβάταις.* Literally, "having their riders."

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6–9. *τῶν μυθολογουμένων*, "*of the legends connected with it.*" More literally, "of the fabulous legends related concerning it."—*Σικελῶν.* These Siculi are said to have come from Latium.

13–17. *παρειλήφασι*, from *παραλαμβάνω.*—*ἀεὶ τῆς φήμης*, &c., "*the tradition having been continually handed down to their descendants from the earliest times.*"—*ἱερὰν ὑπάρχειν τὴν νῆσον*, "*that the island was sacred to Ceres and Proserpina.*" Literally, "that the island was a sacred one of Ceres," &c.—*ταύτην.* Supply *τὴν νῆσον.*

18–20. *καὶ τῆς ἁρπαγῆς*, &c., "*they say, also, that a very manifest proof of the abduction of Proserpina having taken place in this island is* (the circumstance) *that,*" &c. Literally, "of the abduction that took place with reference to Proserpina." Supply *γενομένης* after the second *τῆς.*—*αἱ θεαί*, "*these goddesses,*" referring to Ceres and Proserpina.

22–27. *ἐν τοῖς λειμῶσι τοῖς.* Supply *κειμένοις.*—*τὴν Ἔνναν*, "*the plain of Enna.*"—*τῆς πόλεως*, "*the city of Enna.*" The city and plain bore the same name.—*θέας ἄξιος*, "*worthy of being beheld.*" Observe the accentuation of *θέας* here: *θεᾶς ἄξιος* would mean "*worthy of a goddess.*"—*ἐμποδιζομένους τὴν φυσικὴν αἴσθησιν*, "*being impeded in their natural perception* (of the game)," i. e., their scent being obstructed.

28–31. *κύκλῳ δὲ ὑψηλὸς*, &c., "*but high all around, and on every side abrupt with precipitous descents.*" The plain of Enna was in fact a con-

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99 siderable elevation above the surrounding country, with steep and precipitous sides. (Compare the account of *Sir R. Hoare, Class. Tour*, vol. ii., p. 247, *seqq.*)—*ὀμφαλὸς*. This term appears to have been still more specially applied to a particular part of the plain itself. Sir R. Hoare thinks, that this is the spot where now stands a cross, in the garden belonging to the Padri Reformati, and where, according to vulgar tradition, a temple of Proserpina was built. This spot commands the finest view of the island.

100 LINE 2–12. *κατὰ τὴν Αἴτνην*, "*on Etna.*"—*μάλιστα*, "*most hospitably.*"—*διείληπται*, "*are covered.*" More literally, "are taken up with:" from *διαλαμβάνω*.—*λαμβάνειν*, "*to experience.*" Literally, "to receive."—*τὴν νομὴν*, "*the action.*" Literally, "the feeding."—*τοτὲ μὲν . . . . τοτὲ δὲ*, "*at one time . . . . at another.*"—*συμφερομένου*, "*borne all.*" Literally, "borne together," i. e., in one stream.—*λιγνῦς*, "*pitchy clouds.*" (*Blomf. Gloss., in Sept. c. Th.*, 490.)—*ἀναφυσῶντος*, "*darting upward with a loud roar.*"

16–21. *πολλὴν τῆς χώρας*, &c., "*has much of its territory mountainous.*" The plainer Greek would have been, *τὰ πολλὰ ὀρεινή ἐστι*.—*τροφαῖς*, "*as means of subsistence.*"—*τὰ δὲ πρὸς ἀλλήλους*, "*while, as regards their deportment towards each other.*"—*παρὰ*, "*beyond.*"

22–28. *κατὰ τὴν ὀρεινὴν*, "*throughout the mountainous country.*"—*ἐστὶ*, "*belongs to,*" i. e., becomes the property of.—*διειλημμένα*, "*being distinguished.*"—*κἂν*, "*even though.*" Contracted for *καὶ ἂν*.—*ἐν τε ταῖς ἄλλαις*, &c., "*and in the other arrangements of life.*"—*πύξος*. What Diodorus here erroneously calls the "*box-tree,*" is in reality *the yew*, the *μίλος* of Theophrastus (3, 4), and *σμίλαξ* of Dioscorides (4, 80). The Latin writers call it *taxus*. (*Virg., Eclog.*, 9, 30.) The yew loves a mountainous and cold soil, and, therefore, flourishes in Corsica. (*Fée, Flore de Virgile*, p. 159.)—*πλείστη καὶ διάφορος*, "*in great abundance and of superior quality.*"

30–33. *ἐξηλλαγμένην*, "*strange.*"—*τοὺς τρισμυρίους*. The article merely indicates here the sum total, without being translated. This usage has been already noticed.—*φύλλῳ πλατάνου*. This similitude must, of course, like many others of the kind, be taken with many grains of allowance. In order to make it at all plausible, the Peloponnesus must be supposed to lie on its western side. An illustration of this is given by Martyn, in his edition of the Georgics, at page 126.—*τὸ σχῆμα*, "*as to its shape.*"

101 LINE 3–5. *τελευτᾷ εἰς*, "*it ends at.*"—*ἡ Λακωνικὴ καὶ ἡ Ἀργεία*, "*the Laconic, and the Argive, territory.*" Supply *γῆ* with each.—*μέχρι τοῦ ἰσθμοῦ καὶ αὐτή*, "*it also extending as far as the isthmus,*" i. e., extending in like manner. The reference is to Argolis.

8–12. *ἴδοι τις ἂν καὶ ἀκούσαι*, "*one might see and hear of.*" Observe the accentuation of the optative *ἀκούσαι*, where the long final syllable calls for the acute on the penult. On the other hand, in *ἀκοῦσαι* of the infinitive, the short final syllable (as it is regarded in accentuation) gives the penult the circumflex.—*ἐξ ἀρχῆς μὲν*, "*at first.*"—*ἐκείνου δ' ἐκλειφθέντος*, "*this oracle, however, having ceased.*" Literally, "having caused itself to be abandoned," i. e., by delivering no more responses. The passive for the middle.—*καὶ τὴν αὔξησιν*, &c., "*and it obtained its great increase of celebrity, with which we are at the present day acquainted,*" &c. Supply, for a literal translation, *τόσην* with *αὔξησιν*.

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16–26. ὧν, "*in the number of which.*"—τούτων, "*of these offerings.*" Supply τῶν ἀναθημάτων.—Χαρμίδου, "*son of Charmidas.*" Supply υἱός.—χρυσοῦ καὶ ἐλέφαντος. Genitive of the material. —οἱ τῇ κεφαλῇ, "*upon his head.*" Literally, "for him, upon his head." The pronoun οἱ here takes the place of αὐτῷ. The more usual form of expression would be τῇ αὐτοῦ κεφαλῇ.—Νίκην, "*a Victory,*" i. e., an image of the goddess of Victory.—καὶ ταύτην ἔχουσαν, "*this also having.*"—χάριέν ἐστι σκῆπτρον. Siebelis takes χάριέν here for an adverbial form, equivalent to χαριέντως, and joins it in construction with ἠνθισμένον. Equally unhappy is Porson's emendation of χειρὶ ἔνεστι for χάριέν ἐστι.—ἠνθισμένον, "*diversified.*"—τῷ θεῷ, for τοῦ θεοῦ. Compare the remark made above on the words οἱ τῇ κεφαλῇ.

27–29. τῷ δὲ ἱματίῳ, &c., "*into the robe, moreover, are wrought both small figures of animals, and, of flowers, the lily,*" i. e., and also flowers, namely, lilies. Some archæologists think that the allusion is here to a kind of encaustic work. (*Böttiger, Ideen zur Archæol. d. Mal.*, p. 243.—*Quatremère de Quincy, Jup. Olymp.*, p. 310.—*Siebelis, ad Pausan.*, 5, 11.)—λίθοις, "*precious stones.*"

31–36. Εὐριπίδης. In a fragment (No. xii.) of the Cresphontes.—πολλὴν μὲν ἄροτον, &c., "*much arable land indeed, but not easy to cultivate.*"—κοίλη γάρ. The country of Sparta (the *hollow* Lacedæmon, as it is called in the Iliad and Odyssey) was flanked on the east and west by two long parallel ridges of mountains, which were connected together by a similar, but much shorter, barrier at the northern extremity; and hence it has been well compared to an ancient stadium. The bed of this natural stadium was the valley of Sparta. (*Wordsworth's Greece*, p. 53.)—καὶ βουσὶ καὶ ποίμναισιν, &c., "*and very well adapted for the rearing of cattle and flocks.*" ποίμναισιν is poetical for ποίμναις, being cited from fragment xiii. of the same play mentioned above.—εὔσειστος, "*is very subject to earthquakes.*" καὶ δή, "*and indeed.*"

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Line 1–4. λίθου πολυτελοῦς, &c., "*of a costly kind of marble, the Tænarian namely,*" &c. This was a species of *Verd Antique*, highly prized by the Romans.—χορηγὸν, "*as a means of furnishing the expense,*" i. e., to patronise the undertaking. Literally, "as a furnisher of the expense."

7–14. αἰσχύνονται, "*they reverence.*"—γυμνάσια θ' ὥσπερ, &c., "*and as there are gymnasia for males, so also are there such for unmarried females.*"—νομίσματι σκυτίνῳ. The legal currency of Sparta was iron money. If the remark in the text be correct, leather was also applied to the same purpose. (Consult *Böckh, Pub. Econ. of Ath.*, vol. ii., p. 389.) —ἐπὶ τῷ αὐτοὺς παρέχειν, "*in exhibiting themselves.*" Literally, "in affording themselves."—ταῖς ἀρχαῖς, "*to the magistrates.*"

16–20. νομίμως, "*in accordance with stated custom.*"—τῆς Ὀρθίας, "*of the Orthian Diana.*"—συγγυμναστὴν, "*a fellow-gymnast,*" i. e., a member of the same gymnastic school.—Ἐφόρων. Consult note on line 22, page 46.—πρὸ τῆς ἀρχῆς, "*in the presence of the magistracy.*"—βασιλεύσειν, "*that he will exercise the royal functions.*"

21–23. ἱεροπρεπής, "*is held in high veneration.*"—τὸ Κωρύκιον ἄντρον, "*the Corycian cave.*" This was situate on Mount Parnassus, above the city of Delphi. The inhabitants of Parnassus regarded it as sacred to the Corycian nymphs and the god Pan. Herodotus relates (8, 36) that, on the

Page 102 approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess.

27–33. *θεατροειδὲς*, "*shaped like a theatre*," i. e., semicircular. The ancient theatres were not, strictly speaking, semicircular, but their shape closely resembled this. The site of Delphi has been well compared to a natural theatre, sloping upward, in a semicircular form, from the lower part of Parnassus.—*κατὰ κορυφὴν*, "*at the top* (of this semicircle)."—*κύκλον πληροῦσαν*, "*embracing a circuit*."—*πνεῦμα ἐνθουσιαστικόν*, "*an inspiring breath*," i. e., a prophetic vapour. This appears to have been a kind of gas.—*ἀποθεσπίζειν ἔμμετρά τε*, &c., "*delivers oracles in both verse and prose*." All the Grecian oracles gave their responses originally in verse. Prose was only introduced when their influence and authority began to decline. For a literal translation, supply *θεσπίσματα* after *ἔμμετρα* and *ἄμετρα*.

34–36. *πέφυκεν οἷα*, &c., "*is naturally such as to yield the most abundant returns*," i. e., is such in its very nature. Observe the force of *πέφυκεν*.—*καὶ αὐτὰ τὰ γιγνόμενα*, "*even the things themselves that are produced in this land*."

103 Line 4–14. *παμφορωτάτη*, "*most productive*," i. e., not only is the land very productive, but the adjacent sea also abounds in fish.—*οὐ μόνον δὲ κρατεῖ*, "*but not only does it surpass* (other lands)." Supply *τῶν ἄλλων χωρίων*.—*ἀΐδια*. As opposed to the things that come and go with the change of the seasons.—*πέφυκε*, equivalent here merely to *ἐστὶ*.—*λίθος ἄφθονος*, "*an abundance of marble*." The allusion is to the famous marble of Mount Pentelicus.—*αὐτοῦ προσδέονται*, "*seek after it*," i. e., desire it. Literally, "feel the want of it."—*ἔστι δὲ καὶ γῆ*, "*there is also a portion of this country*:" *γῆ* is here equivalent to *μέρος τι τῆς χώρας*.—*πολλαπλασίους ἢ εἰ*, "*manifold more, than if. . . .*"—*καὶ μὴν ὑπαργυρός*, &c., "*for it has, in truth, silver beneath its surface, through divine allotment*." The allusion is to Laurium, a range of hills near the Sunian promontory. Here the Athenians had silver mines.—*πολλῶν γοῦν πόλεων*, &c., "*accordingly, though there are many states in the vicinity of Attica*," &c.

20–22. *ὁ μυστικὸς σηκὸς*, "*the mystic cell*." Referring to the *cella* or *delubrum* of the temple. This is said to have been as large as a theatre, and here the mysteries were played off.—*τὸν ἐν ἀκροπόλει*, &c., "*which stands in the Acropolis* (at Athens), *consecrated to Minerva*." The Parthenon, or celebrated temple of Minerva, stood on the most elevated ground of the Acropolis.—*ἐπιστατοῦντος*, "*patronising*," i. e. watching over and aiding with the public resources.—*ἐν δὲ τοῖς δήμοις*, &c., "*the city* (of Eleusis), *moreover, is numbered among the boroughs* (of Attica)," i. e., forms one of the boroughs. The boroughs or *δῆμοι* were one hundred and seventy-four in number. The borough of Eleusis belonged to the tribe Hippothoontis.

24–32. *χερρονησίζων*, "*of a peninsular form*."—*προσειληφυῖα τῷ περιβόλῳ*, "*having embraced within the circuit of its walls*," from *προσλαμβάνω*. Literally, "having taken in addition."—*ἄξιόν τε ἦν*, &c., "*and it was a naval station large enough for four hundred vessels*." More literally, "fit for," "suited for."—*τῷ δὲ τείχει τούτῳ*, &c., "*connected with this fortification were the legs* (as they were called) *which came down from the city*." More literally, "the legs drawn down from the city." The long-walls were playfully called "legs."—*οἱ δὲ πολλοὶ πόλεμοι*, &c., "*the*

Page 103 *many wars, however* (that have taken place), *have thrown down the wall,*" &c.: the allusion is to the long-walls. They were demolished at the close of the Peloponnesian war, but rebuilt by Conon. In the siege of Athens by Sylla they were again broken down and almost destroyed. Some traces still remain. These celebrated walls connected Athens with her several harbours.—*συνέστειλαν*, "*have contracted,*" from *συστέλλω*.

33–34. *πλείους*, "*very many.*" Literally, "more (than are usually found in islands of such a size)."—*καὶ Ὅμηρος ὑμνεῖ*, "*Homer also celebrates in song.*"—*καὶ οἱ ὕστερον*, "*as well as the poets* (who came) *after him.*"

104 LINE 1–12. *καὶ δὴ καὶ διετέλεσε*, &c., "*it continued, moreover, for a long time enjoying the first rank.*" Literally, "bearing away for itself the first portions, or parts." Supply *μέρη* (*Bos, Ellips. Gr., s. v. μέρη*). With *πολλοῦ* supply *χρόνου*.—*τῶν νομίμων*, "*of its privileges.*"—*δι' ἐννέα ἐτῶν*, "*for the space of nine years.*"—*ἐλέγετο*. Supply *εἶναι*.—*ὡς γένοιτο*, "*how that he was.*" The optative is here employed to express merely the opinion of others, for the accuracy of which the writer himself does not vouch.—*τραγῳδοῦντες*, "*detailing in tragic strain,*" i. e., with a tragic and declamatory air.

16–19. *διελόντας*, "*having marked it out.*" By the common principle of construction, *διελόντας* ought to be in the dative, on the supposition that the dative *ἡμῖν* is understood with *ῥητέον*. It will be found, however, that verbals in *-τεον* sometimes have the person in the accusative (as here, *ἡμᾶς*), when the reference is, not so much to what *must*, as to what *ought* to be done. (*Matthiæ, G. G.*, § 447.)—Ὁ Ταῦρος *μέσην πως*, &c., "*the range of Mount Taurus divides this continent nearly in the middle, as if with a girdle.*"—*διέζωκε*, from *διαζώννυμι*.—*τεταμένος*, from *τείνω*.—*τὸ μὲν αὐτῆς ἀπολείπων*, &c., "*leaving one part of it towards the north, and the other towards the south.*" Literally, "and the other, a southern one." As the chain passes onward from west to east, it leaves on one side of it (i. e., cuts off) the northern, on the other the southern portion of the continent.—*καλοῦσι δ' αὐτῶν*, &c., "*and the Greeks call the one of them* (Asia) *this side of Taurus, the other* (Asia) *beyond* (Taurus)."

20–27. *οἱ δὲ ποταμοὶ*. Another instance of a nominative absolute before a clause expressing distribution.—*ὡς ἐπ' ἄρκτον*, "*towards the north.*" This usage of *ὡς* with a preposition, becomes, as far as the English idiom is concerned, a mere pleonasm; in Greek, however, it points out strictly the *direction* alone which an object takes, leaving it undetermined whether it reaches the place or not.—*ὁ Εὐφράτης τε καὶ*, &c, "*namely, both the Euphrates, and Tigris,*" &c. These nominatives are in apposition with *οἱ*, in the clause *οἱ δὲ ὡς ἐπὶ νότον ἄνεμον*, and this *οἱ* agrees with *ἔχουσι* understood. Jacobs has altered here the text of Arrian in a somewhat slovenly manner.—*ἐν μέσῳ*, "*between.*"—*ἢ*, "*or else.*"

29–34. *ἐστὶν ὑπερκείμενον*, "*is one that overhangs.*"—*διατειχίζον τὸν ἰσθμὸν*, "*forming the isthmus between them like a wall.*"—*ὕλῃ παντοδαπῇ*, "*with all kinds of timber.*"—*κατ' ἀλκὴν καὶ δύναμιν*, "*in valour and resources.*"

105 LINE 2–3. *φάτναις κατατετρημέναις*, "*in perforated troughs,*" i. e., bored with small holes that allow the water to escape, but not the gold: perf. part. pass. of *κατατετραίνω*, Attic for *κατατιτράω*.—*ἀφ' οὗ δὴ μεμνθεῦσθαι*, &c., "*from which circumstance they say that*

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105 *the fable of the skin covered with the golden fleece was even formed.*" Literally, "that the skin covered with the golden fleece was even fabled."

6–15. λυπρὰ καὶ μικρόχωρα, "*lead hard lives, and inhabit scanty territories.*"—ἃ δὴ πληροῖ μάλιστα, "*which, indeed, very nearly fill.*"—καὶ δὴ καὶ ἥγε Ἰβηρία, "*moreover, this same Iberia.*" The particle γε, in composition here with ἡ, lends emphasis to the latter.—ὥστε εἶναι, "*so that there are here.*"—καὶ ἀρχιτεκτονικὴν τήν, &c., "*and a constructing of dwellings that displays architectural skill.*"—καὶ τἆλλα κοινά, "*and other public erections.*"—τῆς δὲ χώρας τὰ μέν, "*one part of the country.*" For a literal translation supply μέρη, "these parts indeed."—κύκλῳ περιέχεται, "*is encompassed round about.*"—ἐσκευασμένοι, "*attired.*" There is also in this, though not expressed in the translation, a reference to their habits of life.

16–19. οἱ πλείους, "*the greater number.*"—ποιμενικώτεροι. Supply τῶν Ἰβήρων εἰσὶ.—γένους. Supply ἀνθρώπων.—ταύτῃ δὲ καὶ, "*and for this reason also.*" Supply αἰτίᾳ.

26–29. οὐδὲ ἀριθμὸν, &c. They cannot count higher than a hundred.—καὶ πρὸς τἆλλα δὲ, &c., "*they are careless also with regard to the other things that have reference to life,*" i. e., to the proper leading of life, its comforts and conveniences.—ἐπ' ἀκριβὲς, for ἀκριβῶν. Literally "(intended) for accuracy," i. e., "*accurate.*"

106 Line 2–12. εὔκαιρα, "*in fit places.*"—τὰ κατακεκρυμμένα τῶν ὑδάτων, "*the hidden waters,*" for τὰ κατακεκρυμμένα ὕδατα.—ἀνοίγοντες, "*uncovering.*"—οἱ δὲ ἀλλοεθνεῖς. The nominative absolute again, before a clause expressing distribution.—διατελοῦσιν ἀδούλωτοι, "*remain ever unenslaved.*" Supply ὄντες. Literally, "continue to be."

13–25. ἡ δ' ἐχομένη Ἀραβία, "*that part of Arabia which is contiguous to.*"—τοσοῦτο. As the extracts composing this volume are taken from different writers, we find some using the Attic τοσοῦτον, and others, as in the present instance, the more inelegant τοσοῦτο.—εὐδαίμονα Ἀραβίαν, "*the happy Arabia.*" In Latin, *Arabia Felix.*—καὶ τὴν ἄλλην ὕλην, &c., "*and other productions of an aromatic character, in great abundance.*" Literally, "and the other wood that is aromatic."—φύλλων εὐωδίας, "*fragrant leaves.*" Literally "fragrances of leaves."—καὶ τῶν ἀποσταζόντων, &c., "*and is filled with varied odours of tears, that distill from* (the bark of trees)," i. e., with odoriferous tears of various kinds, &c.—αἱ ταύτης ἐσχατιαὶ, "*the farthest portions of this land.*"—δαψιλῆς, "*in rich abundance.*"—ἄπλατος, "*to an extraordinary degree.*"—φύσεις εὐώδεις, &c., "*fruitful odoriferous plants.*"—τὰς ἀπορροίας, &c., "*their exuding juices and perfumes.*"

27–36. ὁ προσαγορευόμενος, &c., "*the kind of gold that is called apyros.*"—τοῖς ἄλλοις. Supply ἔθνεσι.—ἐκ ψηγμάτων καθεψόμενος, "*melted down* (and refined) *from small grains.*"—ἀλλ' εὐθὺς ὀρυττόμενος εὑρίσκεται, "*but it is found pure at the very time of digging.*" Literally, "but directly being dug up it is found (pure)."—ὥστε τοὺς ἐντιμοτάτους λίθους, &c., "*that the most precious stones, having been set in this by artists, produce the most beautiful of ornaments,*" i. e., that if the most precious stones be set in this kind of gold the most beautiful ornaments are produced. Literally, "having been bound," &c., from ἐνδέω.—ᾑρημένα, "*who have chosen.*" Passive for the middle.—σίτου, "*of grain.*"—τῇ δ' ἀπὸ τούτων,

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&c., "*but being amply supplied through the abundance obtained from these*," i. e., through the abundant nutriment. 106

LINE 3–11. *οἱ ἐν τοῖς πελάγεσι*, "*those at sea.*" Literally, "those on the deeps."—*πρὸς τὰς ἀπὸ τῶν*, &c., "*from the indications afforded by the stars.*" The deserts are as trackless as the sea, and the traveller has, like the mariner, to consult the stars, in order to ascertain by their position the direction of his route.—*παρὰ τὸν ὠκεανὸν*, "*along the* (Indian) *ocean.*" The description here given takes in also the coast of the Persian Gulf.—*ὑπεράνω*, "*above*," i. e., to the northeast.—*ἀρδεύοντες*. Supply *οἱ ἐγχώριοι*.—*καὶ διπλοῦς καρπούς λαμβάνουσι*, "*they even obtain double harvests.*" 107

19–26. *πυρῶν μὲν ἀνὰ δέκα*, &c., "*ten medimni of wheat each.*" Observe the distributive force which the preposition *ἀνὰ* here imparts to the numeral. The medimnus was a Greek measure for things dry, and equivalent to six Roman *modii*. The *modius* (erroneously called, in the lexicons, "a bushel"), contained a little over one gallon, three quarts, one pint, dry measure; and hence the medimnus was equal to one bushel, one peck, one gallon, one quart, &c., of our measure.—*καὶ λαγαραὶ ταῖς συστάσεσι*, "*and slender in their make.*" More literally, "in their frames."—*διατείνουσι*, "*traverse.*" Literally, "stretch over."—*εἰς τὰς μάχας*, &c. The order of construction is, *ἄγονται εἰς τὰς μάχας ἔχουσαι δύο τοξότας*.—*ἀντικαθημένους*, &c., "*sitting over against one another, back to back.*"

29–35. *τὴν μέσην σφῶν Συρίαν*, "*that part of Syria which lies between them.*" Compare the Scripture name applied to this tract of country (*Gen.* xxiv., 10; *Deut.* xxiii., 4, &c.), namely, *Aram Naharaim*, or "Aramea between (literally 'of') the rivers."—*ὅθεν καὶ τὸ ὄνομα*, &c., "*from which circumstance also its name is called Mesopotamia*," &c. We have given the simpler and more natural translation to these words. Jacobs makes *τὸ ὄνομα* a kind of pleonastic accusative, and supplies *ἡ χώρα* as the nominative to *κλῄζεται*, "from which circumstance, also, the country is called in name," &c.—*πολύ τι*, "*for some considerable distance.*" Supply *διάστημα*.—*ἐσβάλλει ἐς τὸν πόντον*, &c., "*empties into the Persian sea*," i. e., Persian Gulf. The Tigris and Euphrates, if they ever had separate mouths, (which is very doubtful, though vouched for by the ancients), now unite near *Koma*, and the joint stream is called *Shat-al-Arab*, or "the river of Arabia."—*ἐς τε ἐπὶ τὴν ἐκβολήν*, "*up to its mouth.*"

LINE 1–6. *μετέωρός τε ῥεῖ*, "*both flows along high ground, and is*," &c.—*ἰσοχείλης*. In the text of Arrian (omitted by Jacobs) the banks of the Tigris are described as much higher than the surface of the stream, preventing, of course, any lateral waste of its waters. The case is directly the reverse with the Euphrates.—*παρ' ἑκάτερα*, "*along either bank.*" Supply *χείλη*.—*ὁπότε σφίσιν ὕδατος*, &c., "*as often as they want water.*" Literally, "as often as it may have itself deficiently in respect of water."—*καὶ οὕτως ἐς οὐ πολὺ ὕδωρ*, &c., "*and the Euphrates, ending thus with no great quantity of water, and that marshy in its character, in this way terminates its course.*" Literally, "in this way ceases from (its course)." 108

27–30. *βόσμορον*. An unknown kind of grain. Strabo, on the authority of Onesicritus, describes it elsewhere as smaller in size than wheat.—*ὧν ἡμεῖς ἄπειροι*. Supply *ἐσμέν*.—*ἔρια ὑπανθεῖ*, "*fleeces bloom forth.*" Observe the force of *ὑπό* here, as marking gradual increase. The cotton plant is meant, and what are here called fleeces are the contents of the

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108 cotton-pods bursting forth.—*σινδόνες*, "*fine garments.*" The term *σινδών* generally means a garment of fine linen. Here, however, such an explanation will not, of course, answer. The reference appears to be to what Herodotus calls *σινδὼν βυσσίνη*. (2, 86. Consult *Bähr, ad loc.*) Muslins, therefore, are evidently meant, and *σινδόνες* might be translated, in this passage, saving the anachronism, "fine muslin garments," or simply, "fine muslins."

32–35. *κλάδους αὐξήσαντα*, "*having put forth branches.*" More literally, "having caused branches to grow."—*εἶτα τὴν λοιπὴν*, &c., "*take, upon this, the rest of their growth in a downward direction,*" i. e., have their branches after this bending towards the earth. We have here a description of the Indian fig, or banyan tree, which forms so conspicuous an object in Hindoo mythology. The branches of this tree, after projecting to a certain distance, drop and take root in the earth. These branches, in their turn, become trunks, and give out other branches; and thus a single tree forms a little forest.—*αὐξάνονται*, "*grow.*" Middle voice.—*ἐξ οὗ πάλιν ὁμοίως*, &c., "*after which, having been again, in like manner, bent downward in the course of their growth, they form another layer, then another,*" &c.

109 Line 1–3. *σκιάδιον γενέσθαι μακρὸν*. The banyan tree stretches its immense branches, and its holy shade, not only over the pagodas, and the choultries, or caravanseras, but also over serpents and other venomous creatures. Hence it becomes an emblem of the eternal power of Nature, which cherishes both useful and hurtful beings. It is a variety of the Buddha tree, which is revered in the various countries between Hindoostan and China. This will explain the name given it by Linnæus, namely, *Ficus religiosa.*—*καὶ*, "*even.*"

7–9. *Περσίς*. The reference is to Persia Proper, or what was sometimes called the royal province of Persia.—*πολλὴ μὲν ἐν τῇ παραλίᾳ*, &c., "*lying in a great measure along the shore of the gulf that is named after it, but in a much greater degree inland.*" Supply *οὖσα*, or *κειμένη*.—*τριπλῆ δ' ἐστὶ*, &c., "*it is, moreover, threefold in both its physical character, and the temperature of its climate,*" i. e., it is, in fact, subdivided into three distinct regions, as regards, &c.

17–20. *τῶν*. Supply *πόλεων*.—*τὴν πολυτέλειαν τῆς κατασκευῆς*, "*the costly character of the structure.*"—*βραχέα διελθεῖν*, "*to enumerate a few brief particulars.*"—*οὔσης γὰρ ἄκρας ἀξιολόγου*, &c., "*for, there being here a considerable elevation, a triple wall surrounded it,*" i. e., a triple wall encompassed an elevation here of considerable height. The ruins of *Chehl-Menár* are evidently the remains of the splendid structure which Diodorus is here describing. They are placed on a platform or terrace cut out of a rocky mountain, and having a higher part of the same mountain connected with its eastern side, being on the other three sides at a great elevation in a perpendicular precipice from the plain beneath. Above this platform or terrace rise two other terraces. The nature of the ground gives the whole structure the appearance of an amphitheatre erected on three terraces, rising successively one above the other. The whole is of marble quarried in the adjacent hills, of a dark gray colour, and the passages from the lower to the upper terraces are by broad marble staircases. These united elevations are comprehended under the general name of *ἄκρα* in the text, and the *τριπλοῦν τεῖχος* refers to the facings of the three terraces of rock in the case of the lowest, and of marble in that of the other two. These marble facings are formed of gigantic square blocks, without mortar, but fitted with such precision as to appear part of the solid mountain. Consult the plan of the ruins

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by Heeren (from Sir R. K. Porter's Travels), *Hist. Researches*, vol. ii., p. 401, and Heeren's description of the same, vol. i., p. 147.

21–28. *τὸ μὲν πρῶτον.* Supply *τεῖχος.—τὴν μὲν ἄλλην κατασκευὴν*, "*the rest of its structure.*"—*περίβολος*, "*enclosure.*"—*εὖ πεφυκότι*, "*well calculated by its very nature.*" The whole structure, including the facings of the second and third terraces (*τὰ τείχη*), is built, as we have already said, of enormous blocks of marble, so skilfully disposed upon one another, that it is often difficult, by the nicest observation, to detect their junctures.—*ἐν δὲ τῷ πρὸς ἀνατολὰς*, &c., "*in that part of the elevation, moreover, which faces the east, there is a mountain standing four hundred feet apart,*" &c. An examination of Heeren's plan will make all this very apparent, though the description, taken by itself here, seems somewhat obscure. The mountain of which Diodorus speaks is in fact the face of the rock from which the main terrace projects, and the distance between it and the ruins on the upper terrace corresponds accurately with the measurement given in the text. The English translator misinterprets Heeren when he makes him say, in describing the position of the "royal mountain" from Diodorus, that it lay "eastward of the city." The German writer merely states that it was "on the eastern side of the elevation," or "stronghold" (*an der Ostseite der Burg*).

29–33. *βασιλικὸν.* Ctesias calls it "the double mountain," an expression which has given rise to no little controversy, on the part of some of the German scholars. (Consult *Bähr, ad Ctes.*, p. 138, *seqq.*)—*πέτρα γὰρ ἦν κατεξαμμένη*, &c., "*for it was a rock carefully hewn, and containing several chambers within, in which were the sepulchres of the departed* (monarchs)," i. e., carefully hewn within and without: *κατεξαμμένη* is from *καταξαίνω*. The following description, from Heeren, will throw light upon this passage. "On the face of the rock from which the terrace projects are two sepulchral monuments. A façade has been formed in the surface of the cliff, at a considerable height from the ground, behind which is a square apartment. Beneath, the rock has been cut away perpendicularly, so as to make all access impracticable." (*Hist. Res.*, vol. i., p. 149.)—*πρόσβασιν*, "*doorway.*" Literally, "means of access," i. e., in the usual way.—*ὑπ' ὀργάνων δέ τινων*, &c., "*but receiving the coffins of the deceased, who were raised upon high by means of skilfully constructed machines,*" i. e., the stone coffins containing the corpses were raised up to a level with the opening made above in the face of the rock, and in this way introduced into the hewn-out chambers within.

35–36. *κατὰ δὲ τὴν ἄκραν*, &c., "*throughout this elevation there were very many royal places of entertainment, and treasuries,*" &c. The reference in *καταλύσεις* is to banqueting-halls, &c.

Line 1–3. *ταῦτα τὰ βασίλεια*, &c. Alexander destroyed, neither the entire city of Persepolis, as some suppose (for it was in existence long after his death), nor all the buildings mentioned by Diodorus as standing on different parts of the *ἄκρα*. He appears to have set fire merely to a single edifice, on the third or uppermost terrace. This was the main banqueting-hall, where the monarch entertained the grandees of the court on solemn festivals. (Consult *Porter, Travels*, &c., vol. i., p. 646, and *Heeren, Hist. Res.*, vol. i., p. 190.)—*ἐνέπρησε*, from *ἐμπρήθω*.—*διεπόρθησαν*, when Xerxes invaded Greece. 110

11–16. *λέγουσιν*, referring, not to the boys, but to the Persians themselves.—*ὅτι ἐπὶ τοῦτο ἔρχονται*, &c., "*that they go* (to school) *for this purpose,*

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110 *just as with us those who are about to learn their letters* (go with that view)." We have given *γράμματα* here its literal meaning. The reference appears to be, however, not merely to letters, but to elementary studies in general. (Consult *Sturz, Lex. Xen., s. v.*)—*γίγνεται*, "*there arise.*" Literally, "there are produced."—*καὶ ἄλλων οἵων δὴ εἰκός*, "*and other offences, of such a nature as it is natural for accusations to arise about,*" i. e., about which it is natural for accusations to arise. Complete the clause as follows: *καὶ ἄλλων τοιούτων, οἵων δὴ εἰκὸς ἐστὶν ἐγκλήματα γίγνεσθαι.*

17–23. *ἂν γνῶσι ἀδικοῦντας*, "*they may have ascertained to be offending.*"—*ἐγκλήματος*, "*in the case of an accusation.*" Literally, "respecting an accusation."—*δικάζονται*, "*go to law.*" Middle voice.—*χάριν ἀποδιδόναι*, "*to return a favour,*" i. e., to testify thankfulness.—*καὶ περὶ θεοὺς*, &c., "*will, in all likelihood, be most negligent of their duty towards both gods,*" &c. For a literal translation supply *ἑαυτοὺς* after *ἔχειν*, "will, in all likelihood, have (i. e., bear) themselves, in an especial degree, negligently towards," &c.

25–33. *σωφροσύνην*, "*discreetness of deportment.*"—*φέρονται δὲ οἴκοθεν*, &c., "*they bring with them from home, moreover, for solid food, bread, and, to eat with their bread, water-cresses.*" Observe the force of the middle in *φέρονται*.—*πιεῖν δ'*, "*and for drinking.*"—*ἀρύσασθαι*, "*to take up water for themselves.*" Observe the force of the middle. The aorist, too, indicates despatch and saving of time.—*ἐκ τούτου δὲ*, "*but after this.*" Supply *χρόνου.*

111 Line 2–14. *ἐπ' εὐθείας*, "*straight onward.*" Supply with *εὐθείας* (which is the gen. sing. fem. of *εὐθύς*) the noun *ὁδοῦ*.—*σχιζόμενος*, "*dividing.*" Literally, "dividing itself."—*στόματα.* Supply *ἐστὶ*.—*ὧν τὰ ἔσχατα*, "*the extreme ones of which.*" The nominative absolute again before a clause indicating distribution.—*αἱ γε ἀξιόλογοι*, &c., "*some of considerable, but the greater part of scanty, size.*"—*μάλιστά πως*, "*pretty nearly.*" Observe the diminishing force of *πως*. Literally, "very nearly, after a manner."—*σὺν αἷς ποιεῖται καμπαῖς*, "*including the bends which it makes.*" Literally, "together with the bends which," &c. Observe the attraction in *αἷς καμπαῖς*. The plain Greek would be, *σὺν ταῖς καμπαῖς ἃς (καμπὰς) ποιεῖται.*—*κατὰ δὲ τοὺς ὑποκάτω τόπους*, &c., "*in the low grounds, however, it is contracted in its volume of waters, the stream being continually drawn away more and more towards both continents,*" i. e., after leaving the mountains and reaching the level country at their base, the Nile loses by sending off two branches, in two opposite directions. This is all false. The Nile receives, in place of sending forth. The two continents are Africa and Asia; which, according to the ancient geographers, until the time of Ptolemy, were supposed to have the Nile as their common line of separation.

22–25. *πᾶσα ἡ χώρα.* The inundation is felt most extensively, and, of course, beneficially, in Lower Egypt.—*ἐπὶ λόφων*, &c., "*on natural hills or artificial mounds.*"—*κατὰ τὴν πόρρωθεν ὄψιν*, "*when seen from a distance.*" More literally, "as regards the view from the distance."—*πλείους δ' ἢ*, &c., The rise of the Nile commences with the summer solstice (June 21). The river attains its greatest height at the autumnal equinox (Sept. 21), continues stationary for some days, and then diminishes at a less rapid rate than it rose. At the winter solstice (Dec. 21) it is very low, but some water still remains in the large canals. At this period the lands are put under culture.

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29–33. πληροῦται δὲ ὁ Νεῖλος, &c. The inundation of the Nile is caused by the heavy annual rains between the tropics. A similar increase of waters is common to all the rivers of the torrid zone, and, in low situations, occasions inundations as in Egypt.—κλυζομένης, "*being inundated by these.*"—κατὰ τὴν ἐξ ἀρχῆς, &c., "*in the first creation of all things.*"

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Line 1–10. τὴν εὐκρασίαν, "*the excellent climate.*"—πολύγονον, "*very fertilizing.*" The waters of the Nile are said, even at the present day, to possess the same character, as regards not only plants, but also the animal kingdom.—καὶ τὰς τροφὰς, &c, "*and affording spontaneously its nutritious properties.*"—τὰ ζωογονηθέντα, "*the things that are born alive,*" i. e., animals, as opposed to plants.—τὸ καὶ νῦν ἔτι, &c., "*the circumstance, namely, that still, even at the present day, the country in the Thebais produces at certain seasons so many and so large-sized mice.*"—μενούσης ἔτι κατὰ φύσιν, &c., "*the clod of earth still remaining* (here) *in its natural state,*" i. e., the latter half of the animal still remains a clod of earth. This foolish story is found in several of the ancient writers, and among the rest in Ælian (*H. A.*, 2, 56). It is very surprising that it should elicit from Wesseling (*ad Diod. Sic.*, 1, 10) only a "*nondum credimus.*" The whole matter rests, very probably, on the appearance, in former days, at particular periods, of great numbers of the *sorex*, or "shrew-mouse." Some of these little animals, being seen only half out of the earth, may have given rise to the most amusing part of this preposterous fable. That the Egyptians worshipped a species of shrew-mouse (the *sorex religiosus*), perhaps on this very account, has been confirmed by the discoveries of Olivier and Passalacqua. (*St. Hilaire, Dict. Hist. Nat.*, vol. xi., p. 323.)

12–15. τετταράκοντα ἀπὸ τῆς Μέμφιδος, &c., "*to one having advanced forty stadia from Memphis a kind of mountain-ridge presents itself.*" Literally, "to one having advanced, &c., there is a kind of mountain-ridge." This ὀρεινὴ ὀφρύς is called by modern writers a "rocky-platform," and is said to be about a hundred and fifty feet above the level of the surrounding desert. The number of pyramids now standing in Egypt is about forty. They are all in what is called Middle Egypt, and are divided into five groups. The pyramids alluded to in the text are those at the modern *Gizeh* or *Djizeh*, northwest of the ancient Memphis, and form the most remarkable of all the groups, since they contain the largest pyramid among them.—ἀξιόλογοι, "*remarkable ones.*"—ἐν τοῖς ἑπτὰ θεάμασι, "*among the seven wonders* (of the world)." Literally, "the seven sights," i. e., great sights.

16–23. πρότερον. It was called Arsinoë, after the queen of Ptolemy Philadelphus. The appellation Κροκοδείλων πόλις is merely a Greek translation of its original Egyptian name.—ἐν τῷ Κυνοπολίτῃ νομῷ, "*in the Cynopolitic nome.*" The Greek name *nome* (νομός) was applied to the jurisdictions, or districts, into which Egypt was divided.—ὁ Ἄνουβις, "*the god Anūbis,*" a dog-headed deity of the Egyptians.—καθ' ἑαυτοὺς ἕκαστοι, "*each community by themselves,*" i. e., some animals were held sacred by the inhabitants of one part of Egypt, and not by those of another.

24–28. ἑκατομπύλους. This, of course, is an exaggeration, either springing from the fancy of the bard himself, or resting on false information received from the Phœnician traders. One difficulty, however, still remains. The Egyptian Thebes, contrary to the usual belief, was never surrounded by walls of any kind, and, therefore, even if we consider ἑκατομπύλους in the text as equivalent to "many-gated," still these gates or por-

Page 112 tals must either be those of its numerous palaces, or, what is more probable, the openings in the great circus or hippodrome that was in the neighbourhood of the city. The mention of Thebes in Homer occurs at *Il.*, 9, 381, *seqq.*—*αὐτῆς*, as if *πόλις* preceded, which is implied, in fact, in *Θήβας*.—*ἔστι δ' ἱερὰ πλείω*, "*there are in it, also, numerous temples.*" —*κωμηδὸν*, "*in villages,*" i. e., several settlements are scattered over the circuit of the ancient city, but they are like so many villages, and form separate clusters or groups.—*ἐν τῇ περαίᾳ*, "*on the opposite side of the Nile.*" Supply *χώρᾳ*.

29–33. *δυοῖν κολοσσῶν*. These are the two statues called by the Arabs, at the present day, Shamy and Damy.—*σεισμοῦ γενηθέντος*. The destruction of the upper part of this statue has been attributed to Cambyses, by the writers of some of the inscriptions on it, as well as by some ancient authors. This seems more probable than the cause assigned by Strabo, in our text, since the temple to which the statue belonged, and the other colossi in the dromos, have evidently been levelled and mutilated by the hand of man. (*Wilkinson's Thebes*, p. 36.)—*ὡς ἂν πληγῆς οὐ μεγάλης*, "*as of a slight blow.*" The sound which this statue, commonly called "the vocal Memnon," uttered, was said to resemble the breaking of a harp-string. One of the inscriptions, however, says it was like brass when struck (*ὡς χαλκοῖο τυπέντος*), and this led Wilkinson to make an experiment deserving of mention here. There is, it seems, in the lap of the statue a stone, which, on being struck, emits a metallic sound; and, in the block behind, a square space is cut large enough to admit a person, who might thus lie concealed from the most scrutinizing observer in the plain below. Mr. Wilkinson placed some peasants below, and having ascended to the lap of the statue, struck the sonorous block with a small hammer. On inquiring of the peasants what they heard, their answer was, "*you are striking brass.*" —It may be added, that the part of the statue which had been broken off is now carried away, and that the figure is again completed by courses of common sandstone, forming the back, neck, and head. By whom this was done has not been ascertained.

35–36. *θῆκαι βασιλέων*. These are the famous "*tombs of the kings,*" in which Belzoni made some of his most brilliant discoveries. The paintings, with which they are adorned within, throw great and interesting light on the manners and customs of the ancient Egyptians.—*λατομηταὶ*, "*hollowed out of the rock.*"

113 Line 1–8. *περὶ τὰς ἐσχατιὰς*, &c. The position of these mines is about southeast from *Bahayreh*, a village opposite the town of *Edfou*, or Apollinopolis Magna, and at a distance of nearly ten days' journey from that place, in the mountains of the *Bishareeh*. The gold lies in veins of quartz, in the rocks bordering an inhospitable valley: but the small quantity which these mines are capable of producing by immense labour, added to the difficulty of procuring water, would probably render the re-opening of them, at the present day, an unprofitable speculation; and indeed in the time of Abulfeda they only just covered their expenses, and have never been worked since they were abandoned by the Arab califs. (*Wilkinson, Manners and Customs of Anc. Egypt*, vol. i., p. 233.)—*τῆς γὰρ γῆς μελαίνης οὔσης*, &c. The rock in which the veins of quartz run is an argillaceous schist.—*διαφυὰς καὶ φλέβας*, "*seams and veins.*"—*μαρμάρου*. What Diodorus here calls "*marble*" is the quartz, which is the matrix of the ore.—*πάσας τὰς περιλαμπομένας φύσεις*, "*all other natural substances that throw brilliancy around,*" i. e., all the most shining substances. More

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literally, "that cause themselves to shine around." Middle voice. —*οἱ προσεδρεύοντες*, &c., "*the overseers of these mining operations.*" Literally, "they who sit by (or near) these," &c.—*κατασκευάζουσι*, "*elaborate.*"

9–11. *οἱ γὰρ βασιλεῖς*, &c. Diodorus, who copies this whole account from Agatharchides (*de R. M.*, p. 23), refers here to the Ptolemies, or kings of the Greek dynasty. From his remarks, however, at the close of his narrative, it appears that the mode of mining described by him was brought in by the earliest Pharaohs.—*ἔτι δὲ τοὺς ἀδίκοις διαβολαῖς*, &c., "*and those, moreover, who have become involved in false accusations, and have through resentment been thrown into prison, sometimes themselves alone, at other times,*" &c. If the Greek text be correct, the reference in *ἀδίκοις διαβολαῖς περιπεσόντας* will be to persons falsely accused of offences against the royal authority, and who, in the irritation of the moment (*διὰ θυμὸν*), have been thrown unheard into prison. This appears to be the only intelligible explanation that can be given. Wilkinson suggests for a translation, "convicted *of* false accusations," but the Greek text will not admit of this.

19–23. *τῆς δὲ τὸν χρυσὸν*, &c., "*having, by the aid of a heavy fire, roasted the hardest part of the earth containing the gold, and* (thus) *made it porous and brittle, they bring to bear upon it the labour of the hands,*" i. e., they roast the quartz in which the gold lies imbedded. The term "earth" (*γῆς*) is here loosely applied to the rocky matrix itself.—*τὴν δὲ ἀνειμένην πέτραν*, &c., "*thereupon, many thousands of* (these) *unfortunate persons labour with iron picks on the rock* (thus) *softened* (by the fire) *and able* (now) *to yield to moderate labour.*"—*καὶ τῆς μὲν ὅλης πραγματείας*, &c., "*an engineer, moreover, who selects the stone, and points it out to the workmen, directs the whole work.*" Literally, "an artificer, &c., takes the lead of the whole operation."

27–36. *τυπίσι σιδηραῖς*, &c., "*cleave the marble-shining rock with iron chisels, bringing no skill to bear upon their labours, but mere physical strength.*"—*πρὸς ἐπιστάτου βαρύτητα*, &c., "*at the harsh command and blows of an overseer.*"—*διὰ τῶν ὑπονόμων*, "*through the drains,*" i. e., the lateral passages constructed principally for carrying off the water from the mine, and running almost horizontally. They are called *Stollen* by the German miners.—*ἀναβάλλουσιν*, "*pile up.*"—*ὡρισμένον μέτρον τοῦ λατομήματος*, "*a piece of the quarried stone of certain dimensions.*" More literally, "a defined size of the quarried stone."

Line 1–6. *τύπτουσι*, "*pound it.*"—*ἀνὰ τρεῖς ἢ δύο*, "*in parties of three or two,*" i. e., three or two persons being employed at the same hand-mill. As the number was more commonly three than two, the greater numeral precedes. Observe the distributive force of *ἀνά*. There is no peculiar form in Greek for distributives. To express their meaning, sometimes the cardinal numbers compounded with *σύν* are used; sometimes the prepositions *ἀνά*, *κατά*, &c.—*πρὸς τὴν κώπην*, &c., "*grind at the handle* (of the same mill), *reducing the size given* (unto them) *to the form of the finest flour.*"

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7–12. *οἱ τεχνῖται*, "*the master workmen.*"—*πρὸς τὴν ὅλην ἄγουσι συντέλειαν*, "*carry it away to undergo the final process.*"—*ἐπὶ γὰρ πλατείας σανίδος*, &c., "*for they rub the pulverized stone upon a broad table a little inclined, pouring water upon it* (at the time)." More literally, "for they rub the marble (thus far) operated upon," &c.—*τὸ μὲν γεῶδες αὐτῆς*, "*the*

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114 *earthy matter contained in it.*"—*διὰ τῶν ὑγρῶν*, "*by the fluid particles,*" i. e., the water poured upon it.—*τὸ δὲ χρυσίον ἔχον*, "*while that which contains gold.*"

15–29. *σπόγγοις ἁραιοῖς*, &c., "*pressing upon it lightly with fine sponges,*" i. e., gently applying fine sponges.—*τὸ χαῦνον καὶ γεῶδες*, "*the light and earthy substance.*"—*παραλαμβάνοντες μέτρῳ καὶ σταθμῷ*, "*having taken away by measure and weight.*"—*μίξαντες δὲ κατὰ τὸ πλῆθος*, &c., "*and then, having mixed together in a certain proportion,*" &c.—*προσεμβάλλουσιν*, "*they throw these in together with it.*"—*ψυγῆναι*, from *ψύχω*.—*τῶν μὲν ἄλλων*, "*of the other substances,*" referring to the lead, salt, and other ingredients that had been thrown in to promote the fusion and refining of the gold.—*ὀλίγης ἀπουσίας γεγενημένης*, "*a slight diminution* (in quantity) *having taken place.*"—*ὡς ἂν καταδειχθεῖσα*, "*as having been* (originally) *established.*"

31–36. *ἐπὶ τὴν ἐπιμέλειαν ταύτην*, "*for this purpose.*" More literally, "for this object of his care."—*τῆς λίμνης*, "*the lake* (Mareōtis)."—*τῇ εὐστοχίᾳ τῆς ῥυμοτομίας*, "*by the accurate direction of the line of streets.*"

115 Line 2–10. *διὰ τοῦ μεγίστου πελάγους*, "*over a very wide expanse of sea.*" The Etesian, being northern, winds, blew over a large portion of the Mediterranean, before reaching Egypt.—*μεγάλης λίμνης*, alluding again to the Lake Mareotis.—*ἦγε πλατεῖαν*, "*he drew a broad avenue.*" Supply *ῥύμην*.—*κατασκευαῖς*, "*structures.*"

16–21. *βάρος τῶν ἔργων*, "*solidity of the work.*"—*κατασκευαῖς*, "*erections.*"—*τῶν κατὰ τὴν οἰκουμένην*. Supply *πόλεων*.

26–35. *οἱ Αἰθίοπες κακόβιοί τε*, &c., "*the Æthiopians both lead hard lives, and are for the most part devoid of clothing.*"—*χρῶνται*, "*they use* (for food)."—*χρῶνται τόξοις*, "*make use of bows.*"—*κεκρίκωνται τὸ χεῖλος*, &c., "*insert a brazen ring into the* (lower) *lip of the mouth.*" Literally, "ring with a brazen ring the," &c.

116 Line 1–10. *τῶν προβάτων αἰγοτριχούντων*. They wear no garments made of wool, since their sheep have hair like goats, instead of wool.—*οἱ δὲ*, "*some* (of them)."—*ἢ τρίχινα πλέγματα εὐῦφῆ*, "*or coverings made of hair, of a fine texture.*"—*θεὸν δὲ νομίζουσι*, &c., "*they believe also in a twofold deity, the one immortal, and that this one is the author of all things; the other mortal, being a nameless kind of being, and not clear to comprehend.*" For a literal translation, supply *εἶναι* with *θεὸν*. "They think that there is a god, in part immortal," &c. We have here a gross kind of Dualism, suited to the conceptions of a barbarous race.—*ὡς δ' ἐπιτοπολύ*, "*and for the most part.*"—*θεοὺς νομίζουσι*, "*they regard as gods.*" Literally, "they consider to be gods." Supply *εἶναι*.—*περιχέαντες ὕαλον*, "*having poured around them a transparent kind of resin.*" The reference cannot, by any possibility, be to *glass*. Such a version would be totally inconsistent with the barbarous habits of the race. The meaning here given to *ὕαλος* approximates very closely to its primitive acceptation, namely, any clear or transparent substance, such as crystal, amber, &c.—*κύκλῳ τῶν ἱερῶν*, "*round about the temples.*"—*ἢ ἀρετῇ*, "*or for superiority.*"

12–21. *διελθεῖν*, "*to treat.*"—*τὰ γὰρ περὶ Κυρήνην*. Supply *μέρη*.—*Ἔτι δὲ τὴν μεσόγειον*, &c., "*and, still farther, the interior of the country in this quarter.*"—*τὰ νεύοντα μέρη*, "*the regions that incline,*" i. e., look.—*μετέχοντες καὶ τῆς παραλίας*, "*having a share also of the sea-coast.*"—*τῶν ὁμοεθνῶν*, "*the other tribes of the same race* (with themselves)." Governed by *πρό* in composition.

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28–36. *οὔτε τοῦ δικαίου*, &c., "*and having no regard for, or conception of, what is just.*"—*τὰ παρατυχόντα*, "*whatever they meet with.*" Literally, "the things that have (anywhere) come in contact with them."—*καὶ τὸ τῶν ἐπιτηδευμάτων*, &c., "*and zealously indulging in their savage habits.*" The expression *τὸ τῶν ἐπιτηδευμάτων ἄγριον* is equivalent, in fact, to *ἄγρια ἐπιτηδεύματα*.—*ἐστὶν οἰκεῖος*, "*is in unison with.*"

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Line 5–7. *στοχαζόμενοι τοῦ προτερεῖν*, &c., "*aiming merely at outstripping their foes by their agile movements,*" &c.—*διαπεπονηκότες τῇ μελέτῃ*, &c., "*having improved, by practice and constant habit, the advantages of nature.*"

11–16. *γεώδης*, "*rich.*"—*σιτοφόρος*, "*a grain country.*"—*εὐχρηστίαν παρεχομένους*, "*affording convenient uses,*" i. e., convenient and useful rivers.—*ναματιαίων ὑδάτων*, "*of running waters.*"—*ἔστιν*, for *ἔξεστιν*.

21–22. *ὡς ἂν τῆς εἰς μεσόγειον*, &c., "*since the region, that stretches inward, has throughout its whole extent a continued row of sand-hills.*"—*ἐφ' ὅσον δὲ σπανίζει . . . . . ἐπὶ τοσοῦτον πληθύει*, "*as great, moreover, as is the scarcity . . . . . even so great* (on the other hand) *is the abundance.*"

31–34. *περιγραφούσης κύκλον*, "*describing a* (kind of) *circle.*" The peninsular merely approached to a circular shape.—*ἡ ἀκρόπολις*. Supply *ἦν*.—*ὀφρὺς ἱκανῶς ὀρθία*, "*a hilly brow of considerable elevation.*" More literally, "sufficiently high," i. e., for the purposes of a citadel.

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Line 1–11. *οἵ τε λιμένες*, &c., "*both the harbours, and in particular the one called Cothon.*" Carthage had two harbours, the outer and inner one. The inner harbour was named Cothon.—*νησίον περιφερὲς*, &c., "*a small circular island, surrounded by a canal.*"—*νεωσοίκους*, "*arsenals.*" These were, in fact, arsenals and dockyards combined, consisting of large covered buildings, capable of containing two hundred and twenty vessels of war, and having arsenals in the upper stories. (*Appian, Pun.*, 96.)—*λαόν*, "*a body of followers.*"—*οὕτω δ' εὐτυχὴς*, &c., "*so flourishing, moreover, did both this colony prove for the Phœnicians, and also that sent as far as the other coast of Spain, and the part beyond the Columns of Hercules* (in particular)." The meaning is, that not only Carthage proved a flourishing settlement, but also Carthago Nova, on the Mediterranean shore of Spain, and in particular Gades, on the Atlantic coast.—*ἐνείμαντο*, "*appropriated unto themselves.*"—*ὅσην μὴ νομαδικῶς*, &c., "*as much as it was possible to inhabit not in a nomadic manner,*" i. e., which admitted of any other than a pastoral, and, of course, wandering mode of life: *οἷόν τ' ἦν* is the same as *ἐξῆν*.—*αὐτοὺς*, referring to the Romans.

12–20. *αὐτῶν*, referring to the Carthaginians.—*τοῦ ὑστάτου πολέμου*. The third Punic war, one of the three referred to in the previous paragraph.—*ἐν τῇ πόλει*, "*in their own city,*" i. e., Carthage.—*καταπελτικὰ ὄργανα*, "*catapultas.*" Literally, "catapultic engines."—*ὡς οὐ πολεμηθησόμενοι*, "(thinking) *that by doing this they will not be warred upon again by the Romans.*" We have already remarked, that in order to seize the full sense of *ὡς* with a participle, as in the present instance, we must in translating insert some word or clause.—*κριθέντος δὲ πάλιν*, &c., "*a renewal of hostilities, however, having again been determined on.*" Strabo here leans to the Roman side of the question. The truth was, that, after they had been stripped of nearly all their resources by their victorious foes, the Carthaginians were told that they must leave their city, and found one in the interior

Page 118 of Africa, at a distance of not less than ten miles from the sea. This stroke of perfidy gave rise to the third Punic war, which closed with the fall of Carthage.

21–39. *συνεστήσαντο*, "*they set on foot.*"—*ἀνεφέροντο*, "*were laid up,*" i. e., made and stored up in the arsenal.—*πεπηγότες*, "*well-compacted.*"—*βέλη καταπελτικά*, "*catapultic javelins,*" i. e., large iron javelins intended to be thrown from catapultas.—*τρίχα*. The ropes for managing the catapultas were made out of human hair, the Romans having stripped the Carthaginians of the proper materials.—*καταφράκτους*, "*completely equipped.*"—*φρουρουμένου*, "*being blockaded* (by the Romans)."—*ὕλη γὰρ ἦν ἀποκειμένη παλαία*, "*for a quantity of old naval timber was lying stored up.*"—*προσεδρεῦον*, "*plied the work.*—*ἑάλω*, from *ἁλίσκω*, in a passive sense.

HISTORY AND BIOGRAPHY.

119 Line 1–3. *οἱ ἐν ἄστει*, "*those in the city,*" i. e., the Athenians. Whenever the reference is to Attic affairs, and the term *ἄστυ* is thus employed, the allusion is to the city of Athens.—*πολεμοῦντες ἐξέκαμον*, "*were wearied out with waging war.*"—*νόμον ἔθεντο*. Observe the force of the middle. A legislator is said *τιθέναι νόμον*, because he does it for others; but a people are said *τίθεσθαι νόμον*, because they do it for themselves.—*μήτε γράψαι τινὰ*, &c., "*that no one either propose in writing, or recommend by word of mouth, for the time to come, that it is incumbent on the state to lay claim to Salamis, or else that* (if he do so) *he be punished with death.*" Observe the distinction between *γράψαι* and *εἰπεῖν*. No law could be proposed to the public assembly at Athens unless it had been written on a white tablet, and fixed up, some days before the time of meeting, at the statues of the heroes called *ἐπώνυμοι*, in order that all the citizens might read what was to be proposed at their next meeting, and be able to give a more deliberate judgment thereon. Hence the expression *γράψαι* in the text. The verb *εἰπεῖν*, on the other hand, refers to an oral recommendation of any measure either in conversation or debate.

5–9. *τὴν ἀδοξίαν*, "*the ignominy* (of this decree)."—*δεομένους ἀρχῆς*, "*only wanting a pretext.*" *ἀρχῆς* is here equivalent to *προφάσεως*.—*αὐτούς*, "*of themselves.*"—*ἔκστασιν τῶν λογισμῶν*, "*an alienation of his reasoning faculties.*"—*λόγος διεδόθη*, "*a report was circulated.*"—*παρακινητικῶς ἔχειν αὐτόν*, "*that he was disordered in intellect.*" Complete and construe as follows: *αὐτὸν ἔχειν ἑαυτὸν παρακινητικῶς τὸν νοῦν*. Literally, "that he had himself in a disordered state as regarded his mind."

10–12. *ἐλεγεῖα δὲ κρύφα συνθεὶς*, &c., "*having composed, however, in secret, some verses in elegiac measure, and having gone over these carefully, so as to repeat them offhand.*" Literally, "from the mouth," i. e., from memory. We must not attach to *ἐλεγεῖα* anything of an elegiac tone or meaning. It refers merely to the alternating hexameter and pentameter which formed the elegiac measure, and a specimen of which is given farther on. The word *ἔλεγος* was first applied to the alternating hexameter and pentameter in the time of Simonides. Previous to this, the measure was called, not *ἔλεγος*, but *ἔπος*, and was used for martial themes. Plutarch, therefore, uses *ἐλεγεῖα* here in the earlier sense of *ἔπη*, and hence also we see why Solon, who in reality composed a kind of war-song, adopted the

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measure in question.—*πιλίον περιθέμενος*, "*having placed a cap on his head*," i. e., as if he had just returned from a journey, the cap being most commonly worn by the Greeks only on journeys.

13–16. *τὸν τοῦ κήρυκος λίθον*, "*the herald's stone.*" An elevation, from which the herald, or crier, as the case might be, was wont to make announcements to the people.—*ἐν ᾠδῇ διεξῆλθε*, &c., "*he went over in song the elegiac poem* (which he had composed)."—*αὐτὸς ἦλθον*, "*I, even I, have just come.*" Observe the force of *αὐτὸς*, (literally, "I myself"), and also the instantaneous action denoted by the aorist.—*κόσμον ἐπέων*, &c., "*having composed a fair order of words, a song in place of an harangue.*" The expression *κόσμον ἐπέων θέμενος* is equivalent, in fact, to *ἔπη κοσμίως θέμενος*. This line is a pentameter, following an hexameter, the peculiar characteristic of the elegiac metre. In scanning, we must pronounce *ἐπέων* as a word of two syllables, for the sake of the metre:

κŏσμŏν ĕπ | ōν, ōδ | ēν || ăντ' ăγŏρ | ēς, θĕμĕν | ŏς ||

18–22. *τότε δὲ ᾀσθέντος αὐτοῦ*, "*it having thereupon been sung* (by him) *on this occasion.*"—*αὐτοῦ*, i. e., *τοῦ ποιήματος*.—*προστησάμενοι τὸν Σόλωνα*, "*having placed Solon at their head.*" Observe the force of the middle.

23–28. *τὰ μὲν οὖν δημώδη*, &c., "*the popular account, then, of the transaction is as follows.*" Literally, "the popular ones, then, of the things that are reported (concerning this affair) are such (as follows)." The expression *τὰ δημώδη τῶν λεγομένων* is equivalent, in fact, to *τὰ ὑπὸ τῶν πλείστων λεγόμενα*.—*ἐπὶ Κωλιάδα*, "*to the promontory of Colias.*" A promontory of Attica, over against Salamis, and having on it a temple of Ceres.—*καταλαβὼν*, "*having found.*" The primitive meaning of the verb is, "to come suddenly" or "unawares upon any one."—*κελεύσοντα*, "*to bid.*" The future participle indicating intention or purpose.

Line 2–7. *τὴν ταχίστην*, "*instantly.*" Supply *ὁδὸν*.—*τῷ πλοίῳ*, referring to the vessel in which the pretended deserter had come.—*τῶν δὲ νεωτέρων*, &c. The order of construction is as follows: *προσέταξε δὲ τοὺς μηδέπω γενειῶντας τῶν νεωτέρων . . . . . παίζειν καὶ χορεύειν πρὸς τῇ θαλάσσῃ*, &c.—*τοῖς ἐκείνων*, "*which belonged to the former*," i. e., to the women. Supply *οὖσι*.—*σκευασαμένους*, "*having arrayed themselves.*"

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10–14. *ὑπαχθέντες*, "*having been lured on.*"—*ἐξεπήδων ὡς ἐπὶ*, &c., "*leaped forth* (from the vessel), *thinking that they did so merely in a contest with one another for the possession of women.*" The expression *ὡς ἐπὶ γυναῖκας*, &c., is equivalent to *νομίζοντες ἐκπηδᾶν ἁμιλλώμενοι*, &c.—*ὥστε μηδένα διαφυγεῖν*, "*so that* (in the conflict which ensued) *not one of them escaped*," &c. Supply after *ὥστε* the words *ἐν ταύτῃ τῇ ἁμίλλῃ*, or something equivalent.—*νῆσον*. Salamis.—*εὐθὺς ἔχειν*, "*straightway held it as their own.*"—*ἄλλοι δὲ ἄλλον τινὰ τρόπον*, &c., "*others, however, say that the capture* (of the island) *took place after another kind of way.*" The words *ἄλλοι δὲ* refer back to *τὰ μὲν δημώδη* as their protasis.

16–20. *φυλῆς μὲν ἦν*, &c., "*was of the tribe Antiochis, but, as to his borough, of Alopĕce.*" The Attic tribes (*φυλαί*) were ten in number; and these ten were subdivided unevenly into one hundred and seventy-four boroughs.—*οὐσίας αὐτοῦ*, "*his private resources.*"—*λόγοι*, "*accounts.*"—*οἱ μὲν, ὡς ἐν πενίᾳ*, &c., "*some, that he passed all his days in rigorous poverty*," &c. The particle *ὡς*, with the genitive absolute, after verbs of thinking, feeling, declaring, &c., stands in the place of the accusative with

Page 120 the infinitive. (*Viger, Id.*, p. 458, *Glasg. ed.*)—*πολὺν χρόνον ἀνεκδότους*, &c., "*who were for a long time not given in marriage from utter poverty*," i. e., utter want of means to supply anything like a dowry.

21–25. *πρὸς δὲ τοῦτον τὸν λόγον*, &c., "*to this report, however, though uttered by many individuals, Demetrius the Phalerean setting himself in opposition, both declares that he knows a spot of ground at Phalērum called after Aristides*," &c. Having had the previous clause commencing with *οἱ μὲν*, we would naturally expect this one to begin with *οἱ δὲ*. Instead, however, of this, we have an adversative clause, *πρὸς δὲ τοῦτον*, &c—*τέθαπται*, "*he lies buried.*" Observe the continued force of the perfect.—*τῆς περὶ τὸν οἶκον εὐπορίας*, "*of the abundance of his private means.*"—*οὐ μάλα πιθανὰ*, "*not very convincing, indeed.*"—*τῆς πενίας*, "*from his poverty*," i. e., from the poverty alleged against him by others. Equivalent, in fact, to *ἐκ τοῦ τῶν πενήτων ἀρίθμου.*

27–29. *θαυμαστὴ δέ τις ἐφαίνετο*, "*wonderful, too, of its kind, appeared his equanimity, amid the changes* (that took place from time to time) *in the government, he being neither elated* (on the one hand) *by the honours bestowed upon him, and* (on the other) *conducting himself quietly and calmly, as regarded the reverses* (which he encountered)." The reference is here to party changes by which offices, &c., are lost or won. With *ἔχοντος* supply *ἑαυτόν.*—*καὶ ὁμοίως ἡγουμένου*, &c., "*and thinking, that he ought equally* (in either event) *to render himself useful to his country, by discharging the duties of a citizen gratuitously and without prospect of recompense, not only as regarded pecuniary benefits, but also preferment in the state.*" The genitives *χρημάτων* and *δόξης* give a nearer definition of the idea contained in *προῖκα* and *ἀμισθί.*

32–33. *εἰς Ἀμφιάραον*, "*relative to Amphiarāus.*" The celebrated Argive soothsayer, and one of the seven leaders of the Argive army against Thebes.—*ὑπ' Αἰσχύλου.* In his play entitled, "The Seven against Thebes."—*ἐν τῷ θεάτρῳ*, "*in the theatre* (at Athens)."

121 Line 2–5. *βαθεῖαν ἄλοκα*, &c., "*reaping in mind the produce of the deep furrow.*" Amphiaraus, on the score of principle and feeling, is compared to a deeply-ploughed, and, therefore, richly productive, field.—*τὰ κεδνὰ βουλεύματα*, "*his pure resolves.*"—*ἀπέβλεψαν*, "*turned away from other objects.*"—*ὡς ἐκείνῳ μάλιστα*, &c., "*as if this virtuous character suited him most of all.*"—The three lines quoted from Æschylus, in the text, are scanned as follows :

οὔ γᾱρ | δŏκεῖν || δĭκαῖ | ŏς, ᾱλλ' || εἶναῖ | θĕλεῖ, ||
βᾰθεῖ | ᾰν ᾱλŏ || κᾱ δĭᾱ | φρĕνŏς || κᾱρποῦ | μĕνŏς, ||
ᾰφ' ἧς | τᾱ κĕδν || ᾰ βλᾱστ | ᾰνεῖ || βοῦλεῦ | μᾰτᾱ. ||

They are all Iambic trimeters acatalectic.

6–11. *οὐ μόνον δὲ πρὸς εὔνοιαν*, &c., "*most firm was he, moreover, in making opposition, not only to the dictates of friendship and favour, but also to those of resentment and hatred, in behalf of what was just*," i. e., in the cause of justice, Aristides forgot alike friend and foe, favour and injury.—*μετὰ τὴν κατηγορίαν*, &c., "*the judges not feeling inclined, after the charge* (had been set forth by Aristides), *to listen to the accused.*" Literally, "to the one who was in danger."—*ἀλλὰ τὴν ψῆφον*, &c., "*but straightway asking for the ballot against him.*" At first, black and white pebbles (*ψῆφοι*) were given to the judges, with which to express their opinion; afterward pellets of brass were employed, and finally black and white beans. Still, however, the term *ψῆφος* was retained in its general meaning of a ballot, even when

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beans were used as such.—*ἀναπηδήσας τῷ κρινομένῳ*, &c., "*to have leaped up, and, together with the person who was getting tried, to have entreated them that the latter might be heard, and might enjoy the privileges of the laws.*" Literally, "might meet with," i. e., at their hands.

13–25. *κρίνων*, "*when dispensing justice.*"—*πολλὰ τυγχάνει*, &c., "*happens to have done many injuries to Aristides.*" To some verbs, which merely express subordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action.—*πασῶν δὲ τῶν περὶ αὐτὸν*, &c., "*of all the virtues of his character, however, his justice especially afforded a* (clear) *perception* (of itself) *to the people at large, on account of its exercise being most constant, and most common in its effects unto all,*" i. e., on account of the advantages which the people at large derived from its constant and unlimited exercise.—*ἀνὴρ πένης καὶ δημοτικὸς*, "*although a poor man, and a plain republican.*"—*τὸν Δίκαιον*, "*namely, the Just.*" Put in apposition with *προσηγορίαν*.—*ὃ τῶν βασιλέων*, &c., "*what no one of the kings and tyrants* (mentioned in history) *was ever emulous of obtaining; on the contrary, they took delight in being surnamed,*" &c. *ὃ*, at the beginning of this sentence, is equivalent to the Latin *id quod*, and refers to the clause that precedes.—*Πολιορκηταὶ καὶ Κεραυνοὶ*, &c. The allusion here is to the surnames of various ancient monarchs: *Demetrius Poliorcētes*, son of Antigonus; *Ptolemy Ceraunus*, King of Macedonia; *Seleucus Nicātor*, King of Syria; *Pyrrhus, the Eagle*, King of Epirus; and *Antiochus Hiĕrax*, brother of Seleucus Callinĭcus.

28–36. *τὴν ἐπωνυμίαν*, "*his surname,*" i. e., the Just.—*τῇ νίκῃ*, "*their victory,*" i. e., the successful issue of the war with the Persians.—*ἤχθετο*, "*took umbrage at.*"—*ὄνομα τῷ φθόνῳ*, &c., "*having given 'a fear of tyranny' as a name to their envy of his glory,*" i. e., having assigned, as a pretext for their conduct towards him, the dread of his becoming too powerful, and crushing their liberties.—*δι' εὐπρέπειαν*, "*for the sake of a becoming name.*" Literally, "for the sake of what was becoming."—*ὄγκου καὶ δυνάμεως*, &c., "*an humbling and restricting of pride and power too burdensome* (for the state to endure)."—*γραφομένων οὖν τότε*, &c., "*while the shells were therefore getting inscribed on that occasion,*" i. e., the occasion of the banishment of Aristides. The voters wrote on shells the name of the person they wished to have banished, and six thousand votes accomplished the object. The banishment imposed by this singular process was, however, only for ten years.

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Line 1–4. *καὶ παντελῶς ἀγροίκων*, "*and altogether boorish class.*"—*ὡς ἑνὶ τῶν τυχόντων*, "*as if to one of the ordinary kind of persons.*" He did not know Aristides, but took him for an ordinary person, and one of the common class of citizens.—*ὅπως Ἀριστείδην ἐγγράψει*, "*that he will write upon it* (the name) *Aristides.*"—*μή*, "*whether.*" Equivalent here, as often elsewhere, to the Latin *num*.—*αὐτῷ*. The more common form of expression would be *αὐτὸν*, giving *ποιέω* a double accusative. Later writers, however, sometimes allow themselves, in a case like the present, the dative of the person, as marking the more distant object.

6–10. *ταῦτ' ἀκούσαντα*. Supply *λέγεται* ("it is said") at the beginning of this sentence.—*μηδένα καιρὸν*, &c., "*for no occasion to befall the Athenians,*" i. e., no crisis to come upon them.

12–16. *ἐτέλουν*, "*were accustomed to pay.*"—*καὶ Λακεδαιμονίων ἡγουμένων*, "*even while the Lacedæmonians had the lead,*" i. e., stood at the head of the Grecian confederacy, or, in other words, held the Hegemony.—

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122 ταχθῆναι δὲ βουλόμενοι, &c., "*wishing, however, their proportion to be fixed for each, city by city.*" More literally, "to be assigned unto each."—χώραν τε καὶ προσόδους, &c., "*having inspected both situation and revenues, to determine the quota to be paid by each community, according to its rank and resources.*" More literally, "to determine for each what was according to rank and ability."

18–25. τρόπον τινά, "*after a manner,*" i. e., in some respect.—ἐπ' αὐτῷ μόνῳ, "*in his hands alone,*" i. e., under his sole direction.—πένης μὲν ἐξῆλθεν, &c., "*went forth a poor man, but returned still poorer,*" i. e., went forth from Athens, to enter upon these his public duties.—τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος, "*having made the* (requisite) *valuation of property.*"—τὸν ἐπὶ Κρόνου βίον, "*the mode of life led in the days of Saturn,*" i. e., in the golden age.—τὸν ἐπ' Ἀριστείδου φόρον, "*the tax paid in the time of Aristides,*" i. e., by virtue of his arrangements.—εὐποτμίαν τινὰ τῆς Ἑλλάδος, &c., "*calling it a kind of good fortune on the part of Greece; and, especially, since after no long time it was doubled, and then again trebled,*" i. e., by another power at the head of the confederacy, namely, Athens. With διπλασιασθέντος supply φόρου.

27–30. Ἀριστείδης εἰς τὸ ἄρχειν, &c., "*Aristides having placed his country on a firm basis, for the ruling over so many communities, remained himself in his* (original) *poverty.*" It was principally through the influence of Aristides that Athens obtained the Hegemony, or head of the confederacy.—τὴν ἀπὸ τοῦ πένης εἶναι δόξαν, "*the glory arising from his being a poor man.*"—τῆς ἀπὸ τῶν τροπαίων, "*than that resulting from his trophies,*" i. e., the victories he had won.—δῆλον δ' ἐκεῖθεν, "*now this is manifest from the following circumstance.*"

31–35. ὁ δᾳδοῦχος, "*the torch-bearer.*" One of the highest sacerdotal dignitaries at the mysteries of Eleusis.—ἐπεὶ περὶ ὧν ἐγράψαντο, &c., "*when they had accused him, with no great force, respecting the things about which they had brought their charge, went on to mention to the judges a circumstance unconnected with the indictment, of the following nature.*" The expression περὶ ὧν ἐγράψαντο is for περὶ τῶν ἃ ἐγράψαντο.—τούτῳ πῶς οἴεσθε, &c., "*how do you suppose his affairs stand for this man at home, when you see him,*" &c., i. e., how do you think he must live in private, when you see the poverty-stricken garb in which he appears in public. The full expression for τὰ κατ' οἶκον ἔχειν is τὰ πράγματα κατ' οἶκον ἔχειν ἑαυτά.

123 Line 1–5. τὸν ῥιγοῦντα φανερῶς, &c., "*that he, who shivers from cold in public, suffers also from hunger at home.*" The expression τὸν ῥιγοῦντα φανερῶς refers to the circumstance of Aristides' poverty-stricken appearance, and is equivalent, in fact, to τὸν οὕτω φαῦλον τριβώνιον ἀμπεχόμενον, "that he who wears so wretched an old cloak."—τοῦτον, ἀνεψιὸν αὐτῷ ὄντα, περιορᾷ ἐνδεόμενον, "*allows this man, who is his own cousin, to feel the pressure of want.*" Literally, "neglects (or overlooks) this man . . . . . being in want."—πολλὰ κεχρημένος τῷ ἀνδρὶ, &c., "*although he has, in many things, availed himself of the services of the man, and has often derived advantage from his influence with you.*"

7–13. ἐπὶ τούτῳ μάλιστα, "*at this most of all.*"—καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, "*and incensed at him.*" For a literal translation supply ἑαυτοὺς after ἔχοντας.—ὅτι πολλάκις αὐτοῦ πολλὰ καὶ διδόντος, &c., "*that although he* (Callias) *on many occasions, both offers to give and requests* (Aristides) *to receive many things, the latter was unwilling* (to take), *making*

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answer, that it becomes him more to be proud of his poverty, than Callias of his wealth."—τῷ Καλλίᾳ, "*in favour of Callias.*"

16–20. οὕτω παράφορος, "*so powerfully borne away.*"—καὶ ἐραστής, "*and so enamoured.*" Supply οὕτω from the previous clause.—τοὺς βαρβάρους, referring to the Persians.—σύννους ὁρᾶσθαι, &c. We have here the nominative with the infinitive, on account of the nominative νέος preceding with ὥστε. The whole clause, therefore, may be rendered as follows: "*that, while still quite young, ... he was seen to be of thoughtful mood, keeping for the most part by himself, and took no rest of nights,*" &c.

26–33. Θεμιστοκλῆς δὲ ἀρχὴν, &c., "*Themistocles, however,* (regarded it) *as a beginning merely of greater conflicts.*"—ἑαυτὸν ἤλειφεν, "*he kept preparing himself.*" Literally, "he kept anointing himself." A metaphor borrowed from gymnastic exercises, the athletes always anointing their bodies before engaging in the contest.—καὶ πρῶτον μὲν τὴν Λαυριωτικὴν, &c., "*and, in the first place, the Athenians having a custom of distributing among themselves the Laurian revenues from their silver mines* (in that quarter)," i. e., the revenues of their silver mines at Laurium. The mines of Laurium were in the neighbourhood of the promontory of Sunium.—τὴν διανομὴν ἐάσαντας, &c., "*to give over this distribution* (among themselves) *and construct,*" &c. Observe the force of the aorists, implying that this ought to be done without delay.

Line 1–7. ἤκμαζε γὰρ οὗτος, &c., "*for this war was prosecuted* (at that time) *with the greatest vigour* (of any) *in Greece.*" 124
—Ἡι, "*on which account.*" Supply αἰτίᾳ. When not beginning a sentence, Ἡι becomes ἤ.—οὐ Δαρεῖον, &c., "*not holding up before them* (for the purpose of inspiring terror) *Darius or the Persians, for these were far away, and afforded no very sure grounds of alarm, as* (only) *intending to come,*" i. e., and did not as yet excite much real alarm, while they only intended to come, but were not actually present. The literal meaning of ἐπισείω is to brandish some terror-inspiring object before one, as a Gorgon's head, a lash, &c.—ἀποχρησάμενος εὐκαίρως, "*having dexterously availed himself.*"—ἐπὶ τὴν παρασκευήν, "*for the purposes of the intended equipment.*"

10–15. τὴν πόλιν, equivalent here to τοὺς πολίτας.—τὰ πεζὰ μὲν, "*in their land forces.*"—ἀξιομάχους, "*a match,*" as if πολίτας, not πόλιν, preceded, the reference being more to the idea implied in πόλιν than to the grammatical form of the word.—τῇ δὲ ἀπὸ τῶν νεῶν ἀλκῇ, "*but, with the strength resulting from their ships.*"—ἀντὶ μονίμων ὁπλιτῶν, "*in place of firm land forces,*" i. e., soldiers fully armed and firmly enduring the onset of the foe. Plato complains of the change, and contrasts the firm character of land forces with the unstable movements of naval troops, who, leaving their vessels, make some rapid inroad, but, as soon as the foe appear, retreat to their ships. (*Plat. Leg.*, 4, p. 706, b.—*Ast., ad loc.*)—ναυβάτας καὶ θαλαττίους ἐποίησε, "*made them mariners and a seafaring people.*"—ὡς ἄρα Θεμιστοκλῆς τὸ δόρυ, "*namely, that Themistocles, having taken away from his fellow-citizens the spear and the shield, had degraded the people of the Athenians to the rowing bench and the oar.*" The sword and shield were the badges of freemen, and opposed to the implements of rowers, who were slaves. Hence the figurative allusion to the comparatively degrading character, as was thought, of naval services.—συνέστειλε, equivalent to ἐταπείνωσε.

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124 19–25. *τὴν ἀκρίβειαν καὶ τὸ καθαρὸν*, &c., "*the strictness and purity of popular government*," which allows no degrading task to be exacted from a citizen.—*ἔστω φιλοσοφωτέρου ἐπισκοπεῖν*, "*let it be for some one of a more philosophic spirit* (than myself) *to consider*." We have altered the old reading *φιλοσοφώτερον*. The present lection is more animated.—*ὅτι δ' ἡ τότε σωτηρία*, &c., "*but that their preservation, in that crisis, resulted to the Greeks from the sea, and that those same galleys re-established the city of the Athenians, after it had been laid low, both the other events of the war, and* (the movements of) *Xerxes himself clearly testified*." For *πόλιν λυθεῖσαν ἔστησαν*, Stephens cites, as a MS. reading, *πόλιν αὖθις ἀνέστησαν*. A very good lection: probably the true one.—*τῆς γὰρ πεζικῆς δυνάμεως*, &c., "*for although his land force remained*," &c.—*καὶ Μαρδόνιον ἐμποδὼν εἶναι*, &c., "*and he left Mardonius behind, as appears to me, to be a hinderance to the Greeks in their pursuit* (of him, Xerxes), *rather than with the view of actually enslaving them*."

29–33. *ἐπεχείρει τοὺς πολίτας ἐμβιβάζειν*, &c., "*kept striving to prevail upon his fellow-citizens to embark*," &c. More literally, "kept endeavouring to make his fellow-citizens go on board of," &c. Observe the continued action denoted by the imperfect *ἐπεχείρει*.—*καὶ τὴν πόλιν ἔπεισεν*, &c., "*and* (at last) *persuaded them to abandon their city, and meet the barbarian by sea, as far as possible from Greece*."—*προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ*, "*the Athenians thereupon attending unto him*," i. e., listening to, and acquiescing in, his proposal. Supply *τὸν νοῦν* after *προσεχόντων*.—*Ἀρτεμίσιον*, a promontory on the northern coast of Eubœa, between the Sinus Maliacus and Sinus Pelasgicus.—*τὰ στενὰ φυλάξων*, "*to guard the straits in that quarter*."—*τῶν μὲν Ἑλλήνων*, &c., "*the other Greeks bidding Eurybiades and the Lacedæmonians take the lead*." With *Ἑλλήνων* supply *ἄλλων*.

125 Line 2–11. *ὁμοῦ τι*, "*nearly*." Equivalent to *σχεδὸν*.—*οὐκ ἀξιοῦντων*, "*not thinking it right*," i. e., worthy of themselves as a people.—*παρῆκε*, "*yielded up*."—*καὶ κατεπράυνε τοὺς Ἀθηναίους*, &c., "*and strove to soften down the Athenians, by promising them, that, if they prove brave men as regards the* (approaching) *war, he will make the* (rest of the) *Greeks, for the time to come, willingly obedient unto them*," i. e., he will ensure them, for the time to come, the supremacy of Greece.—*τῆς σωτηρίας αἰτιώτατος τῇ Ἑλλάδι*, "*the chief cause of its safety unto Greece*."—*εὐγνωμοσύνῃ*, "*in noble-mindedness*," i. e., in a noble surrender of their rights for the good of their country.—*περιγενομένους*, "*having proved superior to*."

12–19. *αἱ δὲ γενόμεναι τότε*, &c., "*the battles, it is true, that took place, on that occasion, against the vessels of the barbarians, in the neighbourhood of the straits, afforded no sure means of judging with regard to the general result; still, however, by the experience* (gained in them), *they very greatly benefited the Greeks*, (now) *taught by their own exertions, in the very midst of danger itself, that neither numbers of ships nor ornamental and splendid appendages to the prow*," &c. Literally, "ornaments and splendours of prow-appendages." The *ἐπίσημα* were not ensigns or streamers, as some erroneously suppose, but figures and other ornaments either attached to, or painted on, the sides of the vessels towards the prow.—*ἐπ' αὐτὰ τὰ σώματα φέρεσθαι*, &c., "*to rush against the very bodies of the foe, and, having grappled with, to contend strenuously against, them*." Observe the middle voice in *φέρεσθαι*, literally, "to bear themselves."

21–24. *ὃ δὴ καὶ Πίνδαρος*, &c., "*Pindar, also, having perceived this,*

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appears to have expressed himself not badly, in relation to the battle at Artemisium, 'where' (to quote his own words) '*the sons of the Athenians laid the bright foundation of their freedom.*'" The relative ὁ, beginning the clause, is equivalent here to τοῦτο.—*οὐ κακῶς*, stronger than the simple εὖ would have been.—*ὀθι*. Poetic form for *οὗ*.—*παῖδες Ἀθηναίων*, equivalent to Ἀθήναιοι, but intending to indicate here, that the sons who fought the battle proved themselves worthy of the fame of their fathers.—*ἐβάλοντο*. Observe the force of the middle, expressed in our version by the pronoun "their." Literally, "laid for themselves."—*φαεννὰν*. Doric for *φαεννὴν*.—*τὸ θαῤῥεῖν*, "*confidence*," i. e., intrepid courage.

27–36. *καίπερ τῶν Ἀθηναίων*, &c., "*although the Athenians entreated them to march into Bœotia, and meet the foe there in front of Attica.*" Observe the peculiar construction *εἰς τὴν Βοιωτίαν ἀπαντῆσαι*, where two verbs are required in translating.—*ἀλλὰ τῆς Πελοποννήσου περιεχομένων*, &c., "*but* (all) *having their thoughts engrossed with the Peloponnesus, and being desirous of collecting*," &c. Literally, "but having themselves (i. e., their thoughts) round about the Peloponnesus."—*καὶ διατειχιζόντων*, "*and being engaged in drawing a wall across.*"—*ἅμα μὲν ὀργὴ τῆς προδοσίας*, &c., "*both anger at this abandonment took possession of the Athenians, and also dejection and despondency at having been left alone* (by all)." Literally, "and at the same time dejection and despondency (seized them), having been left alone."—*μάχεσθαι οὐ διενοοῦντο*, "*they had no idea of fighting.*"—*στρατοῦ*, referring to the Persian force.—*τὴν πόλιν ἀφέντας*, &c., "*namely, to abandon their city and keep to their ships.*"

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Line 2–8. *ὡς μήτε νίκης δεόμενοι*, &c., "*as neither wanting a* (dearly-bought) *victory on the one hand, nor, on the other, regarding that as preservation which compelled men to abandon both the temples of the gods and the tombs of their fathers.*" Supply *ἀνδρῶν* with *προϊεμένων*. In a literal translation *ἀνδρῶν* is governed by *σωτηρίαν*, "nor, on the other hand, understanding (as such) a preservation of men, having abandoned (at the time) both the temples," &c.—*ἔνθα δὴ Θεμιστοκλῆς*, &c., "*thereupon, then, Themistocles, completely at a loss how to bring the multitude over to his views by human means.*" The term *λογισμοῖς* is here equivalent to the Latin *rationibus*.—*σημεῖα δαιμόνια καὶ χρησμοὺς*, &c., "*brought to bear upon them prodigies and oracles.*" Literally, "signs from on high." The verb *ἐπῆγεν* is figuratively applied here from the management of military engines.—*καὶ κρατήσας τῇ γνώμῃ*, "*and having gained the day with his opinion*," i. e., his opinion having been at length embraced by the people.—*ψήφισμα γράφει, τὴν μὲν πόλιν*, &c., "*he proposes a decree, that they intrust their city into the hands of Minerva, the tutelary goddess of the Athenians.*" *μεδεούσῃ* is here equivalent, in fact, to *ἀρχούσῃ*. Coray suggests Ἀθηνῶν for Ἀθηναίων.—*τοὺς δ' ἐν ἡλικίᾳ πάντας*, "*and that all who were of age*," i. e., able to bear arms.

11–14. *ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροιζῆνα*, "*conveyed their parents and wives to Trœzene as a place of security.*" Observe the idea of shelter as implied in *ὑπό* in composition, and also the force of the middle. —*καὶ τῆς ὀπώρας λαμβάνειν*, &c. The order of construction is as follows: *καὶ ἐξεῖναι τοὺς παῖδας λαμβάνειν τῆς ὀπώρας πανταχόθεν.*

17–24. *τοῖς μὲν οἶκτον*, &c. The order is, *τὸ θέαμα παρεῖχε τοῖς μὲν οἶκτον, τοῖς δὲ θαῦμα τῆς τόλμης.*—*προπεμπόντων*. Supply *τῶν πολιτῶν*. —*αὐτῶν δ' ἀκάμπτων*, &c., "*and they themselves, unmoved by the lamentations and tears of their wives, and the embraces of their children, crossing over to the island* (of Salamis)."—*τῶν πολιτῶν ἔλεον εἶχον*, "*excited the*

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126 *compassion of their fellow-citizens.*"—*ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων*, &c., "*there was also a touching kind of affection displayed on the part of the tame and domesticated animals.*" The same as, *ἦν δὲ γλυκυθυμία ἀπὸ τῶν ἡμέρων . . . . . ἐπικλῶσα τὸν θυμόν.*—*πόθου*, "*every demonstration of regret.*"—*συμπαραθεόντων*, "*running along by the side of.*" —*ἐμβαίνουσι*, "*while preparing to embark.*"

26–29. *τὴν ἀπ' αὐτοῦ μόνωσιν*, "*the being abandoned by him.*"—*ἐμπεσεῖν εἰς τὴν Σαλαμῖνα*, &c., "*to have fallen, on reaching the shore of Salamis, and having fainted* (through exhaustion), *to have instantly died.*"—*οὗ καὶ τὸ δεικνύμενον*, &c. The order is, *οὐ τάφον λέγουσιν εἶναι τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον Κυνὸς σῆμα.*

31–36. *ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους*, "*now the following are distinguished actions on the part of Themistocles.*" The particle *δὴ* here, like *jam* in Latin, is employed in continuation of a discourse, and serves at the same time to excite attention.—*μαλακοῦ δὲ περὶ*, &c., "*but being timid as regarded the approaching danger.*"—*αἴρειν*, "*to weigh anchor.*" Supply *τὰς ἀγκύρας.*—*τὸ πεζὸν.* Supply *στράτευμα.*—*ὅτε καὶ τὰ μνημονευόμενα*, &c., "*on which occasion they say that those memorable words were uttered by him.*"

127 Line 2–5. *τοὺς προεξανισταμένους ῥαπίζουσι*, "*they chastise those who rise up* (to start) *before the time.*" The officers termed *agonothetæ* had the right of inflicting corporeal punishment for any violation of the rules of the games.—*τὴν βακτηρίαν.* Compare note on page 41, line 20–25.—*πάταξον μὲν ἄκουσον δέ.* Compare note on page 41, line 20–25.

7–17. *ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον*, "*gradually brought him over to his way of thinking.*" Observe the force of the imperfect in denoting continued and gradual action.—*ὡς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει*, &c., "*that a man without a city does not rightly teach those who have one, to leave it, and abandon their native country,*" i. e., has no right to advise others to leave their cities, &c. With *τοὺς ἔχοντας* supply *πόλιν.* Themistocles is called *ἄπολις*, because Athens had been deserted by its inhabitants, and was now in possession of the foe.—*ἐπιστρέψας τὸν λόγον*, "*having directed his remarks unto him.*"—*καταλελοίπαμεν*, perf. mid. of *καταλείπω.* The perfect shows the action to be past, but the effects to be still continuing.—*ἀψύχων ἕνεκα*, "*for the sake of mere inanimate objects.*"—*πόλις δ' ἡμῖν ἐστι μεγίστη*, &c., "*and yet we still have a city, the greatest of the Grecian ones, these two hundred galleys, namely, which now stand as auxiliaries by your side, if you are willing to be saved by means of them.*"—*εἰ δ' ἄπιτε δεύτερον*, &c., "*if, however, ye shall depart, having a second time abandoned us.*" Observe the Attic usage in *ἄπιτε*, where the present has the force of the future. The allusion in *δεύτερον προδόντες* is to the passage that begins on page 125, line 29, *μηδενὸς δ' ὑπακούοντος*, &c.—*τις Ἑλλήνων*, "*some one of the Greeks.*" More expressive than *οἱ Ἕλληνες.*—*κεκτημένους*, "*are in possession of.*"—*ἧς ἀπέβαλον*, by attraction for *τῆς ἣν ἀπέβαλον.* Themistocles threatens, that the Athenians will retire with their fleet, and found a new and more powerful state in some other quarter of Greece.

18–19. *ἔννοια καὶ δέος τῶν Ἀθηναίων*, "*a suspicion and fear of the Athenians.*" Equivalent to *ἔννοια καὶ δέος μὴ οἱ Ἀθηναῖοι.*—*μὴ σφᾶς ἀπολιπόντες*, &c., "*lest they leave them on a sudden and depart.*" *σφᾶς* refers to the other allies.

20–24. *τὸν μὲν Θεμιστοκλέα*, &c., "*that Themistocles was discoursing*

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concerning these things, from the deck, in the upper part of the ship, and that, at the same moment, an owl was seen winging its way on the right of the ships, and alighting on the top of the mast."—*ἀπὸ τοῦ καταστρώματος*, &c., freely, "*on the upper deck of the ship.*"—*ὀφθῆναι.* Observe the instantaneous action denoted by the aorist.—*γλαῦκα.* The owl was sacred to Minerva, the tutelary goddess of the Athenians. Hence the peculiar significance of the omen.—*τὰ δεξιὰ.* Supply *μέρη.*—*δι' ὃ δὴ καὶ μάλιστα*, &c., "*on which account, then, they even most of all acceded to his opinion.*" Literally, "added themselves," &c.

25–34. *τῇ Ἀττικῇ κατὰ τὸ Φαληρικὸν*, &c., "*bearing down upon Attica in the direction of the Phalerian promontory.*"—*ἄθρους ὤφθη*, "*was seen in full force.*"—*τῶν δυνάμεων ὁμοῦ γενομένων*, "*his armaments having become united,*" i. e., a communication having been established between his land and naval forces.—*ἐξερρύησαν οἱ τοῦ Θεμιστοκλέους λόγοι*, &c., "*the arguments of Themistocles quickly flowed away from* (the minds of) *the Greeks, and the Peloponnesians began once more to look with an anxious eye towards the isthmus, indignant that any one should recommend a different course.*"—*εἴ τις ἄλλο*, &c. The particle *εἰ* is here equivalent to *ὅτι*, as is frequently the case.—*ἐδόκει δὲ*, "*it was resolved, therefore.*" Literally, "it appeared good, therefore, (to the Peloponnesians)."—*πλοῦς*, "*a sailing away,*" i. e., an abandonment of their present station.—*εἰ τὴν ἀπὸ τοῦ τόπου*, &c., "*that the Greeks, having abandoned the advantage resulting from their present situation and from the straits, shall be broken up by cities, devised and arranged the famous stratagem that was executed by Sicinnus.*"—*τῶν στενῶν.* The straits between Salamis and the mainland, where the battle was afterward fought.—*διαλυθήσονται κατὰ πόλεις.* Meaning, that, in case they retire to the isthmus, they will inevitably, on the approach of the foe, sail away to the defence of their respective cities.—*τὴν περὶ τὸν Σίκιννον πραγματείαν.* More literally, "the (well-known) stratagem relative to Sicinnus." Observe the force of the article, as indicating a well-known circumstance.

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Line 2–11. *ὃν.* Equivalent here to *τοῦτον.*—*τὸν Πέρσην.* Xerxes.—*αἱρούμενος τὰ βασιλέως*, "*preferring the cause of the king.*" Literally, "choosing for himself," &c.—*ἐξαγγέλλει πρῶτος αὐτῷ*, &c., "*is the first to announce to him that the Greeks are preparing to flee.*" Literally, "is the first to announce the Greeks unto him as intending to flee."—*μὴ παρεῖναι φυγεῖν αὐτοῖς*, "*not to permit them to escape.*"—*ἐν ᾧ*, "*while.*" Supply *χρόνῳ.*—*καὶ τέλος εὐθὺς ἐξέφερε*, "*and immediately issued an order.*"—*διακοσίαις δ' ἀναχθέντας*, &c., "*but to weigh anchor at once with two hundred, and encompass all the strait round about, and to encircle the ships of the foe as with a girdle, in order that no one of their enemies may escape out of their hands.*" *ἀναχθέντας* is the passive in a middle sense.—*τὸν πόρον.* The strait between Salamis and the mainland of Attica.—*διαζῶσαι*, from *διαζώννυμι.*

16–20. *Φανόδημος.* The author of a history of Attica, now lost.—*ᾗ*, "*where.*" Supply *χώρᾳ.*—*διείργεται τῆς Ἀττικῆς*, "*is separated from Attica.*"—*Ἀκεστόδωρος.* An unknown writer. Supply *φησίν.*—*Κεράτων*, "*the Horns.*" These were two mountains opposite Salamis, on the borders of Megara and Attica.—*χρυσοῦν δίφρον θέμενος*, "*having caused a golden seat to be placed there for himself.*" Observe the force of the middle.—*παραστησάμενος*, "*having stationed by his side.*" The force of the middle is again apparent.

23–26. *ἐν τραγῳδίᾳ Πέρσαις*, "*in his tragedy of 'the Persians.'*" Lit-

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128 erally, "in his tragedy, 'the Persians.'"—Ξέρξῃ δὲ, καὶ γὰρ οἶδα, &c., "*unto Xerxes, on the other hand, and* (my statement may be relied upon), *for I know the fact, the number of ships was a thousand, while those distinguished for speed were two hundred and seven. This is the true computation.*" Literally, "thus the computation has itself." Supply ἑαυτὸν after ἔχει. With this computation Herodotus (7, 89) agrees, who makes the whole Persian fleet consist of one thousand two hundred and seven galleys. (Compare *Diodorus Siculus*, 11, 3.)—καὶ γὰρ οἶδα. Observe the elliptical use of καὶ γὰρ in this clause, like the Latin *etenim*.—αἱ δ' ὑπέρκομποι τύχει. Equivalent, in fact, to αἱ ταχυτῆτι ἔξοχοι οὖσαι.—These three lines are Iambic trimeters, and are scanned as follows:

Ξέρξῃ | δὲ καὶ || γᾶρ οἶδ | ᾰ χῑ || λῖᾱς | μὲν ἦν ||
νεῶν | τὸ πλῆθ || ὸς· αῖ | δ' ὑπὲρ || κῶμποῖ | τῡχεῖ ||
ἑκᾰτὸν | δῖς ἡ || σᾶν, ἑπτ | ᾰ θ'· ὧδ' || ἔχεῖ | λὸγὸς· ||

27–34. τὸ πλῆθος, "*in number.*" According to Herodotus (8, 82), the combined Grecian fleet consisted of three hundred and eighty ships. The Athenians, however, had (*c.* 61) two hundred vessels manned with their own citizens. According to Æschylus (*Pers.*, 344), the whole Grecian fleet contained three hundred and ten ships.—ἀπὸ τοῦ καταστρώματος, "*from the deck.*" Our term "deck" hardly conveys the meaning of κατάστρωμα. It was, in fact, an elevated platform from which the missiles of the soldiers could be directed with more effect against the foe.—δοκεῖ δ' οὐχ ἧττον εὖ τὸν καιρὸν, &c., "*now Themistocles appears to have observed and watched the time, no less carefully than the place, of battle, and not to have stationed his galleys prow to prow with those of the barbarians, before the accustomed hour had come, which always brought in a fresh wind from the sea and a swell through the straits.*"—πνεῦμα λαμπρὸν. Modern travellers still speak of this wind as blowing at a regular period of each day. They describe the appearance of the sky, in the quarter whence the wind proceeds, as bright and glowing like a furnace. This may serve to illustrate the epithet λαμπρὸν.

35. ὃ. Equivalent here to τοῦτο.—ἀλιτενεῖς οὔσας καὶ ταπεινοτέρας, "*as they were shallow and lower in the water than those of their opponents.*" With ταπεινοτέρας supply τῶν πολεμίων.—τὰς δὲ βαρβαρικὰς, &c., "*while, on the other hand, coming full against them, it caused the barbarian vessels to veer around, both projecting upward* (as they did) *with their sterns, and being high-roofed with their decks, and bearing down heavily, and gave their sides to the Greeks advancing fiercely against them, and attending* (implicitly) *to Themistocles, as to one who saw best what was advantageous for them.*"—καὶ παρεδίδου πλαγίας. Supply αὐτὰς. The wind and waves caused the Persian ships to veer round, and presented their sides to the attacks of the Grecian prows.—προσέχουσιν. Supply τὸν νοῦν.

129 Line 7–10. τὸ Θριάσιον κατέχειν πεδίον, "*filled the Thriasian plain.*" Literally, "took possession of." The Thriasian plain was situate to the northwest of Athens, near Eleusis, and was remarkable for its fertility. The procession of the initiated crossed this field, when at the celebration of the mysteries they bore the image of Iacchus from Athens to Eleusis.—ὡς ἀνθρώπων ὁμοῦ πολλῶν, &c., "*as if many persons together were leading forth* (in procession) *the mystic Iacchus.*" This sacred procession, as has just been remarked, formed part of the Eleusinian celebration. It took place on the sixth day, and the statue of Iacchus was conveyed from the Ceramicus at Athens to the temple of Ceres at Eleusis,

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with sacred hymns and cries of joy. The noises heard on the present occasion resembled these cries.—Ἴακχον. Iacchus was the name given to the god Dionysus, or Bacchus, in the Attic mysteries. —ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων, &c., "*and that, out of the throng of those who were uttering these, a cloud appeared, arising* (at first) *by degrees from the ground, to bend downward again and descend upon the galleys.*"—τῶν φθεγγομένων, referring to the ἠχον and φωνὴν mentioned just before.—ὑπονοστεῖν. More literally, "to return."

13–18. καθορᾶν ἔδοξαν, "*thought they saw.*"—ἀπ' Αἰγίνης, &c., "*coming from Ægina, and stretching out their hands in front of the Grecian galleys.*"—Αἰακίδας, "*the Æacidæ,*" i. e., Peleus and Telamon, sons of Æacus, and worshipped at Ægina. A vessel had been sent to Ægina by the Athenians, to implore the assistance of Æacus and his descendants. (*Herod.*, 8, 64.)—τοῖς βαρβάροις ἐξισούμενοι, &c., "*being made equal in number to the barbarians* (by their position) *in the strait,*" i. e., within the contracted limits of the strait, where only a small number of vessels could be confronted against each other, the Grecian fleet became in a manner equal to the Persians.—κατὰ μέρος προσφερομένους, &c., "*routed them, advancing* (to the attack) *in separate portions, and falling foul of one another, after having resisted until evening.*" The Persians fought the Greeks till evening, bearing down in succession with parts of their fleet, as far as the narrow straits would permit, and in so doing frequently ran foul of each other. When evening came, however, the Greeks put them to the rout.

22–25. ἀράμενοι, "*having gained.*"—ἧς οὔθ' Ἕλλησιν, "*than which no naval exploit of a more brilliant character has ever been performed by either Greeks or barbarians.*"—γνώμῃ καὶ δεινότητι, "*by the sagacity and talent.*"

26–36. ἀριστεῦσαι, "*bore off the palm of valour,*" i. e., the Æginetæ signalized themselves most, as a community, in the fight.—τὸ πρωτεῖον, "*the highest rank for individual bravery.*"—ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον, "*bore away the billets from the altar of Neptune there.*" Each commander took two billets from the altar, and was to mark on them the names of the individuals who, in their opinion, deserved the first and second prizes of valour. The solemnity of taking the billets from the altar was intended to make them give their decision with impartiality, as if in the presence of the god.—ἑαυτὸν ἀπέφαινεν, "*declared himself.*" More literally, "showed," or "indicated himself," i. e., by what he wrote on the billet.—θαλλοῦ στέφανον, "*namely, a crown of olive.*"—τὸ πρωτεῖον, "*the best.*" Literally, "the one that ranked first."—Ὀλυμπίων τῶν ἐφεξῆς ἀγομένων, "*that, when the next Olympic games were being celebrated.*" The battle of Salamis took place in the first year of the seventy-fifth Olympiad. The circumstance here alluded to, therefore, took place in the seventy-sixth Olympiad, after an interval of about three years.

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Line 3–5. ἐκεῖνον θεᾶσθαι, &c., "*kept gazing upon him, and pointing him out to the strangers* (who were present).*"*—τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ, &c., "*that he then reaped the fruit of the labours that had been undergone by him for Greece.*" The dative αὐτῷ is here used for ὑπ' αὐτοῦ.

7–9. οὔτε λειπόμενος, "*being neither surpassed.*" Literally, "left behind."—συνέσει, "*in intellect.*"—καὶ ταῖς πολεμικαῖς, &c., "*and while not even in a slight degree inferior to them in warlike virtues, it is surprising how much he went beyond them in political abilities, though still*

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130 *young and inexperienced in military affairs."—ἀμήχανον ὅσον,* analogous to the Latin *immane quantum.*

12–18. Μήδων. Put for Περσῶν, as is often the case.—ἔπειθε, "*was striving to persuade.*"—προέμενον τὴν πόλιν, &c., "*that they, having left their city and abandoned their country, station themselves in battle array, in their ships, before Salamis, and contend manfully by sea.*"—τὰ ὅπλα θέσθαι. As regards the various meanings of this phrase, consult Schneider, *Ind. Xen. Anab.*, p. 537.—ἐκπεπληγμένων τῶν πολλῶν, &c., "*most persons having been struck with surprise at the daring proposal.*" τῶν πολλῶν is equivalent here to the Latin *plerisque.*—ὤφθη διὰ τοῦ Κεραμεικοῦ, &c. The order is, ὤφθη ἀνιὼν φαιδρὸς διὰ τοῦ Κεραμεικοῦ εἰς τὴν ἀκρόπολιν.—τοῦ Κεραμεικοῦ. The Ceramicus was a large district or ward in the western part of Athens, through which the route lay to the Acropolis. —ἵππου τινὰ χαλινόν. It was customary to consecrate to some deity any implement, &c., of which one intended no longer to make any use.—τῇ θεῷ, "*to the goddess there,*" i. e., Minerva.—διὰ χειρῶν, equivalent here to ἐν χερσί.—ὡς οὐδὲν ἱππικῆς, &c., "*as if implying that the state stood in no need of equestrian strength, at the present crisis, but of men to fight her battles by sea,*" i. e., stood in no need of cavalry. With παρόντι supply καιρῷ, and as regards ὡς with the participle, consult the note on page 120, line 18.

20–22. καὶ λαβὼν ἐκ τῶν περὶ, &c., "*and having taken one of the shields hanging around the temple,*" i. e., hanging around on the inner walls. Shields taken from the foe were accustomed to be thus suspended as trophies.—οὐκ ὀλίγοις ἀρχὴ, &c., "*having proved* (by this) *a source of confidence to not a few.*"

23–27. τὴν ἰδέαν οὐ μεμπτὸς, "*not ill-looking in his general appearance.*" Literally, "not blameable in his appearance."—πολλῇ καὶ οὐλῃ τριχὶ, &c., "*having a thick and curling head of hair.*" Literally, "being hairy as to his head, with much and curling hair."—φανεὶς, "*having shown himself.*"—ἄξια τοῦ Μαραθῶνος, &c., "*from henceforth to meditate and perform things worthy of Marathon,*" i. e., in all his designs and actions, for the time to come, to be emulous of the glory acquired by his father in the plain of Marathon. Or, in other words, to have the glory of the father reflected in the son.

28–34. ὁρμήσαντα ἐπὶ τὴν πολιτείαν, "*having entered with ardent zeal on political affairs.*"—καὶ μεστὸς ὢν, &c., "*and being* (by this time) *sated with,*" &c., i. e., tired of.—ἀνῆγε, "*gradually elevated Cimon.*" Observe the force of the imperfect.—οὐχ ἥκιστα δ' αὐτὸν, &c., "*especially, however, did Aristides, the son of Lysimachus, contribute to his advancement, perceiving the native excellence of his character.*"—τὴν εὐφυΐαν ἐνορῶν τῷ ἤθει. The same as ὁρῶν τὴν εὐφυΐαν τὴν ἐν τῷ ἤθει.—ποιούμενος οἷον ἀντίπαλον, "*seeking to make him a match as it were.*" Observe the force of the middle here, as indicating that the real motive of Aristides was not so much a regard for Cimon, as a feeling of secret hostility towards Themistocles.—ἀντίπαλον. A metaphor borrowed from gymnastic encounters.

131 Line 1–9. Μήδων. Put for Περσῶν, as before.—οὔπω τὴν ἀρχὴν, &c., "*the Athenians not as yet enjoying the hegemony,*" i. e., the chief command or lead of the confederates.—ἑπομένων, "*following the orders of.*"—ἀεὶ παρεῖχε τοὺς πολίτας, &c., "*he always exhibited his fellow-citizens as both admirable for discipline, and far surpassing all in zeal* (for the common cause)."—διαλεγομένου, "*conferring.*"—περὶ

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προδοσίας, "*respecting a betrayal* (of his country)."—*βασιλεῖ*. Xerxes. (Compare *Thucydides*, 1, 128, *seq.*)—*προσφερομένου*, "*bearing himself*."—*πολλὰ ὑβρίζοντος*, "*indulging in many acts of insolent tyranny*."

10–14. *ὑπολαμβάνων πρᾴως*, &c., "*Cimon, receiving mildly those who were aggrieved, and conversing with them kindly, insensibly took away the hegemony of Greece* (from the Spartans), *not by force of arms, but by his language and manner*."—*ἔλαθεν παρελόμενος*. Literally, "escaped observation in having taken away."—*τὴν Ἑλλάδος ἡγεμονίαν*. The command of the confederate forces.—*προσετίθεντο*, "*kept adding themselves*," i. e., kept coming over.—*μὴ φέροντες*, "*since they could not endure*." As a mere negation of a fact we might here expect *οὐ*. The particle *μὴ*, however, refers more particularly to what was passing at the time in the minds of the allies.

21–28. *ὅθεν*, "*whence*," referring as well to the Thracians as to their territory.—*ἀναστάτους ποιῶν*, "*dislodging*."—*παραφυλάττων*, "*keeping strict watch over*."—*τοὺς πολιορκουμένους*, "*the besieged*," referring to the Persians in Eion.—*Βούτην*. Herodotus (7, 107) calls him Boges, and states that great honours were conferred upon his surviving children in Persia.—*ἀπογνόντα τὰ πράγματα*, "*having despaired of his affairs*."—*ἄλλο μὲν οὐδὲν ἄξιον λόγου*, &c., "*was benefited in nothing else worth mentioning, the greatest part of the wealth in the place having been consumed together with the barbarians*." The expression *ἄλλο μὲν οὐδὲν*, &c., stands opposed to *τὴν δὲ χώραν*, &c.—*τῶν πλείστων*. Supply *χρημάτων*.

31–36. *ἤδη εὐπορῶν*, "*being now possessed of abundant means*."—*τῆς στρατηγίας*, referring to his command against the Persians.—*ἃ καλῶς ἀπὸ τῶν πολεμίων*, &c., "*which he had honourably gained from the enemy*." The verbs *δοκῶ* and *φαίνομαι* frequently refer, among the Attic writers, not so much to what appears, as to what is actually, the case. (Consult *Hutch.*, *ad Xen.*, *Cyrop.*, p. 5.—*Dorville*, *ad Charit.*, p. 413.)—*κάλλιον*, "*still more honourably*."—*τῶν τε γὰρ ἀγρῶν*, &c., "*for he both removed the fences from his grounds*."—*ἵνα ὑπάρχῃ*, "*in order that it may be permitted*."—*λαμβάνειν τῆς ὀπώρας*, "*to take of his harvest*." The genitive of part.—*δεῖπνον ἐποιεῖτο*, "*he caused an entertainment to be prepared*." Observe the force of the middle.

Line 1–11. *ἐφ' ὃ*, referring to *δεῖπνον*.—*ἀπράγμονα*, "*unattended by any trouble to themselves*."—*μόνοις τοῖς δημοσίοις σχολάζων*. Cimon's plan was, according to this version of the story, that the poorer class might be supported without any labour on their own part, and thus have full leisure for attending to public affairs. A most unwise and short-sighted policy!—*οὐχ ἁπάντων Ἀθηναίων*, &c., "*the entertainment was provided, not for that individual of all the Athenians, but for that one of the members of his own borough, the Laciadæ, that wished to partake of it*," i. e., not for all the Athenians who wished, but only for his own *δημοταί*. In construing, supply *τῷ βουλομένῳ* with *τῶν Ἀθηναίων*. Theophrastus, as quoted by Cicero (*Off.*, 2, 18), gives the same explanation as Aristotle.—*Λακιαδῶν*. The members of the borough of *Λακία* or *Λακιάδαι*, forming part of the tribe *Œneis* (*Οἰνηΐς*).—*εἴ τις συντύχοι*, &c., "*whenever any elderly person among the citizens met Cimon*," &c. Observe the use of the optative here to denote the frequent recurrence of an action.—*τὰ ἱμάτια*, referring merely to the outer garment or cloak.—

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Page 132 *καὶ τὸ γινόμενον ἐφαίνετο σεμνόν*, "*and what was thus done wore a most becoming appearance*," i. e., was highly applauded by all who witnessed it.—*τοῖς κομψοῖς τῶν πενήτων*, "*the more respectable ones of the poor*." Who would have been averse, namely, to take anything openly from a giver.—*σιωπῇ τῶν κερματίων*, &c., "*silently thrust some small change into their hands*." Observe again the genitive of part.

13–19. *συνέστειλε*, "*repressed*." Literally, "contracted," i. e., brought into a narrower compass.—*Οὐ γὰρ ἀνῆκεν*, &c., "*for he did not quit him on his departure from Greece, but, following as it were on his very footsteps, before the barbarians could take breath and make a stand, he ravaged and subdued some parts* (of his dominions), *and caused others to revolt and brought them over to the Greeks, so that he entirely freed Asia, from Ionia as far as Pamphylia, from Persian arms*." The reference here is to the Greek cities along the coast of Asia Minor, from Ionia, one of the northwesternmost, to Pamphylia, one of the southern, provinces.

21–27. *Ἔφορος*. A Greek historian in the time of Philip and Alexander. His works are lost.—*Καλλισθένης*. A philosopher and historian from the school of Aristotle. None of his writings have reached us.—*κυριώτατον ὄντα τῆς δυνάμεως*, "*being commander-in-chief of the whole force*."—*παρὰ τὸν Εὐρυμέδοντα*, "*at the mouth of the Eurymedon*." A river of Pamphylia.—*ναῦς Φοινίσσας*. The Phœnicians were at this time under the Persian sway, and their vessels formed the most efficient part of the Persian fleets.—*βιάζεσθαι*, "*to force an engagement*."

28–34. *βιασθεῖεν*, for *βιασθείησαν*.—*εἰς τὸν ποταμὸν εἰσωρμίσαντο*, "*ran up the river and moored themselves there*."—*ὡς δ' Ἔφορος*, "*but, as Ephorus informs us*." Supply *ἱστορεῖ*.—*ἔργον δὲ κατὰ γοῦν*, &c., "*nothing, however, was done by them, on the sea at least, worthy of their great force*."—*ἐξέπιπτον οἱ πρῶτοι*, "*the foremost tumultuously disembarked*."—*παρατεταγμένον*, "*drawn up in battle array*."

133 Line 1–15. *μέγα μὲν ἔργον*, &c., "*it appeared to Cimon a difficult task to force a landing*," &c. Literally, "the forcing a landing, and the leading the Greeks, &c., appeared to Cimon," &c.—*κεκμηκότας*, "*wearied with their previous exertions*." Literally, "after having laboured."—*ῥώμῃ καὶ φρονήματι τοῦ κρατεῖν*, "*by a consciousness of strength and the pride of victory*," i. e., by a conviction that what strength they had left was amply sufficient for success, considering the proof they had already given of their prowess, &c.—*ἔτι θερμοὺς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι*, "*yet warm from their exertions in the naval conflict*."—*δεξαμένων*. Supply *τοὺς Ἕλληνας*.—*συνέστη*, "*ensued*."—*τοῖς ἀξιώμασι*, "*in point of rank*." More literally, "for their meritorious qualities."—*καθηρηκὼς*, "*having gained*."—*καὶ τὸ μὲν ἐν Σαλαμῖνι*, &c., "*and, having exceeded the victory of Salamis by a land-fight, and that at Platæa by a naval conflict, added yet another to his successes*." Dacier, not understanding the meaning of Plutarch, considers the present passage corrupt, and seeks to improve it by transposing *πεζομαχίᾳ* and *ναυμαχίᾳ*. The idea, however, intended to be conveyed by Plutarch is simply this: Cimon, by his victory on the present occasion, surpassed both the sea-fight at Salamis and the land-fight at Platæa: the first, because his own naval engagement was connected with a successful battle by land; and the second, because his battle by land was connected with a victory by sea.—*ἐπηγωνίσατο ταῖς νίκαις*. More literally, "contended in addition to these victories."

17–20. *Κύπρῳ*. The common text has *Ὑδρῳ*, which has no meaning.

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Lubinus suggests Σύδρῃ, Sydra being a maritime town of Cilicia. The true reading, however, is more likely to be Κύπρῳ, as we have given it, since Polyænus (1, 34) informs us that Cimon, after his victory at the river Eurymedon, sailed for the island of Cyprus, having manned with Greeks the Persian vessels he had taken, and having made the crews assume Persian attire. This, of course, must have been with a view to deceive the Phœnicians.—*προσβεβληκέναι*, "*had run into.*"—*οὐδὲν εἰδότων βέβαιον*, &c. The order is, *τῶν στρατηγῶν* (*τούτων τῶν νεῶν*) *εἰδότων οὐδὲν βέβαιον οὔπω περὶ τῆς μείζονος δυνάμεως.—ἀλλὰ δυσπίστως ἤδη*, &c., "*but being by this time in a state of distrust and anxious expectation.*"—*ἢ καὶ μᾶλλον ἐκπλαγέντες*, "*on which account, even, having become the more easily intimidated.*"

23–27. *ἔργον*, "*achievement.*"—*εἰρήνην*. The whole story respecting this peace is a mere fable. It appears to have sprung up, or to have acquired a distinct shape, in the rhetorical school of Isocrates, and to have been transmitted through the orators to the historians. (Consult *Thirlwall's Greece*, vol. iii., p. 37, *seq.*)—*ἵππου μὲν δρόμον*, &c., "*to keep always one day's journey on horseback from the Grecian sea.*" According to another version, it was three days' journey on foot; while a third account embraced the whole peninsula of Asia Minor west of the Halys.—*ἔνδον Κυανέων καὶ Χελιδονίων*, "*within the Cyanean and Chelidonian isles.*" Supply *νήσων*. This included all the western coast of Asia Minor, and a part of the northern and southern shores. The Cyanean islands were at the junction of the Euxine and Thracian Bosporus. The Chelidonian were off the coast of Lycia, opposite the Sacrum Promontorium.—*μακρᾷ νηὶ καὶ χαλκεμβόλῳ*, "*with a long and brazen-prowed ship.*" By *μακρὰ ναῦς* is meant a long galley, or regular vessel of war; by *ναῦς χαλκέμβολος*, an armed vessel of any kind.—*πλέειν*. The regular Attic form is *πλεῖν*. But later writers sometimes employ the Ionic resolution. (Consult *Lobeck, ad Phryn.*, p. 221.)

28–33. *πολλὰς ἀνομοιότητας πρὸς αὐτὸ*, "*many inconsistencies with itself,*" i. e., many traits inconsistent with one another.—*ὄντων δὲ ἐν αὐτῷ*, "*but, although there were in him.*"—*τοῖς παιδικοῖς ἀπομνημονεύμασιν*, "*from the reminiscences of his boyhood,*" i. e., from the stories told of his boyish years.—*πιεζόμενος*. One MS. has *πιεζούμενος*, corresponding with *πιεζοῦντος*, which follows immediately after. But, though the use of *πιεζεῖν* for *πιέζειν* is clear enough, the employment of *πιεζεῖσθαι*, on the other hand, is very uncertain.—*ἀναγαγὼν πρὸς τὸ στόμα*, &c., "*having brought up, in contact with his mouth, the arms of the one who was pressing him hard, while clasped around his neck.*" The expression *τὰ ἄμματα* is borrowed from the exercise of wrestling, and is applied to the arms of an opponent thrown or clasped around one's neck, as the wrestling is going on.

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Line 1–12. *οἷος ἦν*, "*was enabled.*" Literally, "was such as." Supply, *τοῖος*.—*ἐκείνου*, "*the other.*"—*γυναῖκες*. Oertel conjectures *κύνες*, but the common reading is confirmed by two other passages of Plutarch.—*ἔτι δὲ μικρὸς ὤν*, "*moreover, while still small.*"—*ἐν τῷ στενωπῷ*. The article is here employed, as referring to a well-known story; unless, perhaps, we ought to read *τῳ*, the Attic form for *τινὶ*.—*φορτίων*, "*loaded with wares.*"—*ὑπέπιπτε τῇ παρόδῳ τῆς ἁμάξης*, "*was going to fall in the path of the wagon.*"—*διέσχον*, "*separated,*" i. e., made way for it. Supply *ἑαυτοὺς*.—*καταβαλὼν*. Supply *ἑαυτὸν*.—*οὕτως*, "*upon this,*" i. e., he lay in this posture.—*ἀνακρουσαι ὀπίσω*, "*flogged back.*"

15–22. *εἰς τὸ μανθάνειν*, "*to the receiving of his education.*"—*πλήκτρου*

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134 *μὲν γὰρ καὶ λύρας*, &c., "*for he said, that the use of the plectrum and the lyre spoiled nothing either of the carriage or the look that became a freeman.*" Supply *ἔλεγε*.—*αὐλοὺς δὲ φυσῶντος ἀνθρώπου*, &c., "*whereas even his intimate friends could with very great difficulty recognise the features of one while playing upon the pipe.*" Literally, "of a man inflating pipes with the mouth." The reference in *αὐλοὺς* is, strictly speaking, as the plural indicates, to the double pipe. The term *αὐλός* is commonly translated "flute," but such a version will invariably lead to an erroneous idea of the term.—*ἔτι δὲ τὴν μὲν λύραν*, &c., "*that the lyre, moreover, speaks and sings with him that uses it,*" i. e., that the lyre does not prevent the performer from speaking, or accompanying it with a song.—*ἐπιστομίζειν καὶ ἀποφράττειν*, "*muzzles and obstructs* (the mouth of the performer)." We may supply, here, *τὸ τοῦ αὐλοῦντος στόμα*.

24–27. *οὐ γὰρ ἴσασι διαλέγεσθαι*, "*for they know not how to converse.*" The Bœotians were always derided by the Athenians as a dull and unintellectual race.—*πατρῷος*, "*an hereditary protector.*"—*ἔρριψε τὸν αὐλὸν*. Minerva threw away the pipe, on seeing accidentally, by the reflection in the waters of a fountain, the distortion of her features occasioned by playing upon it.—*τὸν αὐλητὴν*, "*the one that played upon it.*" The allusion is to the satyr Marsyas, who found the pipe which Minerva had cast away, and, having challenged Apollo to a trial of skill, was defeated and flayed alive. —*ἐξέδειρε*, from *ἐκδέρω*.

27–31. *τοιαῦτα παίζων*, &c., "*thus blending at the same time jest and earnest, Alcibiades kept both himself and the others from this branch of learning.*" Literally, "thus, at the same time jesting and being in earnest," i. e., having a serious object in view.—*ὡς ποιῶν ὁ Ἀλκιβιάδης*, &c., "*that Alcibiades had done rightly in detesting the art of playing on the pipe,*" &c. Literally, "that Alcibiades, acting rightly, had detested," &c.—*ὅθεν ἐξέπεσε κομιδῇ*, &c., "*and hence the use of this instrument was driven out entirely from liberal pursuits, and treated with the utmost contempt.*"—*ἐξέπεσε*. Used here in its theatrical sense, as applied to actors or pieces that were driven from the stage, and equivalent to *ἐξεβλήθη*.

34–36. *ἐντυχεῖν*, "*to have an interview with.*"—*ὅπως ἀποδώσει*, &c., "*how he shall render an account to the Athenians,*" i. e., of the moneys that had passed through his hands.

135 LINE 1–14. *εἶτα βέλτιον οὐκ ἦν*; "*were it not then better?*" *εἶτα* imparts strength to the interrogation, and indicates also a feeling of surprise on the part of the speaker.—*ἐστρατεύσατο τὴν στρατείαν*, "*he served in the expedition.*"—*ἐν τοῖς ἀγῶσιν*, "*in the actions which took place.*"—*ἠρίστευσαν*, "*signalized their valour.*"—*τραύματι περιπεσόντος*, "*having met with a wound.*" More literally, "having fallen in with a wound."—*μάλιστα δὴ προδήλως*, "*most manifestly on that occasion.*"—*μετὰ τῶν ὅπλων*. Alcibiades would otherwise have lost his shield among these, which would have been regarded as a great disgrace.—*ἐγίνετο μὲν οὖν*, &c., "*the prize of valour, therefore, belonged on the justest grounds to Socrates.*"—*τῷ Ἀλκιβιάδῃ περιθεῖναι τὴν δόξαν*, "*to invest Alcibiades with this honour.*" *περιθεῖναι* is a figurative expression, borrowed from the operation of *crowning*.—*τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ*. The order is, *τὸ φιλότιμον αὐτοῦ ἐν τοῖς καλοῖς*, "*his ambition in what was honourable.*"—*πρῶτος ἐμαρτύρει*, &c., "*was the first to testify in his favour, and to entreat the* (Athenian commanders)," &c., i. e., to bear witness to

his valour, and entreat, &c.—*τὴν πανοπλίαν*, "*the suit of armour*," which formed the prize of valour on the occasion. Page 135

15–23. *πρώτην δ' αὐτῷ πάροδον*, &c., "*they say, that his first appearance before the people took place in connexion with a voluntary contribution of money* (to the state)." More literally, "that his first coming into public," &c.—*ἀλλὰ παριόντα*, "*but that, while passing by*," i. e., but that, happening to pass by.—*ἑρέσθαι*. The aorist (observe the accentuation), and more correct than the present *ἔρεσθαι* would have been.—*γίνεσθαι*, "*was taking place*."—*καὶ ἐπιδοῦναι*, "*and contributed too*."—*τοῦ ὄρτυγος*. Quails were trained for fighting in those days, like cocks in modern times.—*πτοηθέντος οὖν καὶ διαφυγόντος*, "*that the bird thereupon having been terrified* (at the noise), *and having escaped*."—*συνθηρᾶν*, "*aided him in pursuing it*."—*Ἀντίοχον τὸν κυβερνήτην*. This is the same Antiochus who was afterward intrusted by Alcibiades with the command of the Athenian fleet in his absence, and who took that opportunity to engage and was defeated. Consult note on page 136, line 31.

26–30. *αἱ δ' ἱπποτροφίαι*, &c., "*his rearing of steeds, moreover*, (for the public games), *was noised all about, and, particularly, on account of the number of his chariots*." More freely, "his zeal, moreover, in training horses for the games was very celebrated, especially on account of," &c. The conjunction *καὶ* is here equivalent in fact to *καὶ μάλιστα*.—*ἑπτὰ γὰρ ἄλλος οὐδεὶς*, &c., "*for no other private individual*, (nay), *not even a king, but he alone, sent seven* (to contend) *at Olympia*," i. e., seven chariots.—*καὶ τὸ νικῆσαι δὲ*, &c., "*his gaining also the first prize, and his having been likewise second and fourth* (victor), *as Thucydides relates, or third, as Euripides says, surpasses in splendour and renown all the ambitious strivings* (of others) *in these respects*." With *τὸ νικῆσαι* supply *τὰ πρῶτα*, just as the scholiast to Thucydides (6, 16), in the passage referred to by Plutarch, understands *τὰ πρῶτα* after *ἐνίκησα*.—*ὁ δ' Εὐριπίδης τρίτον*. Literally, "but Euripides says third." The allusion is to an ode composed by Euripides in honour of this victory, and which is mentioned immediately after. Isocrates follows the authority of Euripides (*de Big.*, p. 353, *ed. Steph.*—Consult *Duker, ad Thucyd.*, *l. c.*).

32–36. *λέγει δ' ὁ Εὐριπίδης*, &c., "*Euripides, accordingly, expresses himself as follows, in the song* (composed by him on this occasion): '*Of thee, therefore, will I sing, oh son of Clinias: a glorious thing is victory; but most glorious is it* (*what no one else of the Greeks ever obtained for his lot*) *to have been first in the chariot race, and second and third.*' "—*ἀείσομαι*, poetic form for *ᾄσομαι*, from *ἀείδω*, poetic for *ᾄδω*.—*καλὸν ἁ νίκα*, i. e., *καλὸν χρῆμα ἐστὶν ἁ νίκα*. The forms *ἁ νίκα* are Doric for *ἡ νίκη*.—*ὁ μηδεὶς ἄλλος Ἑλλάνων*. Supply *ἔλαχε*. The form *Ἑλλάνων* is Doric for *Ἑλλήνων*.—*πρῶτα δραμεῖν*. Literally, "to have run as regards the first," *πρῶτα* being elliptical for *τὰ πρῶτα μέρη*.—*ἐπεὶ δ' ἀφῆκεν αὐτὸν*, &c., "*when, however, he turned his attention to public affairs*." Literally, "when he sent himself into the government."

LINE 3–9. *τὸν μὲν ἤδη*, &c., "*the latter already advanced in years*."—*εἶναι δοκοῦντα*, "*being*." Equivalent merely to the simple *ὄντα*. Consult note on page 131, line 31.—*ἀρχόμενον, ὥσπερ αὐτός*, &c., "*beginning like himself, at that very time, to increase in fame*," i. e., to make some advances in popularity. With *αὐξάνεσθαι* supply *δόξῃ*. The verb *ἄρχομαι*, "to begin," has the participle after it when the assigned state has already taken place; but the infinitive when it is either beginning or just about to commence. (*Rost, G. G.*, 129, 4, *b.*)—*τοῖς τ' ἄλλοις καὶ περὶ τὸν* 136

Page 136 λόγον, "*both in other respects, and especially in eloquence.*" The expression τοῖς ἄλλοις refers to the other brilliant talents and acquirements of Alcibiades.—ἢ φέρειν ἀγῶνας ἐν δήμῳ δυνατός, "*than able to endure public contests before the* (assembled) *people.*"—Εὔπολις, a comic poet of Athens.—λαλεῖν ἄριστος, &c., "*very clever at talking, but very inefficient in speaking.*" Observe the difference between λαλεῖν, "to talk," without any very serious object, and λέγειν, "to harangue," "to speak to set purpose." A similar difference exists in Latin between *loquentia* and *eloquentia*.

10–19. Περιθοίδης, "*of the borough of Perithoedæ.*" This borough formed part of the tribe Œneïs.—οὗ μέμνηται μὲν, &c., "*of whom Thucydides also makes mention, as a bad man.*" (Compare *Thucyd.*, 8, 73.)—τοῖς δὲ κωμικοῖς ὁμοῦ, &c., "*and who, being continually derided in the theatrical exhibitions* (of the day), *afforded a subject of merriment to nearly all the comic poets.*" (Compare, for example, *Aristophanes, Nub.*, 547, *seq.*)—διατριβήν. More literally, "a subject on which to dwell."—ἄτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν, &c., "*being, however, unmoved at, and quite insensible to, the evil repute that followed him, from an utter disregard for public opinion.*—τὸ κακῶς ἀκούειν. Literally, "the hearing himself spoken ill of," i. e., the being exposed to public ridicule.—ἐπιθυμῶν προπηλακίζειν, &c., "*whenever they were desirous of insulting or denouncing individuals of rank.*" The participle ἐπιθυμῶν is here equivalent to ὅτε ἐπιθυμοίη.—αὐτοῦ. Hyperbolus.—τὸ ὄστρακον ἐπιφέρειν ἔμελλεν, "*they were about to bring the ostracism to bear.*" τὸ ὄστρακον is here put for τὸν ὀστρακισμὸν.—κολούοντες ἀεὶ ἐλαύνουσι, "*they always curtail and banish.*"—παραμυθούμενοι, "*striving in this way to console,*" i. e., to lessen.

20–22. ἐνὶ τῶν τριῶν. Either Nicias, Phæax, or Alcibiades.—συνήγαγε τὰς στάσεις εἰς ταὐτὸν, "*reconciled the contending parties.*" Literally, "brought the parties together to the same (point of agreement)."—διαλεχθεὶς, "*having conferred.*"—κατὰ τοῦ Ὑπερβόλου. The punishment of ostracism was never inflicted after this on any individual, as if it had been degraded in the person of Hyperbolus.

24–31. Ἀθηναῖοι χαλεπῶς μὲν ἔφερον, &c., "*the Athenians bore it painfully, on having been deprived of the chief command,*" i. e., of the lead of the confederates. After the battle of Ægospotamos the hegemony passed from the Athenians to the Spartans.—ἀνδράσι τριάκοντα. Known in history as the thirty tyrants.—οἷς οὐκ ἐχρήσαντο, σώζεσθαι δυνάμενοι λογισμοῖς, &c. The order of construction is as follows: τῶν πραγμάτων ἤδη ἀπολωλότων, συνίεσαν (ἐκείνους τοὺς λογισμοὺς) οἷς λογισμοῖς οὐκ ἐχρήσαντο, δυνάμενοι σώζεσθαι (ὑπ' αὐτῶν), ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἁμαρτίας καὶ ἀγνοίας αὐτῶν, &c., "*now that their affairs were ruined, they perceived* (the value of) *those plans, of which they had made no use when able to save themselves* (by their means), *lamenting and enumerating their own errors and acts of folly, the greatest of which they considered to be their second quarrel with Alcibiades.*" Alcibiades, on being recalled from his first exile, was placed at the head of the Athenian fleet. But the fickle populace soon stripped him of this high office, and compelled him to flee. Too much was expected of him, and too little time allowed him for fulfilling even a part of these expectations.—ἀλλ' ὑπηρέτῃ χαλεπήναντες, &c., "*but, having become offended at an under-officer, who had lost a few ships in a disgraceful manner, they themselves, still more disgracefully, deprived the state of its ablest and most warlike commander.*" The under-officer referred to here was Antiochus, who, in the absence of Alcibiades, and against his

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positive orders, engaged with the Spartan fleet, and was defeated with the loss of a few of his ships. 136

LINE 2–9. ἐκ τῶν παρόντων, "*from the very midst of their present evils*," i. e., even though their affairs were thus unfortunate. 137 Supply κακῶν with παρόντων.—ἀνέφερε, "*began to arise.*" Supply ἑαυτὴν. Literally, "began to bear itself upward."—μὴ παντάπασιν ἔῤῥειν, "*were not entirely ruined.*"—οὔτε γὰρ πρότερον ἠγάπησε, &c., "*for neither, when an exile the first time, was he content,*" &c. The expression πρότερον φεύγων is equivalent here to ἐν τῇ πρότερον φυγῇ.—οὔτε νῦν, εἰ τὰ καθ' ἑαυτὸν, &c., "*nor will he now, if his affairs should be in a sufficiently prosperous condition, permit the Lacedæmonians to indulge in insolent tyranny, and the thirty to act with intemperate violence.*" These words are supposed to come from the lips of the Athenian populace.—ταῦτα δ' οὐκ ἦν ἄλογον, &c. The order is, οὐ δ' ἦν ἄλογον τοὺς πολλοὺς οὕτως ὀνειροπολεῖν ταῦτα. —ὁπότε καὶ τοῖς τριάκοντα, &c., "*when it occurred even to the thirty to be solicitous, and to make frequent inquiries, and to pay the utmost attention to whatever that individual was doing and contriving.*"

11–18. τέλος δὲ, "*at last, however.*"—ὡς οὐκ ἔσται, &c. The order is, ὡς οὐκ ἔσται (ἔξεσται) Λακεδαιμονίοις ἀσφαλῶς ἄρχειν τῆς Ἑλλάδος, Ἀθηναίων δημοκρατουμένων.—Ἀθηναίους δὲ, κἂν πράως, &c., "*for that Alcibiades will not, as long as he lives, permit the Athenians, even though they feel very mildly and well disposed towards the oligarchy, to remain quiet under the existing state of things,*" i. e., under the government as at present established.—τῶν τελῶν, "*the magistrates.*"—εἴτε κἀκείνων φοβηθέντων, &c., "*whether it was that they even feared the spirit and enterprise of the man, or else strove to gratify Agis.*" ἐκείνων refers to the Spartan magistrates. Agis was the personal enemy of Alcibiades, and king of Sparta. Literally, "they having even either feared," &c.

21–36. ὡς οὖν, "*when, therefore.*"—Φαρνάβαζον. Pharnabazus was the Persian governor of Phrygia.—ὁ δὲ, "*and the latter.*"—ἔτυχε τότε διαιτώμενος, "*happened at that time to be living.*"—τῶν στρωμάτων, "*the couch coverings.*"—ἐξέπεσεν, "*he rushed forth.*"—τὰ ἱμάτια, referring to the articles he had thrown upon the fire.—ὀφθεὶς, "*the moment he was seen.*" Observe the force of the aorist.—ἀποστάντες, "*standing off.*" Equivalent to πόῤῥω στάντες.—ἔβαλλον, "*kept striking at him.*" Observe the force of the imperfect.—καὶ τοῖς αὐτῆς περιβαλοῦσα, &c., "*and having thrown a covering around it, and wrapped it up in her own scanty articles of wardrobe, she performed the funeral obsequies in as becoming and honourable a manner as her present circumstances allowed.*" She buried him in a town called Melissa. The emperor Hadrian caused a statue of Parian marble to be placed upon his tomb, and an ox to be annually sacrificed to him.

LINE 5–13. Ἀχαρνὰς. Acharnæ was the most important of the Athenian boroughs, and distant sixty stadia (about seven miles) 138 from Athens, towards the northwest.—ὡς τῶν Ἀθηναίων οὐκ ἀνεξομένων, &c., "*thinking that the Athenians will not endure this, but, through anger and pride, will come to an open conflict with them.*" More literally, "will contend strenuously against them." As regards the construction of ὡς with the participle, consult note on page 120, l. 18.—δεινὸν, "*a hazardous experiment.*"—ὑπὲρ αὐτῆς τῆς πόλεως, "*for the city itself,*" i. e., where Athens itself would be endangered if the issue proved adverse.—τοὺς δὲ. Supply τῶν Ἀθηναίων.—πρὸς τὰ γινόμενα, "*at the things that were taking place.*"—κατεπράυνε, "*he strove to soften down.*"—τμηθέντα καὶ κοπέντα, "*when lopped or felled.*" In the one case the trunk, in the other the root,

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138 sprouts forth again.—*ἀνδρῶν δὲ διαφθαρέντων*, &c., "*but that, when men are once destroyed, it is no easy matter to meet with others again.*" Supply *ἄλλων* after *τυχεῖν*.

16–28. *βιασθῆναι παρὰ γνώμην*, "*to be forced to some measure, contrary to his own judgment.*"—*θέμενος εὖ πάντα*, &c., "*having arranged everything carefully, and drawn taught the tackle, exercises his own skill.*" The expression *θέμενος εὖ πάντα* is, in nautical language, "having made everything snug."—*ἐάσας*, "*having disregarded.*" Equivalent to *ἀμελήσας*.—*καταλαβὼν πάντα*, "*having occupied all places.*" Supply *χωρία*.—*ἐχρῆτο*, "*went on and followed.*"—*βραχέα φροντίζων*, "*caring little for.*" The neuter of the adjective taken adverbially.—*δεόμενοι προσέκειντο*, "*kept urging him by their entreaties,*" i. e., to march forth and meet the foe.—*ἀπειλοῦντες καὶ κατηγοροῦντες*, "*by their threats and denunciations.*"—*ᾄσματα καὶ σκώμματα πρὸς αἰσχύνην*, "*songs and scurrilous effusions to bring him into disgrace.*"—*τὰ πράγματα*, "*the public property.*"—*ἐπεφύετο δὲ καὶ Κλέων*, "*Cleon also began to attack him.*" More literally, "began to hang on to him," a metaphor taken from dogs hanging on to their prey (*ὥσπερ θηρίοις σκύλακες*. Consult *Passow, Wörterb.*, *s. v.*).—*ἤδη διὰ τῆς πρὸς ἐκεῖνον*, &c., "*making his way already to the rank and influence of a popular leader through the resentment felt towards that statesman by his fellow-citizens.*" Cleon was a most ignorant and turbulent demagogue, respecting whom consult Thucydides, 3, 36. He was often satirized by the comic muse of Aristophanes. On the present occasion he took advantage of the unpopularity of Pericles to make himself a popular leader.

31–33. *τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν*, "*the disgrace and odium* (to which his course of operations exposed him)."—*αὐτὸς οὐ συνεξέπλευσεν*, "*did not sail forth with it himself.*"

139 Line 1–5. *οἰκουρῶν*, "*watching over affairs at home.*" A metaphor borrowed from the watchful care of a mother, exercised over the concerns of a family, and protecting the household from harm.—*διὰ χειρὸς ἔχων τὴν πόλιν*, "*keeping the state in his own hands.*"—*θεραπεύων δὲ τοὺς πολλοὺς*, &c., "*seeking to sooth, however, the populace, altogether impatient at the continuance of the war, he both aided them by distributions of money, and assigned portions of conquered territory by lot.*" More literally, "wrote up a list of cleruchiæ." With regard to the nature and operation of these cleruchiæ consult the remarks of *Böckh, Public Economy of Athens*, vol. ii., p. 169.—*ὅλως ἀσχάλλοντας*. We have, on the suggestion of Jacobs, changed *ὅμως*, the common reading, which is entirely out of place here, to the more expressive *ὅλως*.—*διένειμε τὴν νῆσον*, &c., "*he distributed the island among those of the Athenians who had drawn the lots.*"

6–14. *ἀφ' ὧν ἔπασχον*, for *ἀπὸ τῶν ἃ ἔπασχον*.—*οἱ περιπλέοντες*, &c., referring to the Athenian fleet of one hundred sail that had been sent out.—*Ἥι καὶ δῆλον ἦν*, "*by which it was even manifest.*"—*δρῶντες*. Supply *οἱ Πελοποννήσιοι*.—*οὐκ ἂν εἰς μῆκος*, &c. The war lasted more than twenty-six years.—*ἀλλὰ ταχέως ἀπεῖπον*, "*but would have quickly given it up.*"—*εἰ μή τι δαιμόνιον*, &c., "*had not some power, superior to man, secretly thwarted human calculations.*" Literally, "some divine thing," i. e., some decree of heaven.

16–27. *πρὸς τῷ τελευτᾷν*. He was dying of the plague.—*οἱ περιόντες*, "*the survivers,*" i. e., they who had thus far survived the plague.—*λόγον ἐποιοῦντο*, "*began to converse.*"—*ὅση γένοιτο*, "*how great each had been.*"

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Observe the use of the singular as applying to *ἀρετή* and *δύναμις* respectively, and the employment of the optative to indicate their private opinion.—*καὶ ἀνεμετροῦντο*, "*and recounted.*"—*ὡς οὐκέτι συνιέντος*, &c., "*thinking that he no longer understood* (what was said), *but had lost all consciousness.*"—*ἐτύγχανε τὸν νοῦν*, &c., "*happened to have been attending*," i. e., it so happened, however, that he was actually attending. Observe the ellipsis supplied in *τὸν νοῦν*.—*ἔφη θαυμάζειν*, "*said he was surprised.*" The pronoun is understood in the nominative, the reference being to one and the same person.—*αὐτοῦ*, "*on his part*," i. e., in his case. —*ἃ καὶ πρὸς τύχην ἐστὶ κοινά*, "*in which fortune also has a share*," i. e., where the result depends in some degree on good fortune.—*καὶ γέγονεν ἤδη*, "*and which have happened before.*" Literally, "already."—*οὐδείς*, governing *τῶν ὄντων Ἀθηναίων*.—*μέλαν ἱμάτιον περιεβάλετο*, "*ever put on mourning.*" Literally, "a black garment." Pericles means, that no one of the Athenians ever put on mourning for the loss of any relative unjustly condemned and punished by his means. Black garments were worn, not only on the death of a person, but also by the friends of an individual, and by the person himself, when any capital charge was pending against him. This was done in order to excite compassion. For a similar purpose, the Roman *rei*, or accused, assumed squalid attire, and allowed their hair and beard to grow.—*περιεβάλετο*. Literally, "threw around himself."

29–32. *θαυμαστὸς οὖν*. Supply *ἦν*.—*ἀλλὰ καὶ τοῦ φρονήματος*, "*but also for the reach of mind* (which he displayed)," i. e., in the remark which he had just made.—*εἰ*, "*since.*" Equivalent here to *ὅτι*.—*τὸ μήτε φθόνῳ*, &c., "*the never having, in anything, gratified either envy or resentment, through the means which so great power afforded, nor having indulged in any of his enmities as if irreconcilable in its character*," i. e., and the never having cherished an irreconcilable enmity.—*ἐχθρῶν*. Genitive plural of *ἔχθρα*, the noun, not *ἐχθρός*, the adjective.

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Line 3–5. *ἐκ δὲ τούτου*, "*upon this then*," i. e., after the battle of Ægospotamos, where Lysander had totally defeated the Athenian fleet, in the twenty-sixth year of the Peloponnesian war.—*Ἀθηναίων μὲν οἷς ἐπιτύχοι*, &c., "*as often as he met with any of the Athenians, kept ordering them all to depart for Athens.*" Literally, "with whomsoever of the Athenians he met (from time to time)." Observe the use of the optative in denoting the repetition of an action, a usage to which we have frequently referred.—*φείσεσθαι γὰρ οὐδενὸς*, "*for he told them that he will spare no one.*" Supply *ἔλεγε*.—*ὃν ἂν λάβῃ*, "*whomsoever he shall catch.*"

8–16. *ὅπως μὴ πράγματα*, &c., "*in order that the Athenians might not afford him trouble by enduring the siege with abundant means.*"—*τοὺς δήμους*, "*the democracies.*"—*δέκα δ' ἄρχοντας*, &c., "*and ten magistrates* (selected) *from the political clubs that had been organized by him in each city.*" These were clubs of oligarchists, and were organized to keep down all political movements on the part of the democracy.—*παρέπλει*, "*he kept sailing along.*"—*ἑαυτῷ*, "*for himself*," i. e., not for the Lacedæmonians. —*οὔτε γὰρ ἀριστίνδην*, &c., "*for he appointed these magistrates with reference neither to merit nor to wealth, but seeking, in what he did, to gratify political clubs and ties of hospitality, and making them absolute in respect of preferment as well as punishment*," i. e., giving them absolute power to elevate to office, or to punish whom they pleased.—*ἀριστίνδην* . . . . . *πλουτίνδην*, unusual adverbial forms. The plainer Greek would be *κατ' ἀρετήν*, ... *κατὰ πλοῦτον*, and the whole clause equivalent to *οὔτε ἀρετῆς, οὔτε πλούτου λόγον ἔχων*.

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140 21–24. *ἀλλὰ καὶ ὁ κωμικὸς*, &c., "*nay, indeed, the comic poet Theopompus seems rather to express himself in a trifling manner, when he likens*," &c., i. e., so far is Theopompus from hitting the true state of the case by his comparison, that he seems rather to have expressed himself in a feeble and inefficient way. The particles *ἀλλὰ καὶ* are elliptical here. The full form is, *οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ*, "*nor this alone, but . . . . also.*"—Θεόπομπος. A native of Athens, who lived during these times. He must not be confounded with the historian of the same name, who was somewhat his junior.—*ὅτι τοὺς Ἕλληνας*, &c., "*because, after having given the Greeks a taste of the very sweet draught of freedom, they then poured sour wine into the cup*," i. e., like dishonest wine-sellers, who give sweet wine as a sample to taste, but afterward deal out what is of inferior quality and sour.—*εὐθὺς γὰρ ἦν*, &c., "*for the sample given to taste, in the very outset, was disagreeable and bitter.*"

30–32. *τοὺς ἀπαγγελοῦντας*, "*persons to announce.*" Literally, "those who will announce."—*ὅτι προσπλεῖ*, "*that he is sailing thither.*"—*συνέμιξε περὶ τὴν Ἀττικὴν*, "*he formed a junction on the coast of Attica.*"—*ὡς ταχὺ συναιρήσων*, &c., "*expecting soon to take the city.*" Equivalent to *ἐλπίζων ταχὺ συναιρήσειν*, &c.

141 Line 4–7. *φευγόντων*, "*being driven into exile.*"—*τοῖς φυγάσι.* The exiles here meant were the oligarchists who had been previously driven out by the democratic party in Samos. These were now restored by Lysander, and the cities were delivered into their hands.—*ἤδη δὲ τοὺς ἐν ἄστει*, &c., "*and hearing now that those in the city were suffering from famine*," i. e., the Athenians.—*κακῶς ἔχειν.* Supply *ἑαυτούς.*—*παρεστήσατο τὴν πόλιν*, &c., "*took the city, compelled to make peace on the terms that he ordered.*"—*ἐφ' οἷς*, &c. The full expression is, *ἐπὶ τοῖς, ἐφ' οἷς ἐκεῖνος ἐκέλευε τὰς διαλύσεις ποιηθῆναι.*

10–11. *ἕκτῃ ἐπὶ δεκάτῃ*, &c., "*on the sixteenth day of the month Munychion.*" The Athenian month Munychion corresponded in a great degree with our April.—*ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι*, &c., "*on which day also they conquered the barbarian in the naval fight near Salamis.*" *ναυμαχίαν* is the accusative of nearer definition.—*ἐν Σαλαμῖνι.* The preposition *ἐν* often denotes mere proximity or nearness.

13–14. *δυσπειθῶς δὲ καὶ τραχέως*, &c., "*the Athenians, however, enduring this reluctantly and angrily.*"—*τὴν πόλιν εἰληφέναι*, &c., "*that he had caught the city violating the terms of the surrender, for that the walls were still standing, although the days in which they ought to have been pulled down had gone by; that he intends to propose, therefore, anew* (in the assembly of the allies) *another* (and harsher) *plan of operations respecting them, since they have broken the agreements they had made.*" With *προθήσειν* supply *ἐν τῇ τῶν συμμάχων συνουσίᾳ.*

18–26. *ἔνιοι δὲ καὶ προτεθῆναι*, &c., "*some, moreover, say, that a proposition was even actually made among the allies respecting an enslavement* (of the whole population), *on which occasion, also, they state that the Theban Erianthus introduced a motion, that they raze the city to the ground*," &c. —*προτεθῆναι γνώμην.* Literally, "that a plan was proposed."—*τὴν πάροδον*, "*the entering-song of the chorus*," i. e., the words uttered by the chorus as they entered into the orchestra.—*ἦλυθον ποτὶ σάν*, &c., "*I am come to thy rustic hall*," i. e., to the lowly cot that now contains thee. According to the plot of the Electra, this princess had been given over to a lowly peasant, after her father's murder, by Clytemnestra and her para-

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mour Ægisthus. The fall from princely splendour to poverty was compared by the hearers to that of Athens, once the mistress of nations, now bowed down to the dust. It will be observed that the chorus speak as one person by their leader.—*ποτὶ σὰν αὐλάν.* Doric forms for *πρὸς σὴν αὐλήν.*—*ἀγρότειραν.* Well defended by Seidler against Musgrave.—*φανῆναι.* Supply *αὐτοῖς.* 141

30–35. *ἐνδόντων τῶν Ἀθηναίων*, &c., "*the Athenians having given in to all his demands.*"—*πρὸς τὸν αὐλὸν*, "*to the music of the pipe.*"—*ἐστεφανωμένων*, "*wearing crowns.*" Observe the continued force of the perfect. —*παιζόντων.* Jacobs suggests *παιανιζόντων.*—*ὡς ἐκείνην τὴν ἡμέραν*, &c., "*as if that day were the beginning of their freedom.*"

LINE 1–8. *τὰ περὶ τὴν πολιτείαν ἐκίνησε*, &c., "*he changed their form of government.*" Literally, "the things relating to their government."—*ἄρχοντας*, "*magistrates.*"—*τῶν σκελῶν συναράμενος*, "*having on a sudden brought his two legs together and raised him from the ground.*" Jacobs thinks that *ἀράμενος* or *ὑπαράμενος* would be a more correct reading. Not so by any means. The preposition *σύν* is clearly required by the sense. The legs are suddenly brought together, the individual as suddenly raised, and then thrown to the ground. The narrowing of the base is the first and most important part of the operation.—*σκελῶν.* The genitive of part.—*οὐ συνηγανάκτησεν ὁ Λύσανδρος*, "*Lysander did not share in the indignation of Callibius.*" Literally, "was not indignant along with (Callibius)." Supply *Καλλιβίῳ.*—*ἐλευθέρων.* Lysander uses this term here as if the Athenians had only first attained to freedom under the new constitution which he had given them. 142

11–18. *τις.* Supply *Ἀθηναίων.*—*ἐκτὸς τῆς περιβολῆς*, "*without the envelope of his cloak.*" It was considered unbecoming to have the hands and arms not enveloped in the cloak.—*ὅτε τύχοι περιβεβλημένος*, "*whenever he happened to be wrapped in one.*" He seldom wore a cloak.—*ἐπεὶ κατά γε τὴν χώραν*, &c., "*since in the country, at least, and on expeditions, he was always accustomed to go barefoot, and with under garments alone.*" *γυμνὸς* stands here opposed to *ἐνδεδυμένος*, which occurs a little lower down.—*εἰ μὴ εἴη*, "*unless there were.*"—*ἐνδεδυμένον*, "*fully clad,*" i. e., having a cloak on.

19–24. *ὤν*, "*although he was.*"—*ἀπὸ τοῦ προσώπου*, &c., "*he appeared, from the expression of his countenance, a difficult person to have dealings with, and of a morose turn, so that no one of those who were not well acquainted could easily hold any intercourse with him.*"—*Χάρητι.* Chares was an Athenian commander of very low capacity and reputation.—*πρὸς τὰς ὀφρῦς*, &c., "*making some remarks against his brows.*" The language of Chares we may suppose to have been somewhat as follows: "What a pair of brows our Phocion has!" meaning to imply, "what a gloomy-browed, haughty-looking man he is!" There is a double meaning in the term *ὀφρῦς* here, the brow being regarded as the seat of haughtiness and overweening pride. The same remark will apply to the Latin *supercilium.* —*αὕτη ἡ ὀφρύς*, "*this brow of mine.*"—*πολλὰ κλαῦσαι*, &c., "*has made the state shed many a tear.*" Literally, "weep much."

26–28. *πλεῖστον ἐν ἐλαχίστῃ*, &c., "*contained the most sense in the fewest words.*" More literally, "in the briefest (compass of) expression." —*καὶ πρὸς τοῦτ' ἔοικεν ἀπιδὼν*, &c., "*and it was this that the Sphettian Polyeuctus seems to have had in view when he said that Demosthenes was, in his opinion, a most accomplished orator, but Phocion a most influential*

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142 *speaker.*" Literally, "and the Sphettian Polyeuctus seems, from having looked to this at the time, to have said," &c. Polyeuctus was a public speaker of the day, from the borough of Sphettus.—*εἴη* Observe the force of the optative here, as indicating the *opinion* of the speaker.

29–35. *τῶν μὲν ἄλλων ῥητόρων*, "*the other public speakers of the day.*" —*ἀτρέμα*, "*in an under tone.*"—*ἡ τῶν ἐμῶν λόγων*, &c., "*here comes the pruning knife of my expressions.*" Literally, "the pruning knife, &c., is present." The *κοπίς* was properly a kind of Persian sword of a curved form, analogous in some degree to the *ensis falcatus* of the Romans. Here, however, the term is used in a more special sense, though the reference is still to a curved instrument. (Compare *Sturz, Lex. Xen., s. v.*) —*πρὸς τὸ ἦθος*, "*to his character,*" i. e., to the excellence of his character.—*ἀντίῤῥοπον ἔχει πίστιν*, "*possess an influence that counterbalances.*" *πίστιν* is here equivalent to *δύναμιν εἰς τὸ πείθειν.* Literally, "a degree of credit."

143 Line 1–7. *τοὺς Ἀθήνηθεν ἀποστόλους*, "*those sent from Athens,*" i. e., in command of fleets and expeditions.—*ἑτέρου μὲν ἐκπλέοντος στρατηγοῦ*, "*when any other* (than Phocion) *sailed forth as commander.*" As, for example, Chares. The rapacity of the Athenian commanders and their followers was at this time a subject of universal complaint among the allies.—*ἐφράγνυντο*, "*strengthened.*"—*ἀπεχώννυσαν*, "*obstructed.*"—*εἰ δὲ Φωκίων ἡγοῖτο*, "*but whenever Phocion had the command.*"—*πόῤῥω*, "*far out.*"—*ὡς αὐτοὺς κατῆγον*, "*they conducted him to their homes.*" *ὡς* stands here for *πρὸς*, a usage confined chiefly, though not exclusively, to persons. (*Rost, G. G.*, p. 381.)

8–22. *ἐκπεπολεμωμένων παντάπασι*, "*being completely embroiled with Philip,*" i. e., in a state of decided hostility with him.—*αὐτοῦ*, referring to Phocion.—*ᾑρημένων*, from *αἱρέω.*—*ὡς κατέπλευσεν*, "*when he had sailed back.*"—*ἔπειθε*, "*he strove to persuade.*"—*εἰρηνικῶς ἔχοντος*, "*being peaceably disposed.*" Supply *ἑαυτὸν.*—*ἰσχυρῶς δέχεσθαι τὰς διαλύσεις*, "*readily to receive the terms of peace* (offered by Philip)."—*ἀντικρούσαντος αὐτῷ*, "*having clamorously opposed him.*"—*εἰωθότων*, perf. part. mid. of *ἔθω.*—*ἐγώ γε, εἶπε*, &c., "*indeed I do, replied Phocion, and that, too, although knowing,*" &c. The particle *γε* here affirms and strengthens the question put by Phocion's opponent. Hence the propriety of writing *ἐγώ γε* in the text, not *ἔγωγε.*—*ἐγὼ σοῦ.* Supply *ἄρξω.*—*ὡς ποῤῥωτάτω*, "*as far as possible.*"—*θέσθαι μάχην*, "*to make battle.*"—*ὦ τᾶν*, "*my good friend.*" (Consult lexicon, under *ὦ τᾶν.*)—*οὕτω γὰρ*, "*for thus,*" i. e., if we conquer.—*πᾶν δεινὸν*, "*every danger.*" After the transactions mentioned in the text, the defeat of the Athenians at Chæronea ensued.

23–29. *Ἀλεξάνδρῳ.* After Alexander's accession to the throne, Phocion was sent to him as ambassador. The monarch not only gave him a favourable audience, but listened to his advice, as stated in the text.—*εἰ ὀρέγεται.* The present is here employed, though a past action is related, as imparting more animation to the sentence, and bringing the affair more under the eyes of the reader.—*θέσθαι*, "*to put an end to.*" We have allowed the common text to stand here, as all the editors have done. It is more than probable, however, that Coray's suggestion of *καταθέσθαι* gives us the true reading, since *θέσθαι πόλεμον* means rather "to begin a war." Moreover, the compound verb *μεταθέσθαι*, that follows, evidently requires the opposition of another compound verb.—*μεταθέσθαι*, "*to transfer it,*" i. e., the

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war.—*καὶ πολλὰ καὶ πρὸς τὴν*, &c., "*having said many things, moreover, dexterously adapted to both the disposition and inclination of Alexander.*" Literally, "with a skilful aim at both," &c.—*προσέξουσι τὸν νοῦν τοῖς πράγμασιν*, "*will have to pay close attention to the affairs of Greece.*"—*εἴ τι γένοιτο περὶ αὐτὸν*, "*if anything should happen unto him,*" i. e., in his intended expedition against Persia.—*ἐκείνοις ἄρχειν προσῆκον*, "*it will be incumbent on them to take the lead,*" i. e., to assume the direction of affairs.

32–35. Ὁ *γοῦν Δοῦρις εἴρηκεν*, "*Duris, accordingly, has remarked.*" An historical writer, a native of Samos, who flourished about 257 B.C.—*τὸ Χαίρειν*, "*the common salutation Χαίρειν.*" Literally, "the word *Χαίρειν.*" This was analogous to our English term "*greeting.*"—*πλὴν ἐν ὅσαις*, "*except in as many as,*" i. e., in those which. Attic attraction, for *ἐν τόσαις, ὅσας*, or, in other words, *ἐν ταύταις, ἃς.*—*μετὰ τοῦ Χαίρειν προσηγόρευε*, "*he addressed with the salutation Χαίρειν.*"

Line 1–4. *τὸ μέντοι περὶ τῶν χρημάτων*, &c., "*what is acknowledged, however, to be true, with regard to the sum of money* (that was offered him), *is this.*" The particle *μέντοι* refers back to what immediately precedes, and the connexion is as follows: "if there be any doubt about this account which Duris gives, the following circumstance, *however*, about the sum of money that was offered Phocion, may be fully relied upon."—*ἑκατὸν τάλαντα.* Taking the lowest valuation of the talent, namely, the Attic one of silver, which was equivalent to about ten hundred and fifty-five dollars, fifty-nine cents, of our currency, the sum here sent exceeded one hundred and five thousand five hundred dollars.—*τί δή ποτε*, "*why, then?*" Literally, "why, then, pray?" The addition of *ποτε* augments the signification of surprise in an earnest inquiry.

9–18. *ὁ δὲ Φωκίων αὐτός.* In regular construction we would expect to find here, *τὸν δὲ Φωκίωνα αὐτὸν ἀνιμήσαντα ὕδωρ*, &c., as opposed to *τὴν μὲν γυναῖκα μάττουσαν*, which immediately precedes. Plutarch, however, moulds the second clause in such a way, as if the previous one had been, *ὅτι ἡ μὲν γυνὴ ἔματτε.*—*ἀπενίπτετο τοὺς πόδας*, "*began to wash his feet.*" Observe the force of the middle.—*ἔτι μᾶλλον ἐνέκειντο*, "*they urged him still more,*" i. e., to accept the present.—*εἰ φίλος ὢν τοῦ βασιλέως*, &c., "*that one who was a friend of their king's should live in so wretched a manner.*" More literally, "that, being a friend of their king's, he should live," &c.—*χείρονα*, "*worse off.*"—*εὐφημεῖν δ' ἐκείνων δεομένων*, "*but they begging him not to talk in this way:*" *εὐφημεῖν* means literally, "to utter words of good omen," and the term is employed when we entreat a person not to talk in the way in which he has just been doing, but to hush and be silent, and avoid words of evil omen.—*καὶ μήν*, "*and yet I can assure you.*"—*τὸ δ' ὅλον*, "*in a word, then.*" In place of *τὸ δ' ὅλον εἰπεῖν.*—*ἐμαυτὸν ἅμα κἀκεῖνον*, &c., "*I shall be exposing both myself and that monarch of yours to evil imputations from the city.*"

22–33. *τὸν δὲ Φωκίωνα*, &c. After the death of Antipater, his son Cassander, and Polysperchon, the guardian of the young Macedonian king Aridæus, strove each to obtain possession of Greece. Phocion, at Polysperchon's instigation, was accused by the people of a traitorous attachment to Cassander and, being deprived of his office of commander, was given over by Polysperchon into the hands of the populace to be tried by them.—*εἰς Ἀθήνας.* They had been to the camp of the young king to justify themselves.—*λόγῳ μὲν κριθησομένους*, &c., "*for the purpose, as was given out, of being tried, but in reality already condemned to die.*" Literally,

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144 "to be tried, indeed, in word," &c.—*καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπηρὸν*, "*and there was added to their being led along, the distressing manner in which this was done, they being conveyed in wagons through the Ceramicus*," &c. More literally, "the distressing appearance (which this presented)." With regard to the Ceramicus, consult note on page 130, line 12–18.—*τὸ θέατρον*. The people were often assembled in the theatre for public deliberations.—*οὐκ ἄτιμον*, "*no infamous person.*" The *ἄτιμοι* were they who, in consequence of some crime or misdeed, had been deprived of their rights and privileges as citizens, and particularly of the right of suffrage.—*ἀλλὰ πᾶσι καὶ πάσαις*, &c., "*but having thrown the tribunal and theatre wide open to all persons of both sexes.*" Literally, "having afforded the tribunal and theatre wide open," &c.—*αὐτῷ μὲν ἐγνῶσθαι*, "*that he had become convinced.*"—*ἐκείνοις*, referring to the Athenians.—*ἐλευθέροις ἤδη καὶ αὐτονόμοις*, &c. These words, though meant to flatter, become, in fact, the language of derision, as proceeding from Polysperchon.

145 Line 2–7. *ἐνεκαλύψαντο*, "*enveloped their faces in their mantles.*" Observe the force of the middle.—*ἐτόλμησεν εἰπεῖν*, &c., "*ventured to suggest, that, since the king has placed so important a trial in the hands of the people, it is but right that the slaves*," &c.—*τῶν πολλῶν*, "*the mob.*" A term well applied here to the motley mass that filled the place of assembly, so many of whom had no claim to the right of suffrage or the privileges of citizens.—*ἀλλ' ἀνακραγόντων βάλλειν*, &c., "*but having with loud cries given orders to stone the oligarchists and enemies of the people.*" More literally, "but having cried aloud to stone," &c. With *βάλλειν* supply *λίθοις*.

11–14. *ὅτι δικαίως*, "*justly.*" *ὅτι* is equivalent here merely to the inverted commas in English.—*μὴ ἀκούσαντες*, "*unless you have heard us*," i. e., shall have heard what we have to say in our defence. Equivalent to *εἰ μὴ ἠκούσατε*.—*ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον*, "*when, however, they listened to him in no respect the more on this account.*"—*ἀδικεῖν ὁμολογῶ*, &c., "*acknowledge that I am an offender, and I adjudge myself worthy of death on account of the things that have been done by me in the administration of the state.*" It was customary for the person accused to lay some penalty upon himself. Phocion chose the highest, thinking it might serve to reconcile the Athenians to his friends; but he was disappointed. The genitive (*θανάτου*) is put with verbs denoting "to criminate," "to accuse," where the literal translation is "with respect to," &c.—*τούτους*. Pointing to his fellow-prisoners.

16–19. *ὅτι*, "*because.*"—*ἀποστὰς*, "*having stepped aside*," i. e., having drawn back.—*Ἀγνωνίδης*. The individual who had accused Phocion to Polysperchon.—*γεγραμμένον*, "*written out*," i. e., expressly prepared for the occasion.—*εἰ δοκοῦσιν ἀδικεῖν*, "*whether they appear to be offenders.*"

21–23. *προσγράφειν*, "*to add thereto.*" Literally, "to write in addition."—*ὅπως καὶ στρεβλωθεὶς*, &c., "*that Phocion should die after having been also put to the torture*," i. e., should be tortured before he was put to death. The torture was generally confined to slaves. In some cases, however, it was applied even to citizens, and made to precede capital punishment.—*τοὺς ὑπηρέτας*, "*the assistants*," i. e., the managers of the torture.

26–27. *Καλλιμέδοντα τὸν μαστιγίαν*, "*that vile wretch Callimedon.*" He was one of the orators of the day. The term *μαστιγίας* properly de-

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notes a slave that has been frequently scourged, or that deserves frequent scourging: and then, figuratively, any vile wretch or worthless creature.—*λαβόντες*. This seems hardly necessary here, as *ὅταν λάβωμεν* has just preceded. The Greeks, however, are fond of designating the individual moments of a transaction with the greatest possible fulness. Hence it happens, that the participles *λαβών*, *ἐλθών*, *ἀκούσας*, *μαθών*, and the like, often wear for us a pleonastic appearance.

29–35. *ὀρθῶς γε σὺ ποιῶν*, "*thou dost right indeed in saying so.*" An idiomatic and elliptical form of expression. The full clause, arranged at the same time in the order of construction, will be, *σὺ λέγεις ταῦτα, ποιῶν ὀρθῶς γε*. The plainer Greek would be as follows: *ὀρθῶς γε ποιεῖς, λέγων ταῦτα*. (Consult *Viger*, p. 296, *ed. Glasg.*)—*σὲ τί ποιήσομεν*; "*what shall we do to thee?*" i. e., what punishment is left for thee? Observe the double accusative with *ποιῶ*.—*ἐπικυρωθέντος δὲ τοῦ ψηφίσματος*, &c., "*the decree having been passed, and the vote put.*" The purport of the decree was, that the people should decide, by their votes, whether Phocion and those with him appeared to be offenders or not. This decree was carried in the affirmative. The next step then was for the people to express by their votes the guilt or innocence of the accused.—*οἱ δὲ πλεῖστοι καὶ στεφανωσάμενοι*, "*the greater part, too, having even crowned themselves.*" As if having gained some victory, it being customary to wear crowns after a victory.—*κατεχειροτόνησαν αὐτῶν θάνατον*, "*condemned them to death by their votes.*" Literally, "voted death against them." The genitive *αὐτῶν* is governed by *κατά* in composition.—*Δημητρίου δὲ τοῦ Φαληρέως*, "*against Demetrius the Phalerian, moreover.*"—*κατεψηφίσθη*, "*was decreed.*"

Line 4–11. *οἱ μὲν ἄλλοι*, "*the rest of the condemned.*" Supply *τῶν καταδικασθέντων*.—*τὸ δὲ Φωκίωνος πρόσωπον*, &c., "*people wondered, however, at the firmness and magnanimity of the man, on beholding the countenance of Phocion* (to be) *such as* (it was wont to appear) *when he was escorted from the public assembly invested with the office of commander.*"—*οἷον ὅτε στρατηγῶν*, &c. The full form of expression is, *ὂν τοῖον, οἷον ἦν ὅτε*, &c.—*ἐξεναντίας προσελθών*, "*having come up full in front.*"—*ὅτε καὶ τὸν Φωκίωνα λέγεται*, &c., "*on which occasion it is said that Phocion,*" &c. Some prefer rendering *ὅτε* here, as it begins a clause, by *τότε*. For this, however, there is no necessity.—*οὐ παύσει τις*, &c., "*will no one make this fellow cease from his disgraceful conduct?*"

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13–18. *γενόμενος*, "*being come.*" (Compare *Sturz, Lex. Xen., s. v.* 13.) —*κώνειον*. The drinking of hemlock was an ordinary mode of despatching criminals at Athens. It was in this same way that Socrates was put to death.—*ὡς οὐ προσηκόντως*, &c., "*as perishing undeservedly with Phocion,*" i. e., insisting that he did not deserve to die with Phocion.—*εἶτ' οὐκ ἀγαπᾷς*, &c., "*art thou not content then, said he, in that thou diest along with Phocion?*"—*εἴ τι λέγει*, "*whether he has anything to say,*" i. e., whether he has any message to transmit.—*πάνυ μὲν οὖν, ἔφη*, &c., "*I enjoin upon him by all means, said he, not to harbour any resentment against the Athenians.*" More literally, "not to remember evil against," &c.

20–24. *καὶ ὁ δημόσιος οὐκ ἔφη*, &c., "*and the executioner said that he would not pound a second draught, unless he should receive twelve drachmas, as much as he buys the* (requisite) *weight* (of hemlock) *for.*" With *ὁ δημόσιος* supply *δοῦλος*. Literally, "the public slave," slaves being employed for this purpose. The ellipsis is supplied in Artemidorus (5, 25), *σφαγεῖσα*

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146 *ὑπὸ δούλου δημοσίου.* (Consult *Schoettgen, ad Bos, Ellips.*, *s. v. δούλοι.*)—*οὐκ ἔφη.* Analogous to the Latin *negavit.*—*ἕτερον.* Supply *πῶμα.*—*ὅσου τὴν ὁλκὴν ὠνεῖται.* We have in *ὅσου* the genitive of the price. The term *ὁλκή*, strictly speaking, denotes the weight of a drachm, which was the usual portion of hem ock for those who were condemned. Observe the force of the article with *ὁλκὴν.*—*χρόνου δὲ γενομένου*, &c., "*some time having thereupon elapsed, and a delay having taken place.*" The more usual forms are *ἐγγενομένου* and *διαγενομένου*, which last Coray adopts here.—*ἢ μηδὲ ἀποθανεῖν*, &c., "*verily, it is not permitted even to die at Athens gratis.*"—*τὸ κερμάτιον*, "*the requisite sum,*" i. e., twelve drachmas, which would amount in our currency to a little over two dollars and ten cents. More literally, "the requisite change."

25–30. *ἐνάτῃ ἐπὶ δέκα*, "*the nineteenth.*"—*καὶ τῷ Διὶ τὴν πομπὴν*, &c., "*and the knights passed by, celebrating their* (annual) *procession in honour of Jove.*" The festival here alluded to was called Diasia.—*ὧν οἱ μὲν ἀφείλοντο*, &c., "*some of them took off their crowns,*" i. e., as mourners, whom it did not become to wear festal garlands.—*καὶ διεφθαρμένοις τὴν ψυχὴν*, "*and corrupted in spirit.*"—*ἀνοσιώτατον γεγονέναι*, &c., "*that a most unholy deed had taken place, namely, the state's having not even restrained itself during that day, nor kept itself unpolluted by a public execution while celebrating a festival.*" With *ἐπισχεῖν* and *καθαρεῦσαι*, respectively, supply *ἑαυτὴν.*

33–37. *οὐ μὴν ἀλλ' ὥσπερ*, &c., "*it appeared good, however, to his foes, as if they had* (still) *contended* (against him) *in too insufficient a manner, to exclude even the corpse of Phocion from their confines, and that no one of the Athenians kindle a fire,*" &c., i. e., as if, in the contest of passion and vindictive cruelty, they had not even yet sufficiently gratified their feelings against him.—*οὐ μὴν ἀλλὰ.* The particles *οὐ μὴν*, in this combination, deny something either before expressed, or to be assumed extraneously, while *ἀλλὰ* opposes something different. The full expression would be *οὐ μὴν πλείω νυνὶ περὶ τούτων, ἀλλὰ*, &c.—*τὸ σῶμα ἐξορίσαι.* The bodies of traitors were not allowed the rites of interment within their native country. The same indignity was here offered to the corpse of Phocion, as if he had been a traitor to his native land.—*ὑπουργεῖν τὰ τοιαῦτα μισθοῦ*, "*to perform such offices for hire.*" Observe in *μισθοῦ* the genitive of the price.

147 Line 2–8. *ἐκ τῆς Μεγαρικῆς*, "*from the country of Megaris.*" The Megaric territory lay just beyond Eleusis, to the northwest.—*ἡ δὲ Μεγαρικὴ γυνή*, "*and the Megaric female.*" Observe the use of the article here as referring to a well-known circumstance.—*ἔχωσε μὲν αὐτόθι*, &c., "*heaped up there a cenotaph* (for him), *and poured libations upon it.*"—*παρὰ τὴν ἑστίαν*, "*by the side of her hearth,*" i. e., near the hearth, as near a consecrated place, under the protection of which the remains of Phocion were placed.—*παρακατατίθεμαι*, "*do I confide as a deposite.*"—*σωφρονήσωσι*, "*shall have returned to reason.*" Literally, "shall have become of sound minds (again)."

10–13. *οἷον ἐπιστάτην καὶ φύλακα*, &c., "*what a watchful guardian of temperance and justice.*" Literally, "what an overseer and guard of temperance," &c.—*τῶν δὲ κατηγόρων*, "*while, of his accusers.*" The genitive of the whole, before mentioning the individuals that compose it.—*αὐτοί*, "*the Athenians themselves.*" Supply *οἱ Ἀθηναῖοι.*

18–26. *ὅτι πάντων φιλοπονώτατος*, &c., "*that although he is the most laborious of all speakers, and although he has almost expended upon this*

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object the vigour of his bodily powers," i. e., in endeavouring to attain to eminence as a public speaker.—*μικροῦ δέων.* This, when freely translated, has a kind of adverbial force, "*almost.*" The whole clause, however, when more literally rendered, is, "and although wanting little of having expended," &c.—*πρὸς τὸν δῆμον,* "*with the people.*"—*κραιπαλῶντες,* "*intemperate.*"—*ἀκούονται καὶ κατέχουσι τὸ βῆμα,* "*are listened to, and hold possession of the tribune,*" i. e., of the place whence the orators harangued the people.—*φάναι τὸν Σάτυρον.* Depending in construction on *λέγεται* at the beginning of the extract.—*ἂν μοι τῶν Εὐριπίδου,* &c., "*if thou wilt repeat to me, offhand, some one of the passages of Euripides or Sophocles,*" i. e., some passage from Euripides or Sophocles.—*εἰπόντος δὲ τοῦ Δημοσθένους,* &c., "*and that, Demosthenes having repeated one.*" Supply *ῥῆσίν τινα.*—*μεταλαβόντα,* "*having taken it up after him.*" The construction, it will be perceived, still depends on *λέγεται,* at the beginning of the extract —*οὕτω πλάσαι καὶ διεξελθεῖν,* &c., "*so moulded the same passage, and went over it with an air and delivery so appropriate, that it appeared to Demosthenes altogether different,*" i. e., quite another passage. The terms *ἦθος* and *διάθεσις* are both taken here in their rhetorical sense, the former referring to the look and air, the latter to the gesture and general delivery.

28–34. *πεισθέντα δὲ ὅσον,* &c., "*that Demosthenes thereupon, convinced how much of ornament and grace is added to a discourse by proper action, thought that mere exercise in composition is little or nothing to one neglecting the enunciation and delivery of what is said.*"—*ἐκ τῆς ὑποκρίσεως.* The term *ὑπόκρισις* here refers to action in its oratorical sense, comprehending the look, the gestures, the tone of voice, &c. (Consult *Ernesti, Lex. Techn., s. v*).—*τῆς προφορᾶς.* Compare the remark of Ernesti (*Lex. Techn., s. v.*), "*προφορά est pronuntiatio, eadem quæ ὑπόκρισις, sed ad solam elocutionem pertinens.*"—*ἐκ τούτου,* "*upon this.*" Literally, "after this." Supply *χρόνου.*—*πάντως,* "*as a fixed rule.*"—*πλάττειν τὴν ὑπόκρισιν,* "*he moulded his delivery.*"—*πολλάκις δὲ καὶ μῆνας,* &c., "*and frequently also joined together two and three months in succession,*" i. e., stayed there for two or three months together.

Line 1–3. *θάτερον μέρος,* "*as to one side.*"—*ὑπὲρ τοῦ μηδὲ βουλομένῳ,* &c., "*in order that it might not be possible for him, through shame, to go out at all, even if wishing so to do.*" The article is joined with *ἐνδέχεσθαι* in construction, forming a kind of verbal noun which is governed by *ὑπὲρ.*—*ὥρμησε μὲν οὖν,* &c., "*he turned his attention to public affairs, while the Phocian war was prevailing.*" This is otherwise called the "sacred war," and was waged between the Phocians on one side, and the Bœotians, Locrians, and Thessalians on the other. The quarrel originated in a charge brought against the Phocians of having ploughed a small portion of the sacred territory, belonging to the temple at Delphi. It was aggravated, however, by the Phocians seizing, in self-defence, the treasures of the Delphic shrine. The war broke out, according to Pausanias (10, 2), in the fourth year of the one hundred and fifth Olympiad, and lasted ten years. Demosthenes, at the period alluded to in the text, was twenty-nine years of age. 148

4–12. *λαβὼν δὲ τῆς πολιτείας,* &c., "*and having taken, as a glorious basis for his political career, the espousing the cause of justice against Philip, in behalf of the Greeks,*" i. e., the maintaining the rights and freedom of Greece against the encroachments of Philip.—*περίβλεπτος ἤρθη,* "*was raised to a conspicuous eminence.*"—*θεραπεύεσθαι δὲ,* "*and was courted,*"

148 i. e., was honoured with marks of esteem.—*πλεῖστον δ' αὐτοῦ λόγον*, &c., "*and was rated by Philip above all the popular leaders.*" More literally, "and there was the highest estimate of him, with Philip, of (any of) the popular leaders."—*ὅτι πρὸς ἔνδοξον αὐτοῖς*, &c., "*that they have to contend with a distinguished man.*" Literally, "that they have a contest with," &c.

13–18. *ἡ δὲ τοῦ Δημοσθένους*, &c., "*the political course pursued by Demosthenes was manifest, even while peace still existed, as allowing no one of the things done by the Macedonian* (monarch) *to pass uncensured,*" i. e., the principle that actuated the political course of Demosthenes was evidently this, to allow no one of the acts of Philip, &c. The plainer Greek would have been, *φανερὸν ἦν ὅτι ἡ πολιτεία τοῦ Δημοσθένους ἦν, οὐδὲν ἐᾷν ἀνεπιτίμητον*, &c. Observe in the text the construction of the participle *ἐῶντος*, as agreeing with *Δημοσθένους*, in place of being put in the feminine and agreeing with *πολιτεία*, although, in rendering, it must be regarded as the latter.—*ἐφ' ἑκάστῳ*, "*at every opportunity.*" Supply *καίρῳ*.—*ἐπὶ τὸν ἄνθρωπον*, "*against the man,*" i. e., Philip. Demosthenes, in his orations, often applies the term *ἄνθρωπος* contemptuously to Philip, a usage which Plutarch here imitates.—*διὸ καὶ παρὰ Φιλίππῳ*, &c., "*on which account also Philip regarded him as a person of the greatest importance.*" More literally, "there was the highest estimate of him with Philip."—*δέκατος*, "*along with nine others.*" Literally, "as a tenth." In this construction the pronoun *αὐτός* is generally expressed with the numeral.

20–25. *οὐ μὴν ἔν γε ταῖς ἄλλαις τιμαῖς*, &c., "*and yet, notwithstanding, in the other honours and marks of friendship* (bestowed by him) *he did not show himself equally well-disposed to Demosthenes, but testified more regard for Æschines and Philocrates.*" Literally, "but drew more closely unto himself (i. e., by favours, &c.) Æschines and Philocrates." Observe the peculiar phraseology, *τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην*, as referring merely to the two individuals themselves, and consult *Hermann, ad Viger.*, p. 700, 6. It must be borne in mind, however, that this same construction often applies to the individuals, who are named, together with their followers or companions; and in later writers to the followers or companions alone. In the present instance, however, Æschines and Philocrates alone are meant.—*ἠναγκάζετο βασκαίνων*, &c., "*Demosthenes was compelled to deride* (all this), *with a disparaging intent, and to observe, that the first was an encomium applicable to a sophist, the second to a woman, and the third to a sponge; but no one* (of them) *an encomium that suited a king.*" Literally, "an encomium of a sophist," &c. Observe the force of *ἐπισκώπτειν*, which is here equivalent to *ἐπισκώπτειν, καὶ λέγειν*.

30–37. *πρῶτον μὲν εἰς Εὔβοιαν*, &c., "*he, in the first place, incited the Athenians to send an armament to Eubœa, which had been brought by its tyrants into subjection to Philip.*" *ἐξώρμησε* is equivalent here to *ἐκίνησε στόλον ἐκπέμπειν*.—*τῶν τυράννων*. Alluding to Clitarchus and others, who had obtained the tyranny in their respective cities by the aid of Philip, and were supported in their usurped power by his troops.—*συνέστησε*, "*he united.*"—*ὥστε σύνταξιν γενέσθαι*, "*so that a confederate force was raised.*" More literally, "so that there resulted a confederate force."

149 Line 2–15. *ἄνευ τῶν πολιτικῶν δυνάμεων*, "*without counting the troops of the several cities,*" i. e., the municipal forces in each city, composed of citizens, and intended for the immediate protection of the place itself.—*χρήματα δὲ καὶ μισθοὺς*, &c., "*and money, and pay for the mercenary forces, were cheerfully contributed.*" The accusative with the

infinitive here depends, like *σύνταξιν γενέσθαι*, on *ὥστε* at the beginning of the clause.—*ἐπηρμένης πρὸς τὸ μέλλον*, "*being elated with respect to the future*," i. e., being filled with flattering hopes of the future.—*συνισταμένων κατ' ἔθνη*, &c., "*uniting by nations and cities*."—*ὁ μέγιστος τῶν ἀγώνων*, "*the most difficult of his labours*."—*ἐναγώνιον*, "*accustomed to war*," i. e., inured to battle.—*καὶ μάλιστα τότε τῶν*, &c., "*and enjoying, at that time, the highest reputation in arms of any of the Greeks*." This high military reputation had been gained by their victories over the Spartans at Leuctra and Mantinea.—*ἦν δ' οὐ ῥᾴδιον ἐπὶ προσφάτοις*, &c., "*now, it was no easy matter to make the Thebans change sides, conciliated as they had been, by Philip, with recent favours bestowed during the Phocian war; and especially since the hostile differences, on the part of these* (two) *states with one another, were continually excited afresh, in consequence of the collisions resulting from immediate neighbourhood*."—*τετιθασσευμένους*. This implies not only the idea of being conciliated, but also of being in some degree cajoled. Philip had bestowed very important advantages on the Thebans during the Phocian war.—*ταῖς πόλεσιν*. Attica and Bœotia.

16–21. *οὐ μὴν ἀλλ'*, "*however*." Consult note on page 146, line 33.—*Ἐλάτειαν*. The city of Elatea commanded the entrance into Phocis and Bœotia. Hence the alarm to which its seizure by Philip gave rise.—*μηδ' ἔχοντος ὅ τι χρὴ λέγειν*, "*nor knowing what to say*." Literally, "nor having what it behooved him to say."—*ἐν μέσῳ*, "*amid the assembled throng*." Equivalent, in effect, to *ἐν τῇ ἐκκλησίᾳ*.—*παρελθὼν*, "*having come forward*."—*τῶν Θηβαίων ἔχεσθαι*, "*to attach themselves to the Thebans*," i. e., to form a union with the Thebans against Philip.—*καὶ τἆλλα παραθαρρύνας καὶ μετεωρίσας*, "*and having, in other respects, encouraged the people, as he was accustomed, and raised their hopes*." Literally, "and having in other respects encouraged, and raised, as he was wont, the people with hopes."

23–30. *τὸ μὲν οὖν συμφέρον*, &c., "*their true interest, thereupon, did not escape the consideration of the Thebans; on the contrary, each one had before his eyes the evils of war, their Phocian wounds yet remaining fresh: still, however, the power of the orator*," &c. By *τὸ συμφέρον* (literally, "what was advantageous") is here meant the advantage of avoiding a war at the present time, and of remaining on friendly terms with Philip.—*τῶν Φωκικῶν τραυμάτων*, referring to the evils they had suffered in the Phocian war, before their union with Philip.—*ἐπεσκότησε τοῖς ἄλλοις ἅπασιν*, "*cast all other considerations into the shade*." Literally, "brought darkness upon everything else."—*λογισμὸν*, "*calculation*," i. e., a cautious calculation of advantages and disadvantages.—*χάριν*, "*attachment*," i. e., a friendly disposition towards Philip, for benefits conferred by him.—*ἐνθουσιῶντας ὑπὸ τοῦ λόγου*, &c., "*being inspired, by his eloquence, with an enthusiastic regard for what was honourable alone*."

31–36. *τὸ ἔργον*, "*this achievement*."—*ὀρθὴν*, "*erect again*," i. e., reanimated.—*καὶ συνεξαναστῆναι πρὸς τὸ μέλλον*, "*and arose as one man in expectation of the result*."—*Βοιωτάρχας*. The Bœotian states were united in a confederacy, which was represented by a congress of deputies. There were also other national councils, which deliberated on peace or war. The chief magistrates of the league, called *Bœotarchs*, presided in these councils, and commanded the national forces. They were, in later times at least, elected annually, and rigidly restricted to their term of office.—*διοικεῖσθαί*

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149 *τε τὰς ἐκκλησίας*, &c. The order is, *διοικεῖσθαί τε τότε ὑπ' ἐκείνου οὐδὲν ἧττον τὰς ἐκκλησίας τὰς Θηβαίων, ἢ τὰς Ἀθηναίων.*

150 Line 2–8. *ἀγαπωμένου*, "*he being beloved.*"—*παρ' ἀξίαν*, "*undeservedly.*"—*ἀλλὰ καὶ πάνυ προσηκόντως*, "*but even by the best of rights.*" Literally, "but even altogether rightly."—*ἀνὴρ ἦν ἀγαθός*, "*he conducted himself like a man of true spirit.*"—*ἐν δὲ τῇ μάχῃ*, referring to the battle of Chæronea.—*οὐδ' ὁμολογούμενον οἷς εἶπεν*, "*nor according with what he had declared* (in his harangues)." Attic attraction, for *ὁμολογούμενον τοῖς ἃ εἶπεν.*—*ᾤχετο λιπὼν τὴν τάξιν*, "*he quickly abandoned his rank.*"—*τὰ ὅπλα*, his shield and spear, particularly the former.—*οὐδὲ αἰσχυνθεὶς*, "*having not even respected,*" i. e., having not even been ashamed to belie.

10–17. *ἐξυβρίσας*, "*having broken forth into insolent joy,*" i. e., forgetting all decency in the excess of his joy.—*καὶ κωμάσας ἐπὶ τοὺς νεκροὺς*, "*and having marched with a train of revellers over the bodies of the dead.*"—*τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος.* The beginning of the decree, proposed by Demosthenes, and which declared war against Philip, formed accidentally an Iambic tetrameter catalectic.—*πρὸς πόδα διαιρῶν, καὶ ὑποκρούων*, "*dividing it off into feet, and keeping time with his step,*" i. e., scanning and beating time. The time, when divided off, is as follows:

Δῆμοσθ | ἔνης || Δῆμοσθ | ἔνους || Παῖᾶ | νἷεὺς || τᾶδ' εἶπ | εν.

If scanned with an anacrusis, it becomes a trochaic line, which, as being a dancing measure, was more probably the one here employed by Philip. Thus,

Δῆ | μοσθĕ | νῆς Δῆ || μοσθĕ | νοῦς Παῖ || ᾶνἷ | εὺς τᾶδ' || εἶπĕν. |

—*Παιανιεὺς*, "*of the borough of Pæania.*"—*τοῦ περιστάντος αὐτὸν*, "*that had encompassed him,*" i. e., in which he had been involved.—*ἐν μέρει μικρῷ*, &c., "*in a small portion of a single day,*" i. e., during a few brief hours.—*τὸν ὑπὲρ τῆς ἡγεμονίας*, &c., "*to incur the risk of empire and life.*"

19–28. *τῆς ἀτυχίας*, "*this misfortune.*" Alluding to the defeat at Chæronea.—*ἀλλὰ καὶ τιμῶν διετέλει*, "*but also continued honouring him,*" i. e., kept bestowing fresh honours upon him.—*τῶν ὀστέων*, referring to the bones of those who had fallen in the battle.—*τὸν ἔπαινον*, "*the funeral eulogy.*" A funeral oration was always accustomed to be pronounced over those who had fallen in battle.—*ἀλλὰ τῷ τιμᾷν μάλιστα*, &c., "*but, by their honouring most highly and bestowing the greatest distinctions on him who had advised the war, showing clearly that they did not repent of the counsels he had given them,*" i. e., of having followed his counsels. The verb *μεταμέλεσθαι* is more usually followed by the preposition *ἐπί.*—*τοῖς βεβουλευμένοις.* Literally, "of the things which had been counselled them."

30–37. *Ἀντίπατρος καὶ Κρατερός.* Antipăter and Cratĕrus were two generals of Alexander. After the death of that monarch, they had allotted to them the government of the European provinces of the Macedonian empire. The occurrences alluded to in the text took place during the Lamian war, as it was called, after the defeat of the Athenians at Cranon in Thessaly.—*οἱ μὲν περὶ τον Δημοσθένη*, "*Demosthenes and his friends.*" Consult note on page 148, line 20–25.—*φθάσαντες*, "*having anticipated their arrival.*"—*Δημάδου γράψαντος*, "*Demades having proposed the decree to this effect.*" Supply *τὸ ψήφισμα.*—*ἄλλων δ' ἀλλαχοῦ διασπαρέντων*, "*some thereupon having been scattered in one direction, others in another.*"—*τοὺς συλλαμβάνοντας*, "*persons to arrest them.*"—*Φυγαδοθήρας*, "*the fugitive-hunter.*"—*Θούριον*, "*a Thurian,*" i. e., a native of Thurium, in Magna

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Græcia, a city founded on the site of Sybaris.—*τραγῳδίας ὑποκρίνασθαί ποτε*, "*once acted tragedies*," i. e., was at one time of his life a tragic actor. 150

Line 1–10. *τῇ τέχνῃ*, "*in his art*," i. e., in the histrionic art. —*ἱκέτην καθέζεσθαι*. Suppliants generally seated themselves either near, or on the very steps of, the altar. From what follows, however, Demosthenes would appear to have seated himself in the vestibule or outer part of the sacred structure.—*ὑπηρετικοῖς*, "*in some light vessels*." Supply *πλοίοις*.—*ἔπειθεν ἀναστάντα βαδίζειν*, &c., "*tried to persuade him to arise and go with him*," &c. Observe the force of the imperfect.—*ὡς δυσχερὲς πεισόμενον οὐδέν*, "*assuring him that he shall suffer no harm*." Equivalent to *λέγων, αὐτὸν οὐδὲν δυσχερὲς πείσεσθαι*.—*ἐτύγχανεν ἑωρακὼς, κατὰ τοὺς ὕπνους*, "*happened to have seen in his sleep*." The plural *τοὺς ὕπνους* well expresses the broken slumbers of a fugitive and suppliant.—*τραγῳδίαν ὑποκρινόμενος*, "*in the representation of a tragedy*." The expression *τραγῳδίαν ὑποκρινόμενος* properly means, "acting in a tragedy." Here, however, the reference is to a tragic contest, where each party not only represents a play, but also acts in the same.—*εὐημερῶν δὲ καὶ κατέχων*, &c., "*but that, although gaining plaudits, and having the audience on his side, he was eventually overcome through the want of* (sufficient) *decoration and choral expenditure*," i. e., from not having gone to sufficient expense in theatrical wardrobe and decorations, and in the array and training of the chorus. The chorus formed a very essential part of the drama during the best days of the Greek theatre. The splendour of the dresses, the music, the dancing, combined with the loftiest poetry, formed a spectacle peculiarly gratifying to the eye, ear, and intellect of an Attic audience. Hence the important bearing which the chorus always had on the success of a piece. 151

13–24. *ὥσπερ ἐτύγχανε καθήμενος*, "*just as he happened to be sitting*," i. e., without rising from his seat.—*οὔτε ὑποκρινόμενος*, &c., "*neither didst thou ever persuade me by thy acting, nor wilt thou persuade me now by thy promises*," i. e., neither didst thou, while an actor, ever persuade me to take thee for what thou didst wish to appear in the play, &c. In other words, "thou didst always act thy part poorly on the stage, and thou art still a poor actor on the present occasion."—*νῦν λέγεις τὰ ἐκ τοῦ*, &c., "*now thou art uttering the truth from the Macedonian tripod, whereas a moment ago thou wast playing a part*," i. e., now thy threatening language and manner are in true accordance with the commands of Antipater, who has disclosed to thee his real intentions, just as Apollo reveals the truth to the Pythoness when seated on the tripod at Delphi.—*ἐπίσχες*, anomalous form of the 2d aor. imperat. act. of *ἐπέχω*, in place of *ἐπίσχεθι*.—*ἐντὸς τοῦ ναοῦ*, "*into the inner part of the temple*." Literally, "within the naos." The *ναός* was the sanctuary or inner part of the temple, where the statue and altar stood. It was the same with the *cella* of the Romans.—*βιβλίον*, "*a tablet*." —*καὶ δακὼν*. There was poison concealed in the pen.—*κατέσχεν*, "*he held it there*," i. e., applied to his lips.—*κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ*, "*laughed at him, thinking that he was a coward*."

26–35. *ἀνακυκλῶν*, "*repeating*."—*διαλλαγὰς*, "*a full reconciliation*." Observe the force of the plural.—*ἤδη δὲ συνησθημένος*, &c., "*Demosthenes, however, feeling certain, by this time, that the poison had taken hold of him, and was gaining the mastery*." Certain verbs, of which *συναισθάνομαι* is one, take with them in Greek a participle, where we employ the simple conjunction *that* with its clause.—*οὐκ ἂν φθάνοις ἤδη τὸν*, &c., "*play now*,

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151 *without delay, the part of Creon in the tragedy, and cast forth this body of mine without the rites of burial.*" More literally, "thou couldst not now be too quick in playing," &c. (Consult *Buttmann's Larger Gr. Gr.*, p. 441, *Robinson's trans.*)—Κρέοντα. The allusion is to the Antigone of Sophocles, where Creon, monarch of Thebes, forbids the body of Polynices to be interred.—ἔτι ζῶν. In order not to pollute the sanctuary by his corpse.—Ἀντιπάτρῳ, "*by Antipater.*" Put for ὑπὸ τοῦ Ἀντιπάτρου.—οὐδ' ὁ σὸς ναὸς, "*not even this sanctuary of thine.*"—ὑπολαβεῖν αὐτὸν, "*to support him.*"—ἅμα τῷ προελθεῖν, &c., "*just as he came forth and passed by the altar.*" The altar in the ναός was at the base of the statue, and facing the entrance. Literally, "together with his having come forth," &c.

POETICAL EXTRACTS.*

155 Line 1–7. ὡς ἄρα, "*thus then.*" ὡς for οὕτως. Observe the accent.—φωνήσας. Hector had been conversing with Helen in the house of his brother Paris.—αἶψα δ' ἔπειθ', "*and quickly thereupon.*"—δόμους εὐναιετάοντας, "*to his well-situated mansion,*" i. e., having a pleasing situation, and therefore agreeable to dwell in. (Consult *Heyne, ad Il.*, 2, 626.) εὐναιετάοντας is the uncontracted poetic form for εὐναιετῶντας.—οὐδ' εὗρ', "*but he found not.*"—ἐν μεγάροισιν, "*in its halls.*"—ἐφεστήκει, "*was standing upon.*" Pluperfect in the sense of an imperfect.—γοόωσά. Poetic for γοῶσα, from γοάω.—ἔστη ἐπ' οὐδὸν ἰών, "*having gone unto the threshold, stood there.*" The preposition ἐπί is likewise, in the case of verbs of rest, construed with the accusative, and we might therefore connect here in construction, ἔστη ἐπ' οὐδὸν, "stood upon the threshold." The arrangement we have adopted, however, appears more correct.—μετὰ, "*among.*" This preposition takes a dative with the poets only, especially the epic writers.

8–12. εἰ δ' ἄγε. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεσθε), ἄγε. Supply, in the present case, βούλεσθε, and translate, "*come, ye hand-maidens, tell me truly, if you will.*" The words εἰ δέ are meant to soften down the abruptness of ἄγε.—ἠέ πη ἐς γαλόων, "*did she go either anywhere to the mansions of her sisters-in-law.*" Supply οἴκους. Observe that πῃ is here an enclitic, whereas in the previous line it has the accent, and is interrogative.—ἐς Ἀθηναίης, "*to Minerva's temple.*" Supply ἱερόν, where some prefer οἶκον.—δεινὴν θεὸν ἱλάσκονται, "*are striving to propitiate the dread goddess.*" Minerva was friendly to the Greeks.

13–21. τὸν δ' αὖτ', "*unto him thereupon in turn.*" τὸν is governed by πρὸς.—ἐπεὶ μάλ' ἄνωγας, &c., "*since thou chargest us by all means to speak the truth, we will do so.*" Supply ποιήσομεν οὕτως, or something equivalent. This is a very natural and common ellipsis in the epic poets, where a gesture of obeisance takes the place of words.—ἀλλ' ἐπὶ πύργον, &c., "*but she went to a lofty tower of Ilium.*" The allusion is to one of the towers in the city-wall, whence a view could be obtained of the field of battle.—ἄκουσεν for ἤκουσεν, the augment being frequently omitted by

* For remarks on the scanning, consult the "Metrical Key," at the end of the Notes.

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the epic writers.—*τείρεσθαι*, "*were hard pressed.*"—*μέγα εἶναι*, "*was prevailing.*" Literally, "was great."—*ἀφικάνει*. The present instead of the past, to give more animation to the narrative, and bring the occurrence described more fully before the eyes of the reader. —*μαινομένῃ εἰκυῖα*, "*like one distracted.*" The verb *μαίνεσθαι* is often applied to any strong and overmastering emotion, as in the present instance to deep anxiety and solicitude.

22–26. *ἡ ῥα γυνὴ ταμίη*, "*the female housekeeper said.*" Literally, "said then." *ἡ* is for *ἔφη*, from *ἠμί*. The particle *ῥα*, except in being more appropriate to poetry, differs in no respect from *ἄρα*, either in its origin, power, or use. Its primary indication, which it has in the present instance, is that of something accomplished, and complete in every respect. —*ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ*, "*he, thereupon, Hector, rushed forth from the mansion.*" In Homer, *ὁ, ἡ, τό* is almost everywhere a demonstrative pronoun, those cases excepted where *τό, τόν*, &c., stand for *ὅ, ὅν*, &c. Especially must we be on our guard not to take this form as an article, where it is separated from the substantive by the verb and the whole clause. In the present passage, *ὁ*, as a demonstrative pronoun, becomes softened down into our personal pronoun *he*, to which the name Ἕκτωρ is afterward subjoined, by apposition, in the poetical manner. (*Buttmann's Larger Gr. Gr.*, p. 348, *Robinson's transl.*)—*ἀπέσσυτο*. The syncopated 2d aor. mid. for *ἀπεσύετο*, from *ἀποσεύω*, with the poetic doubling of the *σ*.—*τὴν αὐτὴν ὁδὸν αὖτις*, "*by the same way back again.*"—*κατ'*, "*along.*"—*εὖτε*, "*then.*" As beginning a clause. Literally, "when."—*τῇ γὰρ*, "*for there.*" *τῇ* is for *ταύτῃ*, with *χώρᾳ* understood. In other words *τῇ* is here the demonstrative pronoun, in accordance with what has just been remarked.—*διεξίμεναι*, poetic form for *διεξιέναι*.—*πεδίονδε*, "*to the plain.*" The enclitic *δε* is appended to nouns in the accusative, in answer to the question whither? and has then the force of a preposition.—*ἔνθ'*, "*thereupon.*"

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Line 28–30. *Ἠετίων*. The nominative is here employed, by a careless species of construction, where we would expect to meet with the genitive or else the simple relative *ὅς*. This occurs also in the case of the participle. Thus we have, *Il.*, 2, 350, *ὑπερμενέα Κρονίωνα . . . . ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.—ὑπὸ Πλάκῳ ὑληέσσῃ*, "*at the foot of the woody Placus.*" Placus was a mountain of Mysia in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—*Κιλίκεσσ' ἀνδρεσσιν*. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians.—*τοῦ περ δὴ θυγάτηρ*, &c, "*the daughter, then, of this monarch was had as wife,*" &c. The expression *ἔχεθ' Ἕκτορι* is equivalent to *ἄλοχος ἦν Ἕκτορος*. The form *ἔχεθ'* is for *εἶχετο*, the augment being dropped.—The particle *περ* is explanatory here, like *nempe* in Latin, though not translated, and *τοῦ*, it will be perceived, is again demonstrative, and equivalent to *τούτου*.

31–36. *ἡ οἱ ἔπειτ' ἤντησ'*, "*she thereupon met him.*" The relative *ἡ*, as beginning a clause, is equivalent here to *αὐτή*.—*κίεν* for *ἔκιεν*, from *κίω*, the augment being dropped.—*νήπιον αὖτως*, "(yet) *so young.*" (Consult *Heyne, ad loc.*)—*τόν ῥ' Ἕκτωρ καλέεσκε*, &c., "*him Hector used to call Scamandrius.*" *τόν* is here equivalent to *τοῦτον*, softened down in our idiom to a personal pronoun. The particle *ῥα* is explanatory in this clause, and answers to the Latin *scilicet*, though not translated.—*καλέεσκε*, 3d sing. imperf. indic. act., a poetic form for *ἐκάλει*. When the poetic terminations *-σκον, -σκες, -σκε*, &c., are employed, the augment is usually

Page 156 dropped. As regards the short ε before Σκ, consult "Metrical Key."—Ἀστυάνακτ', "*Astyanax*," i. e., king of the city. The Trojans honoured Hector in the name which they bestowed on his son, the idea of protection and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great *defender of the city*. —οἶος γὰρ ἐρύετο, &c., "*for Hector alone defended Ilium.*" ἐρύετο is from ῥύω, which has the long penult, not from ἐρύω, the penult of which is short.—ἤτοι ὁ μὲν μείδησεν, &c., "*the father, as may well be imagined, smiled as he looked in silence upon his boy.*" Observe the beautiful use of ἤτοι here, as marking strong affirmation.—ὁ μὲν. Literally, "he indeed." —μείδησεν for ἐμείδησεν, the augment being dropped.

38–43. ἐν τ' ἄρα οἱ φῦ χειρὶ, "*and thereupon clung to his hand.*" Equivalent to ἐνέφυ τ' ἄρα αὐτῷ. The idea intended to be conveyed is beautiful and striking. The literal meaning of ἐμφύω is "to cause to grow into," and hence the true force of the passage is, that she clung as closely to him as if growing into him, and forming part of his very nature.—φῦ for ἔφυ. We have regarded ἐν here as a preposition, separated from its verb by tmesis. In strict Homeric parsing, however, the preposition, when thus employed, serves really as an adverb. (*Matthiæ, Gr. Gr.*, § 594, 2.) —ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν, "*and spoke and addressed him.*" As regards this old Homeric formula, which is equivalent merely to the simple φάτο, consult the remarks of Heyne, *ad Il.*, 1, 361.—ὀνόμαζεν for ὠνόμαζεν. —Δαιμόνιε, "*strange man!*" The term δαιμόνιος is employed by Homer, in the vocative, sometimes as an appellation of reverence and respect; more frequently, however, as indicating surprise, astonishment, &c., and hence carrying with it more or less of chiding and reproach. The idea that lies at the basis of the term, in either acceptation, is that of something strange and unusual.—τὸ σὸν μένος, "*this thy impetuous valour.*" Observe the demonstrative force of τὸ, equivalent here to τοῦτο.—σεῦ, poetic for σοῦ.— κατακτανέουσιν for κατακτανοῦσιν, fut. of κατακτείνω.—κε εἴη, equivalent to ἂν εἴη, the particle κε being poetic for ἄν.—σεῦ ἀφαμαρτούσῃ, "*deprived of thee.*" Literally, "having missed thee."—χθόνα δύμεναι, "*to go beneath the earth.*" Literally, "to enter the earth." δύμεναι for δῦναι.

44–52. ἐπεὶ ἂν σύγε, &c., "*whenever thou mayest have met with thy fate.*" More literally, "mayest have followed after (and overtaken)." The expression is meant to indicate rashness, and the hastening of one's end. ἐπίσπῃς is the 2d aor. subj. act. of ἐφέπω.—σύγε. There is a tenderness of reproach in this simple expression which is lost in a translation. It is somewhat like our own form of words, "thou, even thou."—ἤτοι γὰρ, "*for, as thou well knowest.*"—Ἀχιλλεύς. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them. —ἐκ δὲ πόλιν πέρσεν, &c., "*and completely did he sack the well-situated city of the Cilicians.*" Here, again, ἐκ is in strictness an adverb, increasing the force of πέρσεν. So, immediately after, κατὰ δ' ἔκτανεν.—οὐδέ μιν ἐξενάριξε, "*but he stripped him not,*" i. e., of his armour. μιν is poetic for αὐτόν.—σεβάσσατο γὰρ τόγε θυμῷ, "*for he had a religious fear of this in mind.*" σεβάσσατο is for ἐσεβάσατο, the augment being dropped, and the σ doubled for the sake of the metre.—κατέκηε, poetic 1st aor. for κατέκαυσε, from κατακαίω.—σὺν ἔντεσι. According to the ancient custom of interring or burning with the dead whatever had pleased them most in life. —ἠδ' ἐπὶ σῆμ' ἔχεεν, "*and upon him he heaped a tomb,*" i. e., a mound of earth. Separate tombs were only allowed to princes and heroes.—νύμφαι

δρεστιάδες, "*the nymphs of the mountains.*" What was done by the hand of man is here poetically called the work of the mountain-nymphs.—αἰγιόχοιο, poetic for αἰγιόχου.

53–60. οἳ δέ μοι, &c., "*the seven brothers, too, whom I had in the halls* (of my father), *all of these,*" &c. οἱ μὲν is equivalent to οὗτοι μέν.—κίον for ἔκιον.—βουσὶν ἐπ' εἰλιπόδεσσι, &c., "*by their bent-footed oxen and white-fleeced sheep,*" i. e., while tending their flocks and herds. εἰλιπόδεσσι, poetic for εἰλίποσι: ἀργεννῆς for ἀργενναῖς: ὀΐεσσιν for οἴεσιν.—μητέρα δ', "*while, as for my mother.*" Accusative absolute.—ἣ βασίλευεν, "*who was queen.*" βασίλευεν for ἐβασίλευεν.—τὴν ἐπεὶ ἄρ, &c., "*when, then, he had led her hither.*" The term δεῦρο implies here, not to the city, but to the Grecian camp in its vicinity, and is hence equivalent to εἰς Τροίην τὴν χώραν.—ἄλλοισι for ἄλλοις.—κτεάτεσσιν for κτέασιν.—ἂψ ὄγε τὴν ἀπέλυσε, "*back this warrior allowed her to depart.*" Literally, "released her."—πατρὸς δ' ἐν μεγάροισι, &c., "*but Diana, delighting in the bow, smote her in the halls of her father,*" i. e., pierced her with an arrow. The allusion is to some sudden death, occasioned by severe illness. All sudden deaths were ascribed to Apollo and Diana. It will be observed, that by πατρὸς, here, is not meant Eetion, but the father of Andromache's mother, and her own maternal grandfather.—βάλ' for ἔβαλε.

61–63. Ἕκτορ, ἀτὰρ σύ, &c., "*but thou, my Hector, art to me a father, and revered mother,*" &c., i. e., in the place of.—ἐσσι for εἰς.—σὺ δέ μοι θαλερὸς παρακοίτης, "*thou, too, art my blooming husband.*"—ἀλλ' ἄγε νῦν, "*oh come, therefore, now.*"

64–71. μὴ θείης, "*do not make.*" Literally, "do not place," i. e., before the eyes of the world. θείης is the 2d aor. subj. act. for θέῃς, and this for θῇς.—παρ' ἐρινεὸν, "*by the wild fig-tree.*" From the language of Strabo and Eustathius, the reference here would appear to be, not so much to a single fig-tree, as to a hillock covered with them. (Consult *Heyne, ad loc.*)—ἄμβατος, "*accessible.*" Literally, "of ascent."—ἐπίδρομον. This part of the Trojan wall was fabled to have been built by Telamon, and was therefore weaker than the rest, which had been constructed by Apollo and Neptune.—ἔπλετο, "*is.*" 3d sing. imperf. ind. of πέλομαι, contracted from ἐπέλετο, and used here, and most commonly elsewhere, in the sense of a present.—τῇγ', "*in this quarter.*"—ἐπειρήσανθ'. Supply ἀναβαίνειν.—ἀμφ' Αἴαντε δύω, &c., "*the two Ajaces, and the illustrious Idomeneus, and also the two Atridæ, and the valiant son of Tydeus.*" Observe the use of ἀμφί with the names that follow, as designating more particularly the leaders themselves, with only a covert reference, if any, to their followers. Consult, also, note on page 148, line 20–25.—Ἰδομενῆα, poetic for Ἰδομενέᾱ.—ἦ πού τίς, &c., "*either, if I mistake not, some one well-acquainted with augury has advised them.*" The particle που is equivalent here to the Latin *ni fallor.*—ἔνισπε, 3d sing, 2d aor. indic. act. from ἐνέπω. (Consult *Buttmann, larger Gr. Gr.*, p. 279, *Robinson's transl.*) With the augment it would be ἤνισπε.—σφιν for σφίσιν.—ἐποτρύνει καὶ ἀνώγει, "*impels and directs them.*"

72–78. τὴν δ' αὖτε, "*her thereupon in turn.*"—ἦ καὶ ἐμοὶ, "*certainly even unto me.*"—αἴ for εἰ, so that αἴ κε is for εἰ ἄν, that is, ἐάν.—κακὸς ὡς, "*coward like.*" Observe that ὡς, coming after the adjective, is more emphatic, and therefore receives the accent. We must not confound this with ὡς for οὕτως—νόσφιν ἀλυσκάζω πολέμοιο, "*I seek to flee apart from the war.*" Literally, "I avoid apart from the war," i. e., from the battle. πολέμοιο for πολέμου.—ἄνωγεν. Supply ἀλυσκάζειν. Observe the want

Page 157 of the augment in ἄνωγεν.—μάθον for ἔμαθον.—ἔμμεναι, poetic form for εἶναι.—πρώτοισι for πρώτοις.—Τρώεσσι for Τρῶσι.—ἀρνύμενος, "*striving to defend*," i. e., to shield from aught that may degrade it. Compare the explanation of the scholiast, σῶσαι σπουδάζων.—ἠδ' ἐμὸν αὐτοῦ, "*and also my own.*" αὐτοῦ is here put in apposition with the genitive implied in the possessive ἐμὸν, just as in Latin we would have *meam ipsius gloriam.*

79–81. εὖ γὰρ ἐγώ, &c. The connexion in the train of ideas is as follows: It is not, therefore, rashness that leads me to the battle-field, but this desire of upholding my father's glory and my own, as long as the fates allow Ilium to stand, *for I well know* that our city must eventually fall before the Greeks. While it stands, however, it shall stand with honour, if I can effect this.—ἔσσεται for ἔσται.—ὅτ' ἄν ποτ' ὀλώλῃ, &c., "*when, come it when it may, sacred Ilium shall perish.*" Observe the indefinite meaning implied by ποτε, literally, "at some time or other."—ὀλώλῃ, perf. subj. mid. with the reduplication, from ὄλλυμι.—ἐϋμμελίω for ἐϋμμελίου. Nom. ἐϋμμελίης: gen. in old Doric, ἐϋμμελίαο, in Ionic, ἐϋμμελιέω: contracted form ἐϋμμελίω.—Πριάμοιο for Πριάμου.

82–87. ἀλλ' οὔ μοι Τρώων, &c., "*but the sufferings of the Trojans, hereafter, are not so great a source of anguish unto me, nor those of Hecuba herself,*" &c. We have given ἄλγος a plural translation, as suiting better the English idiom. Compare the explanation of Heyne: "*mala quæ Trojani experturi sunt.*"—κεν πέσοιεν, "*will in all likelihood fall.*" Observe the use of κεν (i. e., ἂν) with the optative, as expressing what is both possible and probable. Compare also the explanation of Heyne: "*forte occubituri sunt.*"—πολέες for πολλοί.—κονίῃσι for κονίαις.—δυσμενέεσσιν for δυσμένεσιν.—ὅσσον σεῖ, "*as are thine.*" Supply as follows: ὅσσον σεῖο (for σοῦ) ἄλγος μέλει μοι.—κὲν ἄγηται, "*shall perchance lead thee away.*" Observe the force of the middle, "lead thee away for himself," i. e., as his captive.—ἐλεύθερον ἦμαρ ἀπούρας, "*having taken away the day of freedom.*" Literally, "thy free day." An old form of expression, where ἦμαρ refers more particularly to the condition or state in which one passes the day. Compare δούλιον ἦμαρ, at verse 95.—ἀπούρας, 1st aor. part. act., formed by a peculiar anomaly of the vowels, and closely related in signification to the poetic forms ἀπηύρων and ἀπηυράμην, from ἀπαυράω. No separate present occurs for it. The radical verb is αὔρω. (*Buttmann's Lexil.*, 23, *s. v.* ἀπαυρᾶν.—*Id. larger Gr. Gr.*, p. 269, *Robinson's transl.*)

88–92. καί κεν, "*and perhaps.*"—ἐν Ἄργει, "*in Argos.*" The reference here is not to Argos, the capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*) in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messēis and Hyperēa, mentioned in the succeeding line. (Consult *Heyne, ad loc.*)—πρὸς ἄλλης, "*at the orders of another.*" Literally, "from another."—Μεσσηΐδος ἢ Ὑπερείης, "*from* (the fountain of) *Messeis or Hyperea.*"—πόλλ' ἀεκαζομένη, "*much against thy will.*"—ἐπικείσεαι, "*shall hang over thee.*"—καί ποτέ τις εἴπῃσιν, "*and* (then) *haply some one shall say.*" εἴπῃσιν is for εἴπῃ.—κατὰ δάκρυ χέουσαν. In ordinary parsing this would be regarded as a tmesis for δάκρυ καταχέουσαν. In Homeric Greek, however, κατά thus situated has an adverbial force, and imparts energy to the simple verb.—ὃς ἀριστεύεσκε μάχεσθαι, "*who was the bravest in battle.*"—ἀριστεύεσκε for ἠρίστευε. Consult note on verse 34.

94–98. ὥς, "*thus.*" Equivalent to οὕτως.—ἐρέει, 3d sing. fut. with the poetic resolution, for ἐρεῖ.—νέον ἄλγος, "*a renewal of sorrow.*" Literally,

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"new sorrow."—*χήτει τοιοῦδ' ἀνδρὸς*, &c., "*from the want of such a husband as might ward off from thee the day of slavery,*" i. e., through regret at the loss of a husband who could have saved thee from servitude. We must be careful not to render *τοιοῦδ' ἀνδρὸς*, "*of such a husband as I am.*" The term *τοιοῦδε* is equivalent here, in fact, to the prosaic *οἷον τε ὄντος*, so that the whole line, when converted into prose, would be as follows: *στερηθεῖσα ἀνδρὸς οἷου τε ὄντος ἀμύνειν*, &c., "*having been deprived of a husband able to ward off,*" &c.—*δούλιον ἦμαρ.* Consult note on verse 87.—*ἀλλά με τεθνηῶτα*, &c., "*but may the heaped-up earth cover me lying dead.*" The optative here, without *κε* or *κεν*, has the force of a wish.—*τεθνηῶτα* for *τεθνηκότα.* Observe the continued force of the perfect.—*τι*, "*aught.*"—*σοῦ θ' ἑλκηθμοῖο*, "*and of thy being dragged away into captivity.*"—*οὗ παιδὸς ὀρέξατο*, "*stretched out his arms to receive his boy.*" Observe the force of the middle. Verbs indicating desire, &c., take the genitive of the object, *from* which that proceeds which gives rise to this feeling. *ὀρέξατο* wants the augment.

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Line 100–106. *ἐκλίνθη*, "*shrunk.*" Passive in a middle sense. —*πατρὸς φίλου*, "*of his father.*" *φίλος*, in the epic language, has often the force of a possessive pronoun, "mine," thine," "his" or "hers," &c., according to the person.—*δεινὸν νεύοντα*, "*nodding fearfully.*"—*νοήσας.* Supply *αὐτὸν*, i. e., *τὸν λόφον.*—*ἐκ δ' ἐγέλασσε*, &c., "*openly then smiled both his father,*" &c. *ἐγέλασσε* (for *ἐγέλασε*) appears to have here the force of *ἐμειδίασε.* The plain translation, "out then laughed," is too strong for the general tone of feeling that pervades the whole passage. —*κρατὸς*, gen. sing. of *κρᾶς.*—*καὶ τὴν μέν*, "*and this.*"—*ὃν φίλον υἱόν*, "*his own loved son.*" Whenever a possessive pronoun is expressed with *φίλος*, as in the present instance, the adjective has its natural meaning of "loved," "dear," &c.—*πῆλέ τε χερσίν*, "*and had dandled him in his hands.*" *πῆλε* for *ἔπηλε*, 1st aor. indic. act. of *πάλλω.*

108–113. *δότε δή*, &c., "*grant now, that this my son too may become distinguished among the Trojans, even as I am, and may be as powerful in might, and rule vigorously over Ilium.*"—*καί ποτέ τις εἴπῃσι*, &c., "*and may some one haply say of him, when returning from war, 'why, this one indeed is far braver than his sire!'*"—*εἴπῃσι* for *εἴπῃ.*—*ἀνιόντα*, agreeing with *αὐτὸν* understood, which last is governed by *εἴπῃσι.* The plain prose idiom would be *περὶ αὐτοῦ*; but the Attic idiom is here the same as the Homeric, the Attic writers saying *λέγειν τινά* for *λέγειν περί τινος.*—*χαρείη*, 2d aor. opt. pass. of *χαίρω.*

115–121. *κηώδεϊ κόλπῳ*, "*in her fragrant bosom.*" The reference here is to the use of perfumes. Compare the remark of Heyne, "*quia vestes odoribus perfusæ erant.*"—*δακρυόεν γελάσασα*, "*having smiled tearfully,*" i. e., having smiled through her tears. The neuter of the adjective taken adverbially.—*μιν κατέρεξεν*, "*caressed her.*" *μιν* for *αὐτὴν.*—*δαιμονίη*, "*foolish one.*" Indicative of mingled tenderness and chiding. The literal reference is to strangeness of conduct. Consult note on verse 39.—*μὴ ἀκαχίζεο*, "*be not afflicted.*" *ἀκαχίζεο* for *ἀκαχίζου.*—*ὑπὲρ αἶσαν*, "*contrary to fate,*" i. e., prematurely.—*Ἀΐδι.* Equivalent to *ἐς Ἅιδα.*—*προϊάψει*, "*shall hurl.*" The preposition *πρό*, in composition here, does not signify "prematurely," but "onward," to some destined mark.—*πεφυγμένον ἔμμεναι*, "*has escaped.*" Passive for the middle.—*ἐπὴν τὰ πρῶτα γένηται*, "*after he has once been born.*" More literally, "after he has first been born."

122–125. *τὰ σ' αὐτῆς ἔργα κόμιζε*, "*attend to thy own employments.*"

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158 These words, and those which immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache, that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—*αὐτῆς*, put in apposition with the genitive implied in *σά*.—*ἔργον ἐποίχεσθαι*, "*to ply their work.*" Literally, "to go unto," "to approach."—*ἀνδρεσσι* for *ἀνδρασι*.—*τοὶ Ἰλίῳ ἐγγεγάασιν*, "*who are born in Troy.*" *τοὶ* is for *οἱ*.—*ἐγγεγάασι* is poetic for *ἐγγεγόνασι*, and formed as if coming from an obsolete verb *ἐγγάω*.

127–133. *οἰκόνδε βεβήκει*, "*had meanwhile departed for her home.*" Observe the rapidity of action indicated by the pluperfect.—*ἐντροπαλιζομένη*, "*looking back from time to time.*" A beautiful touch of nature.—*τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν*, "*and excited lamentation among them all.*" *τῆσιν πάσῃσιν* is for *ταῖς πάσαις*.—*αἱ μὲν ἔτι ζωὸν*, &c., "*these, indeed, lamented Hector, though still alive, in his own mansion.*"—*γόον*. According to some, a syncopated form for *ἐγόασον*, *ἐγόων*, but more probably, according to others, a second aorist act. irregularly formed from *γοάω*. In either case, the augment is wanted.—*ᾧ* for *ἑῷ*, from *ὅς* for *ἑός*.—*ἐνὶ* for *ἐν*. —*οὐ γὰρ μιν ἔτ' ἔφαντο*, &c., "*for they thought that he will no longer return,*" &c. Literally, "they said unto themselves," i. e., unto their own bosoms. Observe the force of the middle.

159 Line 1–4. *ἐκίδνατο*, "*was diffusing her radiance.*" Literally, "was diffusing herself." Middle voice.—*ποιήσατο*, "*convened.*" Literally, "made for himself," i. e., in his own good pleasure. *ποιήσατο* for *ἐποιήσατο*.—*Οὐλύμποιο* for *Ὀλύμπου*. Olympus, in Thessaly, with its cloudy summits, was the fabled abode of the Grecian gods.—*σφ' ἀγόρευε*, "*harangued them.*" Literally, "spoke unto them." *σφ'* is for *σφὶ*, and that for *σφίσιν*, equivalent, in the epic language, to *αὐτοῖς*.—*ὑπὸ ἄκουον*, "*attentively listened.*" *ὑπὸ* denotes here inferiority of power, and consequent subjection and obedience.

5–9. *κέκλυτέ*, 2d plur. 2d aor. imper. from *κλύω*, with the poetic reduplication, for *κλῦτε*.—*μευ* for *μου*.—*τά με θυμὸς*, &c., "*what things my mind within my bosom commands,*" i. e., bids me utter. *τά* is for *ἃ*, and *ἐνὶ στήθεσσι* for *ἐν στήθεσι*.—*τόγε διακέρσαι ἐμὸν ἔπος*, "*to violate this my mandate.*" Literally, "to cut through," or "in pieces." *τόγε* is for *τοῦτο γε*, and *διακέρσαι* the old Æolic form of the 1st aorist, from *διακείρω*, Æolic future *διακέρσω*, 1st aor. Æol. *διέκερσα*. So we have *κέλλω*, fut. *κέλσω*: *ὄρω*, fut. *ὄρσω*, &c.—*ἔπος*. The mandate of Jove is implied in the words *ὃν δ' ἂν ἐγὼν*, &c., verse 10, and is an order to the gods not to aid either the Trojans or Greeks.—*αἰνεῖτ'*, "*approve.*"—*ὄφρα τελευτήσω*, "*that I may accomplish.*" 1st aor. subj. act.—*τάδε ἔργα*, "*these things* (which I have in view)." Literally, "these operations."

10–12. *ὃν δ' ἂν ἐγὼν ἀπάνευθε*, &c., "*whomsoever of the gods, then, I shall perceive having gone apart voluntarily, to lend aid,*" &c., i. e., having left Olympus, of his own mere motion, to lend aid, &c.—*ἂν νοήσω*. The particle *ἂν* is used with the future in the epic language, but it is very doubtful whether the genuine Attics ever employed it thus. (*Matthiæ, Gr. Gr.*, § 599, *d.*)—*ἀρηγέμεν* for *ἀρήγειν*. The more enlarged ancient form is *ἀρηγέμεναι*.—*πληγεὶς οὐ κατὰ κόσμον*, "*smitten disgracefully.*" More literally, "stricken not according to what is becoming." The reference is

to the thunderbolt.—*Οὔλυμπόνδε*, "*to Olympus*," equivalent to *πρὸς Ὄλυμπον*. Consult note on verse 25, page 155.

13–18. *μιν* for *αὐτὸν*.—*τῆλε μάλ'*, "*very far off*."—*βάθιστον βέρεθρον*, "*a very deep abyss*." *βέρεθρον* is an epic form for *βάραθρον*, from which last comes the Latin *barāthrum*.—*πύλαι*. The gates here spoken of were fabled to separate Hades from Tartarus, and to confine the wicked in the latter as their place of punishment.—*Ἀΐδεω* for *ᾅδου*.—*γνώσετ' ἔπειθ'*, &c., "*then will he know by how much I am the most powerful of all the gods*." *ἔπειθ'* is for *ἔπειτα*.—*εἰ δ', ἄγε*, "*but come, if ye will*." Supply *βούλεσθε* after *εἰ δ'*, and consult note on verse 8, page 155.—*πειρήσασθε, θεοί*, &c., "*make trial for yourselves, ye gods, that ye all may know*." Observe the force of the middle in *πειρήσασθε*.—*εἴδετε*, an epic form for *εἴδητε*, the long vowel being shortened for the convenience of the verse.

19–21. *χρυσείην* for *χρυσέην*, and that for *χρυσῆν*.—*ἐξ οὐρανόθεν*, "*from heaven*." The preposition *ἐξ* is here employed pleonastically, according to earlier usage. In like manner we have *ἐξ ἐμέθεν, ἐκ πρώραθεν*, &c.—*πάντες δ' ἐξάπτεσθε*, "*do ye all, thereupon, attach yourselves unto it*."—*πεδίονδε*, "*to the plain*," i. e., to earth, considered as a level surface.

23–29. *ἀλλ' ὅτε δὴ καὶ ἐγώ*, "*but when now I even*."—*αὐτῇ κεν γαίῃ*, &c., "*I will draw it together with the earth itself, and the sea itself*." The preposition *σύν* is here supposed to be understood, an omission of very common occurrence with the pronoun *αὐτός* in the dative.—*ἐρύσαιμ'*. Supply *αὐτήν*, as referring to *σειρήν*.—*περὶ ῥίον Οὐλύμποιο*. Olympus is here considered to be entirely detached from earth, and forming part of the heavens. The chain is to be bound to its peak or loftiest summit, and, from this chain, earth, sea, and the gods are to hang.—*τὰ δέ κ' αὖτε*, &c., "*and all these things, on their part, shall be suspended in the air*." *τὰ* for *ταῦτα*.—*ἀκὴν ἐγένοντο σιωπῇ*, "*were profoundly silent*." The term *ἀκὴν* appears to be, here, an old adverbial form, arising from the accus. fem. of the adjective *ἄκαος*; namely, *ἀκάαν*, changed in Ionic to *ἀκέην* and *ἀκήν*. The adjective *ἄκαος* is thought to be derived from *a* privative and *χαίνω*, *to gape*, so that its meaning will be, "*with unopened lips*." Hence, perhaps, the literal sense of *ἀκὴν ἐγένοντο σιωπῇ* is, "*were in a state of silence with unopened lips*," i. e., kept their lips firmly compressed in silence. (Consult *Buttmann's Lexil.*, p. 73, *s. v. ἀκέων, ἀκήν*).—*μῦθον ἀγασσάμενοι*, "*having wondered at the speech*," i. e., struck with surprise and fear at what was said. Compare the explanation of Heyne: "*percussi his dictis ac perculsi*."—*μάλα κρατερῶς*, "*in a very threatening manner*."

LINE 1–9. *τὸν*, "*him*." Literally, "this one," referring to Hector.—*ὅσ' οὐ σύμπαντες οἱ ἄλλοι*, "*as many as not all the others together have done*." *ὅσα* is here employed, as if *τόσα* preceded, in place of *πόλλα*.—*εἰ δ', ἄγετε*, "*come then, if ye will*."—*ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν*, "*let us, armed as we are, make trial round about the city*," i. e., try the city all around. The expression *σὺν τεύχεσι* (literally, "with our arms") is equivalent here to *ὡς ἔχομεν ὁπλισθέντες*.—*πειρηθῶμεν*, passive for the middle.—*ὄφρα κ' ἔτι γνῶμεν*, &c., "*that we may, besides this, learn the intentions of the Trojans, what one they have*," i. e., may learn what intention the Trojans have.—*μεμάασι*, from *μάω*.—*καὶ Ἕκτορος οὐκέτ' ἐόντος*, "*even though Hector is no more*."

10–14. *ἀλλὰ τίη μοι ταῦτα*, &c., "*but why does my mind hold converse with me about these things?*" i. e., why do I think of these things when my friend Patroclus lies unburied! Achilles now recollects that his friend lay,

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160 as yet without funeral rites, whom he had declared (*Il.*, 18, 335, *seq.*) that he would not inter, until he should have brought the arms and person of Hector before the corpse of that friend.—*ἄκλαυτος*, "*unwept*," i. e., unhonoured as yet with the lamentations, that are raised, in due form, for the departed.—*ὄφρ' ἂν ἔγωγε*, &c., "*as long as I, for my part, may be among the living.*" *μετέω* is for *μετῶ*, from *μέτειμι*.—*καί μοι φίλα γούνατ' ὀρώρῃ*, "*and as long as my knees may continue to move themselves for me*," i. e., as long as my frame may continue vigorous. Observe the continued action denoted by the perfect. *ὀρώρῃ*, perf. subj. mid. with the reduplication, from *ὄρω*.—*εἰ δὲ θανόντων περ*, &c., "*for even if the rest of men forget the dead in Hades, yet will I remember my friend even there.*" With *καταλήθονται* supply *οἱ ἄλλοι*.

16–19. *νῦν δ' ἄγ'*. Observe the use of *ἄγε* in the singular, with the plural following.—*παιήονα*, "*a song of victory.*"—*νηυσὶν γλαφυρῇσι* for *ναυσὶν γλαφυραῖς*. The expression *ἐπὶ νηυσὶν* is used here for *ἐπὶ νῆας*.—*τόνδε δ' ἄγωμεν*, "*and let us bear this one away.*" Alluding to the corpse of Hector.—*ᾧ Τρῶες κατὰ ἄστυ*, &c., "*to whom the Trojans, throughout the city, rendered homage as to a god*," i. e., treated or honoured him as a god. The verb literally means, "to address vows or prayers to one." It is here taken in a general sense, however, to indicate implicit confidence and unbounded respect.—*εὐχετόωντο* for *εὐχετῶντο*, from *εὐχετοάομαι* for *εὐχετῶμαι*.

20–27. *ἦ ῥα*, "*he said then.*" *ἦ* for *ἔφη*, from *ἠμί*.—*μήδετο*, "*devised.*" Observe the double accusative (*ἔργα* and *Ἕκτορα*) governed by this verb.—*ἐξῆπτεν*, "*he fastened to them.*"—*ἔασεν* for *εἴασεν*.—*ἀνά τε κλυτὰ τεύχε' ἀείρας*, "*and having lifted up into it the renowned arms* (of Hector)," i. e., as battle spoils.—*μάστιξεν δ' ἐλάᾳν*, "*he thereupon lashed* (the steeds) *to advance.*"—*τὼ δ'*, "*and they two*," referring to the steeds. Supply *ἵππω*. The steeds of Achilles, of immortal origin, were two in number, Xanthus and Balius, the offspring of the harpy Podarge and the wind Zephyrus. A third steed, Pedasus, was of mortal birth. (*Il.*, 16, 145, *seq.*)—*τοῦ δ' ἦν ἑλκομένοιο κονίσαλος*, "*from him, getting dragged along, the dust arose*," i. e., from the corpse of Hector. Literally, "there was dust."—*ἀμφὶ δὲ χαῖται κυάνεαι πίτναντο*, "*and his dark locks streamed all around.*" More literally, "were spread forth all around." *πίτναντο*, from *πίτνημι*, is equivalent to *ἐπετάννυντο*. This is Heyne's reading, and far superior to *πίλναντο*, which many give. The latter form is regarded as equivalent to *προσεπελάζοντο*, and the translation will then be, "and his dark locks all around were brought near to it," i. e., to the dust, with an ellipsis of *κονισάλῳ* or *κονίαις*. This, however, is far inferior, and has a pleonastic effect, considering that *κάρη δ' ἅπαν*, &c., follows.

29–30. *ἀεικίσσασθαι*. Supply *αὐτόν*, as referring to Hector.—*κεκόνιτο*, "*was defiled with dust*," pluperfect of *κονίω*.—*ἡ δέ νυ μήτηρ*, &c. Hecuba, Priam, and many others, had witnessed the combat between Achilles and Hector from the ramparts of Troy.

161 LINE 33–35. *ἐλεεινά*, "*piteously.*"—*εἶχοντο*, "*were occupied.*"—*τῷ δὲ μάλιστ' ἄρ' ἔην*, &c., "*and it was most like to this, as if all lofty Ilium were being consumed from its summit by smouldering fire.*" A most beautiful and appropriate simile, and one deriving its chief force from the peculiar meaning of the verb. The lamentations, that re-echoed throughout Ilium, are compared to the cry of distress occasioned by some secret conflagration, the smouldering fires of which are spreading far and wide, but are as yet more or less concealed from view, and give few outward tokens of the

extent of their ravages. So the dread of evil, now that Hector is slain, comes upon the Trojans as something indistinct and undefined, but on that very account the more calculated to alarm.

37–40. ἔχον, "*restrained,*" for εἶχον.—ἀσχαλόωντα, "*filled with indignant grief,*" for ἀσχαλῶντα, from ἀσχαλοάω for ἀσχαλάω.—ἐλλιτάνευε for ἐλιτάνευε, on account of the metre.—κατὰ κόπρον, "*amid the mire.*"—ὀνομάζων, "*addressing.*"

41–47. σχέσθε, "*desist.*" More literally, "hold yourselves back," i. e., cease trying to detain me.—οἶον, "*alone,*" i. e., unattended.—κηδόμενοί περ, "*anxious though ye be.*"—πόληος for πόλεως.—λίσσωμ', "*let me supplicate.*" Observe the use of the 1st person sing. of the subjunctive, in a case of entreaty and supplication, and consult *Matthiæ, Gr. Gr.*, § 516.—ἤν πως ἡλικίην αἰδέσσεται, "*if perchance he will reverence my years.*" αἰδέσσεται for αἰδέσηται, 1st aor. subj. mid. of αἰδέομαι.—καὶ δέ νυ τῷδε πατὴρ, &c., "*for his father Peleus is even such as myself.*" Literally, "is even such as this man." Accompanied by a gesture, as indicating himself.—περὶ πάντων, "*above all.*"

49–52. τῶν πάντων, "*for all of these.*"—οὗ ἄχος ὀξὺ, "*my keen sorrow for whom.*"—Ἕκτορος· ὡς ὄφελεν, &c., "*my Hector: oh would that he had died in my arms!*" Ἕκτορος is put in apposition with ἑνὸς, and, in construing, comes in with most force at the end of the clause.—ὡς ὄφελεν θανέειν. Literally, "how he ought to have died!" ὄφελεν is for ὤφελεν, from ὀφείλω.—θανέειν for θανεῖν.—ἐμῇσιν for ἐμαῖς.—τῷ κε κορεσσάμεθα, &c., "*in that event we would have sated ourselves, both weeping and mourning* (over him)," i. e., we would have had our fill of tears and sorrow over the body of our son.

54–61. ἐπὶ δὲ στενάχοντο πολῖται, "*and the people also groaned.*"—Τρωῇσιν δ' Ἑκάβη, &c., "*then, among the Trojan females, Hecuba began her loud lament.*" Τρωῇσιν for Τρωαῖς. As regards the peculiar force of ἀδινός in this and similar passages, consult the remarks of Buttmann, *Lexil.*, p. 36, § 6, *s. v.* ἀδινός.—γόοιο for γόου.—ἐγὼ δειλή τί νυ βείομαι; "*why do I, a wretched woman, now live?*" βείομαι, poetic for βέομαι.—ἀποτεθνηῶτος for ἀποτεθνηκότος.—ὅ μοι πελέσκεο, "*that wast unto me.*" ὅ is for ὅς.—πελέσκεο, poetic for ἐπέλου.—δειδέχατο σε, "*received thee,*" i. e., on thy return from the fight. (Consult *Heyne, ad loc.*) δειδέχατο is an Ionic and poetic form for δεδεγμένοι ἦσαν, 3d plur. pluperf. indic. of δέχομαι.—ἦ γάρ κέ σφι, &c., "*for assuredly thou wouldst have been a very great glory to them, hadst thou continued alive.*" κε ἔησθα is for ἂν ἦς. The form ἔησθα is poetic for ἦσθα, and this, with what the grammarians call the Æolic paragoge, but what is, in reality, an old tense-suffix, stands for the common imperf. indic. ἦς.—νῦν αὖ, "*now, on the contrary.*"—κιχάνει. Supply σε: "*overtake and hold thee for their own.*"

62–66. οὔπω τι πέπυστο, "*had not as yet learned aught,*" i. e., of what had befallen him. πέπυστο for ἐπέπυστο, pluperf. indic. of πυνθάνομαι.—οἱ, "*unto her.*"—ὅττι ῥά οἱ πόσις, &c., "*that her husband, namely, was remaining without the gates,*" i. e., a corpse in the hands of the foe. ῥά is here equivalent, as an explanatory particle, to the Latin *scilicet* or *nempe.*—πυλάων for πυλῶν.—μυχῷ, "*in an inner apartment.*"—δίπλακα πορφυρέην, "*a purple double robe.*" The reference is to a robe of large dimensions, to be worn doubled, and intended to cover the whole person down to the feet. (Consult *Heyne, ad Il.*, 3, 126.)—ἐν δὲ θρόνα ποικίλ' ἔπασσεν, "*and was sprinkling over it flowers of varied hue,*" i. e., was embroi-

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161 dering into it, &c. Nothing can be more beautifully expressive than the verb πάσσω, here, of graceful skill on the part of Andromache. It is as if she were strewing bright-hued flowers, with a gentle waving of the hand, over the web in the loom.—θρόνα. Consult, as regards the peculiar force of this term, the commentators on Theocritus, *Id.*, 2, 59.

162 Line 70–74. νηπίη, "*foolish one.*"—ὁ μιν for ὅτι αὐτὸν.—τῆς δ' ἐλελίχθη γυῖα, "*and her limbs trembled.*" Literally, "were shaken," or "made to tremble."—ἔκπεσε for ἐξέπεσε.—ἡ δ' αὖτις δμωῇσιν, &c., "*she then again spoke among her fair-haired female domestics.*" δμωῇσιν for δμωαῖς.

75–84. ἴδωμ', "*let me see with my own eyes.*" Observe the force of the middle, and consult, as regards the use of the subjunctive here, the note on verse 43.—τέτυκται, "*have been done.*"—ὀπὸς ἔκλυον, "*I heard just now the voice.*" Observe the force of the aorist. ὀπὸς is from ὄψ.—ἐν δ' ἐμοὶ αὐτῇ, &c., "*and within my own self, in my bosom, my heart palpitates up to my mouth.*" στήθεσι is intended as a nearer definition of ἐμοὶ αὐτῇ. Observe the force which the simple and natural language of the text carries with it.—πήγνυται, "*are growing torpid.*"—αἴ γὰρ ἀπ' οὔατος, &c., "*far away from my ear be the tidings of it.*" Compare the version of Heyne, "*procul ab aure sit mea dictum.*" αἴ is for εἴ, as equivalent to εἴθε, and expressive of a wish.—οὔατος, from the earlier nominative οὖας. In later Greek, οὖς, ὠτός.—ἀποτμήξας, "*having cut him off,*" i. e., having intercepted his retreat to.—πεδίονδε, "*to the plain,*" i. e., down from the higher ground, where the city was situate, to the plain beneath where the contending armies were wont to engage.—καὶ δή μιν, &c., "*and lest he may have caused him now to cease from the fatal valour that used to possess him,*" i. e., may have conquered and slain him. ἔχεσκε is for εἶχε.—μένεν for ἔμενεν.—ἀλλὰ πολὺ προθέεσκε, &c., "*but used to rush far in advance* (of the rest), *yielding in that valour of his to no one.*" προθέεσκε is for προεθεῖ, from προθέω.—τὸ ὃν μένος for τοῦτο (or ἐκεῖνο) ἑὸν μένος.

85–90. διέσσυτο, "*she rushed through.*" Consult note on ἀπέσσυτο, verse 22, page 155.—μαινάδι ἴση, "*like a phrensied woman.*"—παλλομένη κραδίην, "*with a palpitating heart.*" Literally, "agitated in heart."—ἷξεν from ἵκω.—ἔστη παπτήνασ' ἐπὶ τείχεϊ, "*she stood upon the rampart, looking forth for an instant with anxious eye.*" Observe the quickness of action indicated by the aorist.—ἕλκον ἀκηδέστως, "*were dragging unfeelingly.*" Hesychius explains ἀκηδέστως by ἀνηλεῶς, ἀφροντίστως, in accordance with the version we have here given. It may also be translated, "deprived of funeral obsequies," which would be less forcible in the present case, however, though nearer the literal meaning of the term.

91–94. τὴν δὲ κατ' ὀφθαλμῶν, &c., "*thereupon dark night covered her on her eyes.*" More literally, "down upon her eyes."—ἀπὸ δὲ ψυχὴν ἐκάπυσσεν, "*and breathed forth her life,*" i. e., fainted. The reference is not to death itself, but to a struggling as it were with death, and the panting and exhaustion attendant on such a conflict. It is analogous to the Latin *animam agere.*—τῆλε δ' ἀπὸ κρατὸς, &c., "*far from her head thereupon did she cause to fall the bright ornaments attached to it.*" As she fell these were thrown to a distance. Consult the remarks of Heyne on the objections raised by the scholiasts to this passage.—χέε is for ἔχεε, and this for ἔχει, from χέω.—ἄμπυκα, κεκρύφαλόν τ', &c., "*the fillet for the brow, and network for the hair, and also the twisted cord for the temples, and the veil.*" The poet here specifies what in the previous line was expressed

generally by the term *δέσματα*. The *ἄμπυξ* was a fillet, or bandeau, passing around the upper part of the forehead, and thus confining the hair on the top of the head. Over this was placed the *κεκρύφαλον*, a kind of network, covering the entire hair of the head, like a species of cap. To keep on this *κεκρύφαλον* they tied around the border of it the *πλεκτὴ ἀναδέσμη*, which passed from the top of the head, along the temples, and was fastened behind. It appears to have been a species of cord, and is called *σειρά* by some of the scholiasts. The *κρήδεμνον* came last. This was a kind of covering, which, when folded, veiled merely the brow, but, when unfolded, the entire head; for it was the custom with women not to appear in public except veiled. (Consult *Terpstra, Antiq. Hom.*, p. 171, and *Heyne, ad Il.*, 22, 469, *seqq.*) Page 162

95–99. *χρυσέη Ἀφροδίτη*, "*golden Venus.*" We have here the ordinary epithet bestowed upon Venus, and which appears synonymous with "beauteous" or "resplendent."—*μιν ἠγάγεθ'*, "*led her away as his bride.*" Literally, "led for himself."—*ἐπεὶ πόρε*, "*after he had bestowed.*" *πόρε* for *ἔπορε*, from *πόρω*.—*ἔσταν* for *ἔστησαν*.—*αἳ ἑ μετὰ σφίσιν*, &c., "*who held her among them so completely overcome as to appear to have perished,*" i. e., as to appear a lifeless object. Equivalent to *οὕτως ἀτυζομένην ὥστε ἀπολέσθαι δοκεῖν*.

100–102. *ἡ δ' ἐπεὶ οὖν ἄμπνυτο*, &c., "*but when, then, she respired once more, and her mind was collected in her bosom.*" *ἄμπνυτο* is the syncopated 2d aor. mid. for *ἀνέπνυτο*, from *ἀναπνέω*.—*ἀμβλήδην γοόωσα*, "*mourning with deep-drawn sobs,*" i. e., deeply sobbing. As regards the different explanations given to *ἀμβλήδην* here, consult the remarks of *Heyne, ad loc.*—*Ἕκτορ, ἐγὼ δύστηνος*, &c., "*oh Hector, oh unhappy me! to one* (and the same) *destiny were we both then born.*" *γεινόμεθ'* for *ἐγενόμεθα*.

Line 105–111. *ὅ μ' ἔτρεφε*, &c., "*who, ill-fated, reared me, ill-fated, being as yet a little child; oh would that he had never begotten me!*" Literally, "how he ought never to have begotten me!" *ὅ* is for *ὅς*, and *ὤφελλε* for *ὤφελε*. Perhaps there is more of melancholy flow, if we retain the Greek order in *δύσμορος αἰνόμορον*, "who reared me, being as yet a little child, an ill-fated one, an ill-fated one!"—*τυτθὸν*. Observe that *τυτθὸς* appears here as an adjective of two terminations. Hence *τυτθὸν* for *τυτθὴν*, as in *Il.*, 2, 742, we have *κλυτὸς Ἱπποδάμεια*.—*Ἀΐδαο* for *Ἀΐδεω*, and this for *ᾅδου*.—*γαίης* for *γαίας*.—*ἔρχεαι*. Oldest form *ἔρχεσαι*, poetic and Ionic *ἔρχεαι*, Attic *ἔρχει*, common dialect *ἔρχῃ*.—*παῖς δ' ἔτι νήπιος αὖτως*, "*while our boy, too, is yet so mere an infant.*"—*ἔσσεαι* for *ἔσει*. Compare note on *ἔρχεαι* just preceding.—*θάνες* for *ἔθανες*. 163

113–116. *αἰεί τοι τούτῳ γε*, &c., "*still, indeed, toil and sorrows will be ever his for the time to come.*" Literally, "will be to this one for his part."—*ἄλλοι γάρ οἱ*, &c., "*for others will deprive him of the land-marks of his fields,*" i. e., will deprive him of his fields by removing the land-marks. *ἀπουρίσσουσιν* is for *ἀφορίσουσιν*, the Attic *ὅρος* being *οὖρος* in the poetic and Ionic language; and hence *ἀφορίζω* becomes in these *ἀπουρίζω*.—*ἦμαρ δ' ὀρφανικὸν*, &c., "*the day that makes him an orphan, causes a boy to be deserted by all his companions in years.*" This is intended for a general assertion. The application to Astyanax comes in afterward. Compare the remark of Heyne: "*ad generales sententias delabitur Andromache.*"—*πάντα δ' ὑπεμμήμυκε*, &c., "*then is he altogether cast down, and his cheeks are wet with tears.*" *ὑπεμμήμυκε* is the perf. act. of *ὑπημύω*, with the reduplication, for *ὑπήμυκε*, and with the first *μ* doubled for the sake of the metre. This is the reading of Toup and Heyne. The common text has

Page 163 *ὑπεμνήμνκε*, from the same verb, but with *ν* inserted after *μ* (in place of doubling the latter), according to the analogy of *νώνυμνος* and *παλαμναῖος*. This has among its advocates Buttmann and Passow. The former reading, however, is by far the more simple and natural of the two.

117–123. *δενόμενος*, "*being in want*," for *δεόμενος*.—*ἄνεισι*, "*shall go up*." The verb *εἶμι*, "*to go*," and its compounds, are commonly used in the present with the signification of the future.—*ἐς πατρὸς ἑταίρους*. The preposition *ἐς* is here employed for *πρὸς*.—*ἄλλον μὲν χλαίνης ἑρύων*, "*pulling one by the cloak*." The genitive of part.—*τῶν δ' ἐλεησάντων*, &c., "*thereupon one of those that have compassionated him offers him, for a brief moment, a small-sized cup*." We have taken *τυτθὸν* here as an adverb, since the idea of smallness is implied in *κοτύλη* itself. Observe the use of the aorist *ἐπέσχεν*, as applying to what is accustomed to happen, and hence having, in our idiom, the force of a present. The same remark will apply to the aorists coming after.—*ἐδίηνε*, "*he moistens*." Aorist as a present.—*ἀμφιθαλής*, "*some one having both parents alive*." Compare the explanation of Apollonius, *Lex. Hom.*, *s. v.* *ὁ ἐπ' ἀμφοτέροις τοῖς γονεῦσι θάλλων, ἢ ἐφ' ᾧ ἀμφοτέροι οἱ γονεῖς θάλλουσι*.—*ἐστυφέλιξεν*, "*pushes away*." Aorist again for the present.—*ἐῤῥ' οὕτως*· "*there, take that, and away with thee*." The reference is to the blows that have just been inflicted on the boy. Hence the clause is equivalent to *τοῦτο* (i. e., *τὰς πληγὰς*) *λαβὼν ἔῤῥε*. The literal meaning is, "get thee gone, thus," or "away with thee to destruction, thus." Observe the graphic force of *οὕτως*, as indicating gesture.

124–132. *ἄνεισι*, "*will return*." Observe the change of meaning which *ἀνά* now has in composition. It is here equivalent to the Latin inseparable preposition, or, more correctly speaking, prefix, *re-*. Consult note on verse 117.—*ἐς μητέρα*. Equivalent to *πρὸς μητέρα*.—*Ἀστυάναξ*, "*my Astyanax!*" There is something extremely beautiful in this sudden change from general remark to the particular case of her own son. It is the same as if she had said, "and this boy is my Astyanax!"—*ἔδεσκε*, "*was wont to eat*," 3d sing. imperf. indic. act. for *ἤδε*, from *ἔδω*.—*πίονα δημόν*, "*the rich fat*." Observe the accentuation of *δημός* here, as differing from that of *δῆμος*, "a people," &c.—*αὐτὰρ*, "*and who*." Literally, "but he."—*νηπιαχεύων*, "*from his childish sports*." Literally, "sporting like a child."—*εὕδεσκ'*, "*used to sleep*," 3d sing. imperf. indic. act. for *ηὕδε*, from *εὕδω*.—*ἀγκαλίδεσσι* for *ἀγκάλισι*.—*θαλέων*, "*with delicacies*." Compare the explanation of Heyne, "*satiatus opimis cibis*."—*νῦν δ' ἂν πολλὰ πάθῃσι*, &c., "*now, however, in all likelihood, will he suffer many things, deprived of his father, he, Astyanax, whom the Trojans call so by surname*." It is more forcible, and, at the same time, more Homeric, to regard *Ἀστυάναξ*, here, not as the nominative to the verb, but as in apposition with a nominative understood, or rather implied in the verb.—*πάθῃσι* for *πάθῃ*.—*ἀπὸ ἁμαρτὼν*. More literally, "having erred from," i. e., having missed.—*οἷος γάρ*. Consult note on verse 35, page 156.—*ἔρυσο*. The reference now, to the end of the extract, is to Hector.

134–139. *αἰόλαι εὐλαὶ ἔδονται*, "*the crawling worms shall feed upon*." As regards the irregular future *ἔδομαι*, consult *Buttmann, larger Gr. Gr.*, p. 158, *Robinson's transl.*—*κε κορέσωνται*, "*shall have sated themselves*."—*ἀτάρ*, "*meanwhile*."—*κέονται* for *κεῖνται*, from the poetic and Ionic *κέομαι* for *κεῖμαι*.—*ἀλλ' ἤτοι τάδε πάντα*, &c., "*all these, however, will I consume*," &c.—*κηλέῳ*. To be pronounced as a dissyllable.—*οὐδὲν σοί γ'*,

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&c., "*being of no use to thee indeed.*"—*ἀλλὰ πρὸς Τρώων*, &c., "*but yet that they may be an honour unto thee in the presence of,*" &c. Literally, "but to be a source of honour for thee from the Trojan men and women." The meaning of the whole passage is this: thy rich garments will prove of no use to thee in being burned on a funeral pile, since thy body is in the hands of the foe: still, however, I will burn them in thy honour in the presence of all. Rich and splendid vestments were accustomed to be burned with the corpses of the noble and wealthy, in order to impart becoming honour to their funeral rites.

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Line 1–13. *ἰθὺς οἴκου*, "*straight into the tent.*" *ἰθὺς* is here taken adverbially, as it often is in Homer, and followed by the genitive of the direction. Literally, "straight onward in respect of the tent." The tent of Achilles was a hut of fir. Hence the term *οἶκος* applied to it.—*τῇ*, "*where,*" for *ᾗ*.—*ἵζεσκε* for *ἵζε*.—*ἐν δέ μιν αὐτὸν εὗρ'*, "*himself he found within.*" Observe the adverbial force of *ἐν*.—*καθείατο* for *καθεῖντο*, and this for the more common *καθῆντο*, or, with the augment, *ἐκαθῆντο*.—*ποίπνυον*, "*were ministering.*"—*νέον ἀπέληγεν*, "*he had just ceased.*" More literally, "he had lately ceased."—*τοὺς ἔλαθ'*, "*escaped the observation of these.*"—*πολέας* for *πολλούς*.—*υἷας*, from an obsolete nominative, or, more correctly speaking, theme, *υἷς*.—*ὡς δ' ὅταν ἄνδρ'*, &c., "*but as when severe calamity may have seized upon a man,*" &c., i. e., the calamity or evil resulting from some heavy misdeed.—*ἄλλων ἐξίκετο δῆμον*, "*hath come to the state of others,*" i. e., to another state, to a land of strangers.—*ἀνδρὸς ἐς ἀφνειοῦ*, "*to the mansion of some wealthy man.*" Supply *δῶμα*.—*ὡς Ἀχιλεὺς θάμβησεν*, "*so did Achilles wonder.*" *ὡς* for *οὕτως*.—*θεοειδέα*, to be read as three syllables.

16–31. *μνῆσαι πατρὸς σεῖο*, "*oh think of thine own father.*" The address of Priam to Achilles stands unrivalled for true pathos and touching simplicity.—*ὀλοῷ ἐπὶ γήραος οὐδῷ*, "*on the sad threshold of old age.*" More literally, "the destructive threshold," as referring to the wasting away of the physical powers. The epithet *ὀλοός* is here, by a species of poetical usage, applied to *οὐδός* in place of *γῆρας*.—*καί που*, "*and perchance.*"—*περιναιέται*, "*his neighbours,*" from *περιναιέτης*.—*οὐδέ τις ἐστὶν*, "*nor is there any one near.*" *ἐστὶν* in the sense of *πάρεστιν*.—*ἀλλ' ἤτοι*, "*but yet.*"—*σέθεν*, from *σέοθεν*, for *σοῦ*, the syllable *θεν* being an old genitive-suffix.—*ζώοντος* for *ζῶντος*.—*ἀπὸ Τροίηθε*, a pleonasm of the preposition, as in *ἐξ οὐρανόθεν*, verse 19, page 159.—*τῶν δ' οὔτινά* for *τούτων δ' οὔτινά*.—*τῶν μὲν πολλῶν*, "*of the most of these.*"—*ὑπὸ*, "*beneath them.*" Taken adverbially.—*ὃς δέ μοι οἶος ἔην*, "*but him who was alone to me.*" The term *οἶος*, according to the sense, stands in close connexion with what follows, and the whole passage is the same in effect as if Priam had said, "but him who was alone able to defend my city and its people." *Οἶος* cannot, of course, mean that Hector was the last remaining son of Priam, since there were many sons still surviving.—*τόν*, "*this one,*" for *τοῦτον*.—*κτείνας* for *ἐκτείνας*.—*ἀμυνόμενον περὶ πάτρης*, "*fighting for his country.*" More literally, "while warding off the foe round about his native land," i. e., native city.—*Ἕκτορα*, "*my Hector.*" Observe with what force and feeling the name comes in at the close of the sentence.—*τοῦ νῦν εἵνεχ'*, "*for his sake now.*"—*λυσόμενος*, "*to redeem him.*" Observe the force of the middle: to redeem him for myself, and in so doing gratify a father's feelings.—*ἀλλ' αἰδεῖο θεούς*, &c., "*oh, then, have respect, Achilles, for the gods, and compassion for me,*" i. e., have respect for the gods, the protectors of suppliants, and grant my prayer for their sakes and for mine.—*αὐτόν*.

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164 Equivalent here to *ἐμέ*, the reference being indicated by some gesture on the part of the speaker.

165 LINE 32–34. *ἐγὼ δ' ἐλεεινότερός περ*, &c., "*I, however, am even worthier of compassion, for I have endured such things as no other mortal, dwelling upon the earth, has as yet* (endured), *to move towards my lips the hands of a man who is the slayer of my son.*" *ἔτλην* governs *τοῖα* understood, while with *βροτὸς* we must supply *ἔτλη*. The succeeding line, *ἀνδρὸς παιδοφόνοιο*, &c., has given rise to much diversity of opinion. We have adopted, as the most natural, the explanation of Heyne, which is based on verse 8, where Priam is said to have kissed the hands of Achilles. In the present passage, therefore, *χεῖρ'* will be for *χεῖρε*, the accusative dual. —*ποτὶ στόμα* for *πρὸς στόμα*.

35–42. *τῷ δ' ἄρα πατρὸς*, &c., "*and thereupon he excited secretly within him a desire of mourning for his father.*" Literally, "unto him." Observe the double genitive *γόοιο πατρὸς*, the latter of which is the genitive of the cause, being equivalent in effect to *ἕνεκα πατρὸς*.—*ἁψάμενος χειρὸς*, &c., "*having touched him by the hand, he put away the old man gently from him.*" Observe the force of the middle in *ἁψάμενος* and *ἀπώσατο*.—*τὼ δὲ μνησαμένω*, the nominative (dual) absolute, followed by distributive clauses.—*ἀδινά*, "*loudly.*"—*ἐλυσθείς*. Passive for the middle.—*ἄλλοτε δ' αὖτε*, "*and at other times, in turn.*" The more usual way is to have another *ἄλλοτε* preceding *πατέρα*, just as we have a double *ἄλλοτε* in verse 57.—*ὀρώρει*, "*arose.*" Pluperfect in the sense of an imperfect.—*γόοιο τετάρπετο*, "*had sated himself with grief.*" 2d aor. indic. mid., with the reduplication, for *ἐτάρπετο*, from *τέρπω*.—*ἀπὸ θρόνου ὤρτο*, "*he arose from his seat.*" *ὤρτο* is the syncopated 2d aor. mid. for *ὤρετο*, from *ὄρνυμι*.—*χειρὸς*, "*having taken him by the hand.*"

45–53. *ἦ δή*, "*assuredly now.*"—*ἔνσχεο*, "*thou hast endured,*" for *ἀνέσχον*.—*ἀνδρὸς ἐς ὀφθαλμοὺς*, *ὅς*, &c., "*into the presence of a man* (such as I am) *who have slain,*" &c. Observe the change from the third person to the first, which we have endeavoured to express in English by a paraphrastic version. In the Greek there is supposed to be a gesture at *ἀνδρὸς*, which takes away from the apparent harshness of the transition.—*σιδήρειόν νύ τοι ἦτορ*, "*thou hast, then, an iron heart,*" i. e., a heart uninfluenced by fear, since otherwise thou wouldst not have ventured to come to me.—*ἔζευ* for *ἔζου*.—*ἄλγεα δ' ἔμπης*, &c., "*for, afflicted though we be, we will nevertheless allow the sorrows in our bosom to repose there, since there is no avail in chilling grief.*"—*ζώειν ἀχνυμένοις*, "*that they should live exposed to sorrow.*" Compare the explanation of Heyne, "non tam *semper contristatos*, sed *obnoxios sollicitudinibus.*"—*αὐτοὶ δέ τ' ἀκηδέες εἰσίν*, "*while they themselves are free from care.*"

54–60. *πίθοι*, "*vessels.*"—*κατακείαται* for *κατακεῖνται*.—*οὔδει* from *οὖδας*.—*δώρων, οἷα δίδωσι*, &c., "*of gifts, such as he bestows, the one of evil, and the other of good.*" Before *κακῶν* supply *ἕτερος μὲν*. Both *κακῶν* and *ἐάων* refer to *δώρων*, for both are neuter, the latter coming from *ἑός, ά, όν*, another form for *ἑός*, and having in its neuter plural *τὰ ἑά*, whence the genitive *ἐάων* in the present case; for in the ancient language the neuter plural in *α* appears to have had the genitive in *άων*. (*Buttmann, larger Gr. Gr.*, p. 71, *Robinson's transl.*) Jacobs, less correctly, makes *ἐάων* feminine here, and supplies *δόσεων*.—*ἀμμίξας*, "*having mixed them up,*" i. e., the evil with the good: for *ἀναμίξας*.—*δώῃ* for *δῷ*. The earlier forms were *δόῃ* and *δοόῃ*.—*κύρεται*, "*meets with.*" We have here an old deponent form. The ordinary verb is *κύρω*. (*Buttmann, Ausf. Gr. Gr.*, vol.

ii., p. 177.)—*τῶν λυγρῶν*, "*of the mournful ones alone.*" Supply *μόνον*, i. e., without any admixture of good ones. Observe the genitive of part in *λυγρῶν*.—*λωβητὸν ἔθηκεν*, "*this one he renders exposed to misfortune.*" Supply *τοῦτον*, and observe the employment of the aorist to indicate what is accustomed to take place, whence it obtains in our idiom the force of a present.—*κακὴ βούβρωστις*, "*evil and excessive hunger.*" We have given *βούβρωστις* its proper meaning here, in place of rendering it, as many do, "excessive" or "consuming care." (Consult *Heyne, ad loc.*)—*οὔτε θεοῖσι τετιμένος*. In accordance with the early belief that wealth and power were favours bestowed by the gods on those whom they delighted to honour.

62–67. *ἐπ' ἀνθρώπους* for *ἐν ἀνθρώποις*.—*ἐκέκαστο*, "*he was adorned,*" pluperf. of *καίνυμαι*.—*θεὰν*. Thetis.—*ἀλλ' ἐπὶ καὶ τῷ*, "*and yet even upon him.*"—*ὅττι οἱ οὔτι παίδων*, &c., "*in that there was not at all unto him in his halls a race of sons about to succeed him.*" More literally, "of sons that were princes," or, as Damm translates it, "*filiorum soboles principum.*"—*παναώριον*, "*destined prematurely to perish.*"

Line 68–73. *κομίζω*, "*do I cherish,*" i. e., remain by and nourish. —*ἀκούομεν*. Not the imperfect, for *ἠκούομεν*, but the present, this latter tense of *ἀκούω* being often employed when speaking of past time.—*ὅσσον Λέσβος ἄνω*, &c., "*as much land, lying above it, as Lesbos, seat of Macar, bounds; and as much, lying below them, as do Phrygia and the vast Hellespont; of those that dwelt therein they say that thou, old man, wert* (most) *adorned with wealth and sons.*" With *ὅσσον* we must supply *γῆς*; but when we reach *τῶν* the reference changes from the land to those dwelling in it. The poet intends to give the whole extent of Priam's kingdom from south to north, and to describe the monarch himself as the most distinguished among his subjects in wealth and progeny. Macar, son of Ilus, colonized Lesbos, and this island is named as the southern boundary of the Trojan dominion in its flourishing times. The reference, therefore, in *ἄνω* is to all the territory lying north of this limit, including, of course, the island itself, and *ἐντὸς ἔέργει* is equivalent merely to *περιορίζει*. On the other hand, Phrygia and the Hellespont are the northern boundaries of the kingdom of Priam, at the period to which Achilles alludes, and *καθύπερθε* marks all the country lying to the south. We must be careful, however, not to fall into a very common mistake with regard to what is here denominated Phrygia, a mistake from which even Jacobs himself has not been saved. The poet does not mean what was called Phrygia at a later day, occupying nearly the centre of Asia Minor, and lying at a considerable distance to the southeast of the Troad, but he refers, on the contrary, to an earlier Phrygia on the shores of the Hellespont, and around Mount Ida. The Phrygians, as we gather from ancient writers (*Conon, ap. Phot., cod.* 186), crossed over from Europe into Asia, under their leader Midas, nearly a hundred years before the Trojan war, and first settled in the spot we have just referred to. From this they gradually extended themselves to the shores of the Ascanian lake and the valley of the Sangarius. At a later period they occupied the country called after them, farther to the south. (*Cramer's Asia Minor*, vol. ii., p. 6.—*Heyne, ad loc.*—*Strab.*, 12, p. 842, *Cas.*)

74–78. *ἐπεί*, "*ever since.*"—*ἄνσχεο*, "*endure it,*" for *ἄνσχου*, 2d aor. imperat. mid. of *ἀνέχω*.—*ἀκαχήμενος υἷος ἑῆος*, "*by having afflicted thyself on account of thy son.*" *ἀκαχήμενος*, without the augment, for *ἀκηχήμενος*, perf. part. pass., in a middle sense, from *ἀκαχίζω*. With regard to *ἑῆος*, it

Page 166 used to be the custom in Homeric parsing to write the word in such a case as the present, where it has a pronominal force, with the rough breathing (ἑῆος), and to regard it as the genitive of an old form ἙΥΣ for ἑός, "*his*," which, like other forms of the third person, stood also for the second. This served to distinguish it, as was thought, from ἐῆος, the genitive of ἐΰς, "*good*." This whole doctrine is erroneous. The word must never be written with the rough breathing, but always ἐῆος, and it is in every instance the genitive of ἐΰς. When it has, as in the present passage, a pronominal force, this arises from a usage similar to that by which φίλος so often supplies the place of a possessive pronoun. (*Buttmann, larger Gr. Gr.*, p. 97, *Robinson's transl.—Id. Lexil.*, p. 246, *s. v.* ἐῆος.)—*οὐδέ μιν ἀνστήσεις, πρὶν*, &c., "*nor wilt thou raise him up before thou suffer even another misfortune.*" The meaning is this: thou canst not, by thus sorrowing, raise Hector from the dead. On the contrary, by continuing to indulge in grief, thou wilt only bring upon thyself some new evil. For the effect of this long-protracted sorrow will be to make thee querulous and ungentle of temper, careless of all around, and enfeebled both in body and mind.—*πάθησθα* for *πάθῃς*.

80–84. *μή μέ πω ἐς θρόνον ἷζε*, "*do not yet place me upon a seat.*" For *μή πώ με ἷζε*. Observe the difference of meaning between the active *ἷζω*, "I seat another," and the middle *ἷζομαι*, "I seat myself."—*ὄφρα κεν Ἕκτωρ κεῖται*, "*while my Hector lies, as is said.*" Observe the force of *κεν* with the indicative. Priam had received the information from Mercury, and hence the use of the indicative as denoting his trust in the intelligence. On the other hand, *κεν* is added, in order to show that his information is derived from others, not from his own personal knowledge. Hence *κεν κῆται* is inferior, as a reading, to *κεν κεῖται*, since it implies too much uncertainty.—*τά τοι φέρομεν* for *ἃ σοι φέρομεν*.—*σὺ δὲ τῶνδ' ἀπόναιο*, "*and mayest thou derive pleasure from these.*" More literally, "and mayest thou benefit thyself from these." 2d aor. opt. mid. of *ἀπονίνημι*.—*ἐπεί με πρῶτον ἔασας*, "*since thou hast first suffered me to be safe from harm.*" *πρῶτον*, if freely rendered, will have the meaning of "previously," i. e., may this happen unto thee, since thou hast previously been kind unto me. With *ἔασας* (for *εἴασας*) supply *σῶον εἶναι*, and compare a similar usage of *ἐάω* in verse 95. Many editions (and among them Heyne's) have an entire line after *ἔασας* (from which word they remove the comma), namely, *αὐτόν τε ζώειν καὶ ὁρᾷν φάος ἠελίοιο*. It is, however, of very doubtful authenticity, and we have therefore rejected it with Jacobs.

86–96. *μηκέτι νῦν μ' ἐρέθιζε, γέρον*, "*irritate me no longer, old man,*" i. e., by thus continually repeating thy request. Many circumstances tend to irritate the impetuous Achilles: the impatience, namely, of Priam; his apparent distrust of the good intentions of the Grecian warrior; his refusing to sit at the hospitable board, &c.—*μήτηρ*. Thetis had been sent to order Achilles to restore the corpse of Hector (*Il.*, 24, 120, *seqq.*).—*ἁλίοιο γέροντος*, "*of the aged sea-god.*" Nereus.—*καὶ δέ σε γιγνώσκω*, &c. Observe the construction, "*and I know thee, too, ... that some one of the gods led thee,*" i. e., and I know, too, ... that some one, &c. Compare the somewhat analogous Latin phrase, "*novi te, qualis vir sis.*"—*ἐλθέμεν* for *ἐλθεῖν*.—*μάλ' ἡβῶν*, "*being very youthful,*" i. e., though in the bloom and vigour of youth.—*μετοχλίσσειε*, "*have pushed back.*"—*τῷ*, "*therefore,*" i. e., seeing that thou hast come hither through the interposition of the gods.—*ἐν ἄλγεσι*, "*already plunged in sorrows,*" i. e., already excited by grief for the loss of Patroclus, and therefore the more easy to be

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provoked. Supply ὄντα after ἄλγεσι.—μή σε, γέρον, οὐδ' αὐτὸν, &c., "*lest I allow not even thee thyself, old man, to be safe within my tents, even though thou art a suppliant, and lest,*" &c. With ἐάσω supply σῶον εἶναι, and compare the note on verse 84.—καὶ ἱκέτην περ ἐόντα, i. e., notwithstanding thy sacred character of suppliant.

98–103. οἴκοιο, λέων ὥς, &c., "*sprang, like a lion, forth from the tent.*" The particle ὥς, coming after its noun, has the accent, as the tone rests upon it.—ἆλτο, 3d sing. of the syncopated 1st aor. mid. ἠλάμην, from ἅλλομαι.—ἔποντο for εἵποντο.—οὓς ῥα, "*whom.*" Literally, "whom, namely," as in Latin, *quos scilicet.*—τί' for ἔτι.—μετὰ Πάτροκλόν γε θανόντα, "*at least after Patroclus was dead.*" Observe the limiting force of γε.—οἱ τόθ', "*they then.*"—ζυγόφιν for ζυγοῦ, with the old case-suffix, called by grammarians φι *paragogicum.*—λύον for ἔλυον.—ἵππους ἡμιόνους τε. The horses drew the chariot in which Priam and the herald had come; the mules were harnessed to the mule-car, or wagon, in which were conveyed the presents intended by Priam as a ransom for the corpse of his son. —ἐς δ' ἄγαγον κήρυκα, &c., "*and into the tent they led the herald, the caller of the aged monarch.*" καλήτωρ is a mere epithet coupled with κήρυξ, and denoting one accustomed to call or summon. τοῖο is for τοῦ.

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Line 104–111. κὰδ δ' ἐπὶ δίφρου εἷσαν, "*and down on a seat they placed him.*" κὰδ is for κὰτ, a shortened form of κατά, the τ being changed into δ before the following δ'.—εἷσαν, 1st aor. of a defective verb. It is commonly, though not very correctly, assigned to ἕζω. All the defective parts were supplied rather from ἱδρύω.—Ἥιρεον for ἧρουν, from αἱρέω.—Ἑκτορέης κεφαλῆς, "*of Hector's head,*" i. e., of Hector. A mere periphrasis for Ἕκτορος.—κὰδ δ' ἔλιπον, "*they left down, however, in it.*"—χιτῶνα. The corpse was to be arrayed in the tunic, and one of the cloaks was to be placed beneath the body, while the other was to be thrown over it like a pall.—πύκασας, "*having covered* (with these)."—δώῃ for δῷ. —νόσφιν ἀειράσας, "*having lifted it up and borne it apart.*" Literally, "having lifted it apart."—χόλον οὐκ ἐρύσαιτο, "*might not restrain his anger,*" i. e., the anger he would naturally feel, on beholding the mangled corpse of his son, and on thinking of the indignities it had experienced from Achilles.—Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ, "*and might stir up the soul of Achilles.*" Literally, "his heart unto Achilles." ὀρινθείη is the passive for the middle.

115–121. αὐτὸς τόνγ' Ἀχιλεὺς, &c., "*Achilles himself, having raised, placed him on a bier, and his companions, together with* (the warrior), *lifted* (the corpse) *upon the well-polished wagon.*" In this wagon, as above mentioned, the presents had been brought.—φίλον δ' ὀνόμηνεν ἑταῖρον, "*and he called by name upon his beloved friend.*"—μή μοι σκυδμαινέμεν, "*be not angry with me.*" σκυδμαινέμεν for σκυδμαίνειν. The infinitive is here used for the imperative. (*Matthiæ, Gr. Gr.*, § 546.)—αἴ κε πύθῃαι, &c., "*if thou perchance mayest hear, though being in Hades.*" The prose form would be ἐὰν (εἰ ἂν) πύθῃ ἐν, &c.—σοὶ δ' αὖ ἐγὼ καὶ τῶνδ', &c., "*and unto thee, on thy part, will I give a share even of these, as much as is fitting.*" Achilles promises to his departed friend a share of the gifts of Priam, intending to consecrate these to him on his tomb. ἀποδάσσομαι for ἀποδάσομαι, the σ being doubled for the sake of the metre.

123–133. ἔνθεν ἀνέστη, "*from which he had arisen.*"—τοίχου τοῦ ἑτέρου, "*against the opposite wall.*" Literally, "of the opposite wall," the genitive τοίχου being in fact governed by κλισμῷ. Observe that ἑτέρου is here equivalent to ἐναντίου.—τοι λέλυται for σοι λέλυται.—λεχέεσσι for

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167 λέχεσι.—ἅμα δ' ἠοῖ φαινομένηφιν, &c., "*and, at the first appearance of the dawn, thou shalt thyself behold him, bearing him away.*" More literally, "together with the appearing dawn." φαινομένηφιν for φαινομένῃ.—ὄψεαι for ὄψει. Compare note on verse 108, p. 163.—καὶ γάρ τ' ἠΰκομος Νιόβη, &c., "*for even the fair-haired Niobe, too, was mindful of food, though twelve children perished unto her in her halls.*" The number of her offspring is, of course, differently given by different fabulists. (Consult *Heyne, ad loc.*)—ἀπ' ἀργυρέοιο βιοῖο, "*from his silver bow.*" The preposition refers to something proceeding from the bow, namely, the death-bringing arrows.—οὕνεκ' ἄρα Λητοῖ, &c., "*because she sought to equal herself with the fair-cheeked Latona.*" Literally, "because, namely;" ἄρα being explanatory here, and analogous to the Latin *scilicet*. Observe the force of the imperfect. ἰσάσκετο, according to Passow, is the imperfect mid. for ἰσάζετο, from ἰσάζω.

134–139. φῇ δοιὼ τεκέειν, &c., "*she said that* (Latona) *had borne but two, whereas she herself had become the mother of many.*" φῇ for ἔφη. Observe the change of construction, a dependant clause being changed into an independent one. The plain construction would have been, αὐτὴν δὲ πολλούς, scil. τεκέειν.—τὼ δ' ἄρα, καὶ δοιώ περ ἐόντ', &c., "*and yet those, though two in number, quite destroyed the whole of these.*" Observe the adverbial force of ἀπό.—κέατο for ἔκειντο.—ἐν φόνῳ, "*in the place where they had been slain.*" Compare the explanation of Eustathius, ἐν τῷ τόπῳ, οὗ ἐφονεύθησαν. Others render it, "in their gore."—οὐδέ τις ἦεν κατθάψαι, "*nor was there any one to bury them.*" ἦεν for ἦν, and κατθάψαι for καταθάψαι.—λαοὺς δὲ λίθους, &c., "*for the son of Saturn had made the people stones.*" This is to be taken either literally, or else the meaning is, that Jove had made the people unpitying and hard-hearted, who therefore refused to the offspring of Niobe the rites of interment. The former explanation is the simpler, and, of course, the more Homeric, one. The whole legend differs from that of a later day, and is involved in obscurity. —ἡ δ' ἄρα, "*and yet she.*"—ἐπεὶ κάμε δακρυχέουσα, "*after she had become weary with weeping.*"

168 Line 140–143. που ἐν πέτρῃσιν, "*somewhere among the rocks.*" πέτρῃσιν for πέτραις.—οὔρεσιν for ὄρεσιν.—ἐν Σιπύλῳ, "*on Sipylus.*" A mountain of Lydia.—ὅθι φασὶ θεάων, &c., "*where they say are the couches of the goddess-nymphs,*" i. e., where they say dwell the goddess-nymphs.—αἳτ' ἀμφ' Ἀχελώϊον ἐῤῥώσαντο, "*who dance around the river Acheloüs.*" Observe the use of the aorist here, with reference to what is customary or habitual. A difficulty exists respecting the term Ἀχελώϊον (*scil.* ὕδωρ) in this passage. The Grecian Achelous cannot, of course, be meant, but some stream of Lydia proceeding from Mount Sipylus. Unfortunately, however, there is very great doubt whether any Lydian Achelous ever existed. It is mentioned, to be sure, in Villoison's scholia, and also in Pausanias (8, 38, 7); but these authorities are of but little weight amid the silence of other writers. The best way is to consider the line an interpolation. According to one of the scholiasts, the four verses, from νῦν δέ που, &c., to ἔνθα λίθος περ ἐοῦσα, &c., both inclusive, were rejected by the grammarian Aristophanes. (Consult *Heyne, ad loc.*)—θεῶν ἐκ κήδεα πέσσει, "*she digests the woes sent upon her from the gods,*" i. e., learns to endure them.

145–159. ἔπειτά κεν αὖτε, &c., "*after this thou mayest again weep for thy son.*" κλαίησθα for κλαίῃς.—πολυδάκρυτος δέ τοι ἔσται for πολυδάκρυτος γάρ σοι ἔσται.—ἔδερον, from δέρω.—ἄμφεπον εὖ κατὰ κόσμον,

"*attended to it well and in due order.*"—ἐρύσαντό τε πάντα, "*and drew them all off,*" i. e., from the spits.—σῖτον, "*bread.*"—τραπέζῃ, "*over the table.*"—κρέα νεῖμεν, "*portioned out the flesh.*"—οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα, &c., "*they thereupon stretched forth their hands to the prepared viands lying before them.*"—ἐξ ἔρον ἕντο, "*had taken away the desire.*" Literally, "had sent away." ἕντο is the 2d aor. mid. of ἵημι.—ἤτοι, "*as may well be imagined.*"—θαύμαζ' Ἀχιλλῆα, ὅσσος ἦν, &c., "*admired Achilles, so great and such as he was,*" i. e., ὄντα τοσοῦτον, ὅσσος, καὶ τοιοῦτον, οἷος ἦν.—θεοῖσι γὰρ ἄντα ἐῴκει, "*for, as he sat facing him, he resembled the gods.*" ἄντα is equivalent here to ἄντα ἑαυτοῦ. Compare the explanation of Heyne, "*in conspectu, ex adverso sibi.*"—ὄψιν ἀγαθήν, "*his fine mien.*" ὄψιν is equivalent here to εἶδος.—ἐπεὶ τάρπησαν, "*when they were satisfied.*"

161–167. λέξον νῦν με τάχιστα, "*let me now lie down very quickly.*" Compare the remark of Eustathius, τὸ δὲ λέξον ἀντὶ τοῦ κοίμησον.—ταρπώμεθα, "*we may refresh ourselves.*" Literally, "delight ourselves." Aristarchus is said to have condemned this reading, as inconsistent with Priam's character as a mourner, and to have substituted παυσώμεθα. The objection is too refined. The physical exhaustion of the aged king, who had passed so many nights without sleep, and the simplicity of the Homeric style, furnish a sufficient answer to the objection of the critic.—οὐ γάρ πω, i. e., οὔπω γὰρ.—μύσαν ὄσσε, "*have my eyes closed.*"—ἐξ οὗ, "*since.*" The full form is, ἐκ τοῦ χρόνου, ἐξ οὗ.—αὐλῆς ἐν χόρτοισι, "*within the enclosure of my court,*" i. e., in my courtyard. The αὐλά here denotes an open space or court around a building, Homer always using the term with reference to a place open to the air above, ἐπὶ τῶν ὑπαίθρων τόπων. Hence the employment of the term κόπρον, "*qua aulam pecudes e stabulis eductæ perambulant.*" (*Heyne, ad loc.*)—λαυκανίης καθέηκα, "*have sent down my throat.*"

170–172. δέμνι' ὑπ' αἰθούσῃ θέμεναι, "*to place couches under the portico.*" The couches of guests and strangers were accustomed to be placed in the portico connected with the main building. By δέμνιον is here properly meant the frame-work of the couch (what we would call the bedstead), with merely a species of mattress upon it, but as yet no couch-coverings, or *vestes stragulæ.*—ῥήγεα καλὰ πορφύρεα, "*beautiful purple coverlets.*" The ῥῆγος appears to have resembled, in some respects, a modern blanket or rug. It was of a coarser texture than the τάπης, and formed, if we may so speak, the second *substratum* of the couch, the sleeper lying upon it. The τάπητες were finer than the ῥήγεα, and also softer, and were spread over these. They were probably of sufficient length to allow of being rolled or folded up at one end, and thus answered the purpose of a modern pillow, for we read of their being used as a support for the head. (*Heyne, ad loc.*—*Terpstra, Antiq. Hom.*, p. 178.)—χλαίνας τ' ἐνθέμεναι, &c., "*and to lay, on the top of these, woollen cloaks, with long nap, in which to wrap themselves.*" The χλαῖναι were meant to supply the place of outer covering. The sleepers wrapped themselves in these.—οὖλας. The epithet οὖλος carries with it the associate ideas of a long nap and softness. (Consult *Heyne, ad Il.*, 16, 224.)—ἕσασθαι, from ἕννυμι.

174–175. ἐγκονέουσαι, "*making haste.*"—ἐπικερτομέων, "*in sportive tone.*" Hesychius explains ἐπικερτομέων here by ἐπισκώπτων, but Eustathius somewhat better by μετρίως χλευάζων. Achilles assumes, on this occasion, a sportive tone and manner, in order to dispel any anxiety or alarm

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168 which his words might otherwise have occasioned in the breast of Priam. (Compare *Heyne, ad loc.*)

169 LINE 176–184. *ἐκτὸς μὲν δὴ λέξο*, &c., "*lie now without, esteemed old man.*" *λέξο* for *λέλεξο*, perf. imperat. pass., the reduplication being dropped.—*ἐπέλθῃσιν* for *ἐπέλθῃ*.—*οἵτε μοι αἰεὶ βουλὰς*, &c., "(of those) *who, sitting by my side, always deliberate upon plans, as is proper.*" Supply *τῶν* (i. e., *τούτων*) before *οἵτε*.—*ἡ θέμις ἐστίν*. The full form would be, *τῇ ὁδῷ ἡ θέμις ἐστίν*.—*τῶν εἴ τίς*, "*if any one of these.*"—*ἀνάβλησις λύσιος νεκροῖο*, "*a delay in the surrender of the corpse.*" More literally, "a putting off of the deliverance of the corpse."—*ποσσῆμαρ μέμονας*, &c., "*for how many days dost thou purpose to celebrate the obsequies of the noble Hector?*" *ποσσῆμαρ* is equivalent to *πόσας ἡμέρας*.—*μέμονας*, 2d sing. perf. mid. from a form *μένω* not extant in the present, but which is related to *μέμαα*, just as *γέγονα* is to *γέγαα*. (*Buttmann, larger Gr. Gr.*, p. 292, *Robinson's trans.*)—*κτερείζέμεν* for *κτερείζειν*.—*αὐτός τε μένω*, &c., "*both I myself may remain quiet, and may restrain the forces.*"

186–193. *εἰ μὲν δή μ' ἐθέλεις*, &c., "*since, then, thou wishest me to perform funeral rites for the noble Hector.*" *τάφον* is here equivalent, as the scholiast well remarks, to *κηδείαν*.—*ὧδέ κέ μοι ῥέζων*, &c., "*by acting as follows thou wouldst do,*" &c., i. e., by sanctioning the following arrangement, as to the number of days we shall require.—*ὡς κατὰ ἄστυ ἐέλμεθα*, "*how we are shut up within the city.*" More literally, "pressed together" or "pent up."—*ἐέλμεθα*, 1st plur. perf. pass. of *εἴλω* or *εἴλλω*, more commonly *εἰλέω* or *εἰλέω*.—*τηλόθι δ' ὕλη ἀξέμεν*, &c., "*and that the wood* (for the funeral pile) *is afar, in order to bring it from the mountain.*" More freely, "is far to fetch from the mountain." With *ἀξέμεν* (for *ἄξειν*) we may supply *ὥστε*.—*κε γοάοιμεν*, "*we will mourn him* (if naught prevent)." Observe the peculiar use of the optative with *κε* as a softening down of the future, and indicating possibility under existing circumstances.—*δαίνυτο*. Syncopated form of the optative, for *δαινύοιτο*.—*πολεμίξομεν*. Dorico-poetic form for *πολεμίσομεν*. Observe the change from the optative with *κε* to the simple future. This tense indicates that the thing to which it refers will take place as a matter of course, and strikingly indicates the yet unsubdued spirit of the aged king.

197–200. *ἐπὶ καρπῷ*, "*near the wrist.*" The reference is to a full grasping of the hand. Eustathius calls the attention of the reader to the circumstance of the ancients' touching, when they gave a pledge of this nature, not the palm of the hand, but the wrist: *ὅρα δὲ καὶ ὡς οὐ θέναρος οἱ δεξιούμενοι, ἀλλὰ καρποῦ, ἥπτοντο*.—*πυκινὰ φρεσὶ μήδε' ἔχοντες*, "*having many cares in mind.*"—One of the scholiasts asks how Achilles could deliver up the corpse of Hector without the consent of Agamemnon, and how he could promise a general cessation of arms on the Grecian side for the space of so many days. The answer is an easy one. He could not promise a cessation of hostilities in his own right, but he trusted to his influence among the other leaders in bringing this about, and he well knew how great that influence was. Besides, if they refused to ratify his agreement with Priam, he could again retire from the war. As to the delivery of the corpse of Hector, this lay entirely within the power of Achilles, since, by the rules of early Grecian warfare, the victor was allowed either to slay and despoil his foe, or preserve his life and sell him as a captive, or receive a ransom for his corpse.

ANACREON.*

Ode I.

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Line 1–4. *θέλω λέγειν Ἀτρείδας*, "*I wish to tell of the sons of Atreus*," i. e., to tell on my lyre of Agamemnon and Menelaus, and the events of the Trojan war.—*Κάδμον*, "*of Cadmus*," i. e., of Cadmus, founder of Thebes, and the wars that prevailed among his descendants. The early Theban history was equally rich in mythological incidents with the narrative of Trojan times.—*ἡ βάρβιτος δὲ χορδαῖς*, &c., "*but my lyre sounds love alone with its chords*." We have given *ἡ βάρβιτος* the Ionic form, in place of the common reading *ἁ βάρβιτος*, which savours of the Doric. Mehlhorn has *ὁ βάρβιτος*.

5–11. *ἡμειψα νεῦρα πρώην*, "*I changed of late the strings*," i. e., I had recourse to strings that sent forth a louder and stronger sound, and one better adapted to epic themes.—*ᾖδον*, "*began to sing of*."—*ἔρωτας ἀντεφώνει*, "*responded only love*." Literally, "spoke of loves in reply."—*χαίροιτε λοιπὸν ἡμῖν*, &c., "*farewell, henceforth, ye heroes, for us*," i. e., as far as I and my lyre are concerned. With these words the poet renounces epic themes.

Ode II.

1–2. *τὸ ῥόδον τὸ τῶν Ἐρώτων*, &c., "*let us mingle with wine the rose, the rose of the Loves*." Literally, "the rose which is that of the Loves," *τὸ ῥόδον τὸ ὂν τῶν Ἐρώτων*.—*ἀναμίξωμεν*. We have given this reading, for the sake of the metre, in place of the common lection *μίξωμεν*. —*Διονύσῳ*. The name *Διόνυσος* in Greek, like *Bacchus* in Latin, is often used by the poets for *wine*.

4–11. *κροτάφοισιν ἁρμόσαντες*, "*having fitted to our temples*." The allusion is to chaplets of roses. The ancients imagined, that, partly by the flowers of which it was composed, and partly by the constriction of the chaplet itself, ebriety might be prevented.—*ἁβρὰ γελῶντες*, "*laughing gayly*."—*ῥόδον εἶαρος μέλημα*, "*oh rose, favourite of spring*." More literally, "object of care," i. e., fostered and called into full life and beauty by the sunny skies and genial breezes of spring.—*καὶ θεοῖσι*. The deities particularly meant are Bacchus, Venus, Cupid, and the Muses.—*Κυθήρης*. The form *Κυθήρη* for *Κυθέρεια* is unusual, and occurs only in some of the odes of Anacreon, and in the 30th Idyl ascribed to Theocritus.—*ῥόδα στέφεται καλοῖς ἰούλοις*, "*is crowned with roses on his beauteous curling locks*." Many of the commentators, with singular want of good taste, condemn the dative here, and substitute the accusative, *καλοὺς ἰούλους*. But the dative alone is correct, the reference being to the chaplet as reposing on the locks.—*Χαρίτεσσι* for *Χάρισι*, governed by *σύν* in composition. The Graces are here very properly chosen as companions for the god of love, since every quality that can adorn a female is ascribed by the poets to these divinities.

13–16. *παρὰ σοῖς, Διόνυσε, σηκοῖς*, "*near thy shrine, oh Bacchus*." The *σηκός* was the same with the Latin *cella*, forming the innermost part of the temple, and containing the statue of the divinity.—*βαθυκόλπου*,

* For the scanning, &c., consult "Metrical Key" at the end of the notes.

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170 "*deep-bosomed.*" The term βαθύκολπος refers to the peculiar appearance presented by the Ionic female dress, the girdle being worn low, the waist being consequently long, and the bosom of the garment gathered into large and full folds. This species of dress was generally reserved for festal celebrations, and hence the poet alludes to it on the present occasion in connexion with the dance in the temple. Compare the remarks of Böckh on the term βαθύζωνος (*ad Pind.*, *Ol.*, 3, 36), and Passow, *s. v.* βαθύκολπος.—πεπυκασμένος, "*profusely decked.*" Consult, as regards the force of πυκάζω, the remarks of Valckenaer and Schweighaeuser, *ad Herod.*, 7, 197.

Ode III.

171 Line 1–5. πέλεια. The ode is addressed to a dove or carrier-pigeon, this species of bird being employed in ancient, as in modern times, for the rapid transmission of intelligence. When an individual went upon a journey of any length, he took carrier-pigeons with him, one or more, and when he wished to send back any intelligence with more than ordinary expedition, he let a pigeon or dove fly off, with a letter tied to its neck; for the bird, it was well known, would make no delay, being anxious to return to its home and young ones. It will be observed that the poet here, as if he were unknown to her, questions his own dove concerning itself.—πόθεν, πόθεν ποτᾶσαι; "*whence, whence art thou winging thy way?*" ποτᾶσαι is from ποτάομαι. The common text has πέτασαι, where the penult must be lengthened by the arsis, unless we double the σ with Jacobs, and read πέτασσαι. Brunck and others prefer πετᾶσαι from πετάομαι, but this verb is to be regarded rather as a late prose form, whereas ποτάομαι is employed by both the epic and Attic poets.—πόθεν μύρων τοσούτων, &c., "*whence, moving swiftly upon the air, dost thou both breathe and distil fragrance from such an abundance of odours?*" Literally, "dost thou breathe and drop from so many odours?" Observe the genitive of part in μύρων τοσούτων. The ancients, observes Madame Dacier, perfumed their doves, as the moderns do their lapdogs.

6–14. τίς εἶς; τί σοι μέλει δέ; "*who art thou, and what is thy errand?*" Literally, "and what is a care to thee?" As regards the various conjectural emendations of this line, consult *Mehlhorn, ad loc.*—Ἀνακρέων μ' ἔπεμψε. The reply of the dove here begins, and occupies the rest of the ode.—τὸν ἄρτι τῶν ἁπάντων, &c., "*who now rules, and is monarch, over all,*" i. e., who now rules like a monarch over the affections of all. The term τύραννος is used here in its earlier sense, as equivalent to βασιλεύς.—λαβοῦσα μικρὸν ὕμνον, "*having received a small hymn* (in return)." The poet's effusions are of so much intrinsic excellence, that even Venus herself purchases a little hymn with one of her favourite doves!—διακονῶ τοσαῦτα, "*perform such important services as these.*" There is something very pleasing here in the use of τοσαῦτα. The dove prides herself on the important errands which she has to execute as the messenger of the ardent Anacreon.

16–29. ἐπιστολὰς κομίζω. Alluding to the letter tied about her neck, many of which she carries from time to time. Compare note on verse 1.—ἐλευθέρην ποιήσειν. Just as masters freed slaves, for faithful and important services.—κἢν ἀφῇ με, "*even though he may dismiss me.*" κἢν is for καὶ ἂν.—ὄρη τε καὶ κατ' ἀγρούς, "*over both mountains and fields.*" Equivalent to κατ' ὄρη τε καὶ κατ' ἀγρούς.—φαγοῦσαν ἀγριόν τι, "*eating some wild food,*" i. e., berries, &c.—τανῦν, "*at present,*" i. e., κατὰ τὰ νῦν ὄντα.—

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ἀφαρπάσασα χειρῶν, "*having plucked it from the hands*," equivalent to ἁρπάσασα αὐτὸν ἀπὸ τῶν χειρῶν.—ὃν προπίνει, "*which he pledges*." Literally, "of which he quaffs before me." The ancient mode of drinking healths, or pledging, was by first drinking a part of the contents of the cup, and then passing the same cup, with what remained in it, to another to quaff from. Anacreon and his dove are here pleasantly represented in the light of boon companions.

30–34. πιοῦσα δ' ἂν χορεύω, "*and having quaffed it, I may perhaps dance*," i. e., I sometimes dance. Pauw first conjectured ἂν χορεύω, which has been generally received since his time. Most editors, however, who adopt this reading, together with Pauw himself, regard χορεύω as the indicative, and translate ἂν χορεύω, "I am accustomed to dance." The particle ἂν, however, is most commonly joined with the imperfect indicative, sometimes with the aorist, to express a habit or custom; but the use of ἂν with the present indicative is extremely uncertain. (*Hermann, Opusc.*, vol. iv., p. 38.—*Matthiæ, Gr. Gr.*, § 599, *e.*) It is better, therefore, to regard χορεύω, συσκιάζω, and καθεύδω, as so many subjunctives.—συσκιάζω. We have here given the conjectural emendation of Salmasius, in place of the earlier reading συγκαλύψω.—κοιμωμένη δ' ἐπ' αὐτῷ, &c., "*and then betaking myself to repose, may sleep on the lyre itself*." Observe the force of the middle in κοιμωμένη.

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Line 35–37. ἔχεις ἅπαντ', "*thou hast all* (that I can tell thee)." —λαλιστέραν μ' ἔθηκας, &c., "*thou hast made me, oh man, more talkative even than the crow*." The crow is called by Homer (*Od.*, 5, 66) τανύγλωσσος, "*long-tongued*," and by Ovid (*Am.*, 3, 5, 22) "*garrula*."—λαλιστέραν from λάλος.

Ode IV.

1–5. χελιδὸν. We have given here the older form of the vocative, called Æolic, according to the grammarians, and following the Æolic accentuation in the nominative χελίδων. (Compare *Mehlhorn, ad Anacr., Od.*, 12, 2.—*Hermann, ad Soph., Antig.*, 39.—*Matthiæ, Gr. Gr.*, § 74, *c.*)—ἐτησίη μολοῦσα, "*coming every year*."—εἶς ἄφαντος, "*disappearing, thou goest*." εἶς from εἶμι, "to go."—ἢ Νεῖλον, ἢ 'πι Μέμφιν, for ἢ ἐπὶ Νεῖλον, ἢ ἐπὶ Μέμφιν. The reference is to the more sunny land of Egypt.

6–19. Ἔρως δὲ, "*love, on the contrary*."—πόθος δ' ὁ μὲν πτεροῦται, &c., "*and one passion is just fledging, and another is as yet an egg, while a third is already half hatched*." πόθος is here equivalent to ἔρως.—βοὴ δὲ γίγνετ' αἰεὶ, &c., "*and there is continually a chirping of the gaping young ones*." κεχηνότων refers to the opening the mouth for food.—Ἐρωτιδεῖς, "*lovelings*." Ἐρωτιδεύς now takes the place of πόθος. As regards the form Ἐρωτιδεύς itself, compare the remark of Valckenaer (*ad Theocr., Adon.*, v. 121), "*In pullis animantium designandis δεύς erat forma velut patronymica*."—κύουσιν, "*bring forth*."—τί μῆχος οὖν γένηται; "*what remedy, then, shall there be?*" i. e., what escape from this evil. μῆχος is an Homeric term, and answers here to the Latin *remedium*. (Consult *Blomfield, ad Æsch., Agam.*, 2, and *Bähr, ad Herod.*, 2, 181.)—οὐ γὰρ σθένω τοσούτους, &c., "*for I have no strength of my own to drive away so many loves*." ἐκσοβῆσαι is the reading of Brunck. It was previously mentioned by Pauw, who preferred, however, εὖ φορῆσαι. Fischer retains the common lection ἐκβοῆσαι, which he explains by "*clamando exigere ex corde*." Mehlhorn, in commenting on this interpretation, very correctly calls it *tetra imago*.

Ode V.

Page 172 1–6. *ἔαρος φανέντος*, "*the spring having appeared*," i. e., now that the spring has come.—*ῥόδα βρύουσιν*, "*scatter roses all around.*" The verb *βρύω* always carries with it the idea of profusion and abundance, and properly applies to plants and flowers of all kinds poured forth richly from a fertile soil. Its literal meaning is "to abound," "to be profusely decked with," in which sense it commonly takes the genitive, and sometimes (as in *Anacr.*, 58, 2) the dative. Its use, on the present occasion, with the accusative, is a poetic construction. (Consult *Fischer*, *Ind. ad Æschin.*, *Dial. s. v*).—*ἀπαλύνεται γαλήνῃ*, "*is softening down into a calm.*" Observe the idea of continuance indicated by the dative.—*ὁδεύει*, "*proceeds on its journey* (to other climes)," i. e., is leaving us and departing for the north. This passage has been very generally misunderstood, and most commentators refer *ὁδεύει*, not to the departure, but to the return, of the crane. The true state of the case, however, is as follows: the cranes, originally northern birds, spend the winter in southern lands, appearing there about the end of autumn, but they prefer the summer of the north, since a moderate degree of temperature appears to agree with them best. The period of their departure for the north is the commencement of spring. (Compare the remarks of *Madame Dacier*, *ad loc.*, and *Dictionnaire des Sciences Naturelles*, vol. xix., p. 518, *seqq.*)

7–10. *ἀφελῶς δ' ἔλαμψε Τιτάν*, "*then, too, the sun is wont to shine brightly.*" Observe the force of the aorist, in denoting what is customary, or wont to happen.—*δονοῦνται*, "*are dissipated.*" The dark clouds of winter, obscuring the beams of the sun, are now dispelled by the radiance of spring, before which they flee, as if unable to endure its brightness and beauty.—*τὰ βροτῶν δ' ἔλαμψεν ἔργα*, "*the labours of men also are conspicuous to the view*," i. e., the incipient labours of agriculture. Observe again the peculiar force of the aorist in referring to what is wont to happen. The term *ἔργα* is here applied peculiarly to agricultural labours, just as *labores* is often used in Latin. Compare the remark of *Schweighaeuser*, *Lex. Herod.*, *s. v.* "*τὰ ἔργα sunt opera rustica, agri culti arva.*" Consult also *Grævius*, *ad Hes.*, *Op. et D.*, *v.* 409.—*καρποῖσι γαῖα προκύπτει*, "*the earth is protuberant with fruits.*" This line is manifestly spurious, and appears to have arisen from some various reading of the succeeding verse. Madame Dacier, in commenting on the line that follows after, observes with great *naïveté*, "*Avant ce vers il y en a un que je n'ai pas expliqué, parce qu'il n'est point Grec, et qu'il est même ridicule, comme mon père l'a remarqué.*" To this, "le citoyen Gail" rather ungallantly replies: "*Ce vers, quoi qu'en disent les deux Dacier, n'est nullement ridicule: προκύπτειν signifie* prominere, *porter la tête en avant.*" Gail appears to confound, here, the father of the learned lady with her husband. Faber, Brunck, Mœbius, Degen, &c., all regard the line as either spurious or else needing emendation.

173 Line 11–14. *καρπὸς ἐλαίας προκύπτει*, "*the fruit of the olive swells forth.*"—*Βρομίου στέφεται τὸ νᾶμα*, "*the liquor of Bacchus is crowned*," i. e., then for the first time, since the departure of summer, is the wine-cup encircled with garlands, for then first appear the early flowers. The ancients were accustomed to crown their goblets with wreaths of flowers, on festal occasions. In the season of spring, moreover, the wine of the previous autumn had become mellow, the period of winter having intervened. Compare Virgil's "*mollissima vina*" (*Georg.*, 1, 341), and consult *Heyne*, *ad loc.*—*κατὰ φύλλον, κατὰ κλῶνα*, "*along the leaf, along the bough, the fruit flourishes, having pulled them down.*" We have here a most con-

troverted passage, on which almost every editor has exercised his ingenuity in the shape of an emendation. We have given the Greek of the ordinary text, and have assigned it what appears to be the plainest and most natural interpretation. The aorist ἡνθισε refers to what is customary, or wont to happen, and hence has in our idiom a meaning like that of the present.

Ode VI.

3–5. ἀλλ' ἐτρώθη τὸν δάκτυλον, "*but was stung in his finger.*" Literally, "was wounded." ἐτρώθη from τιτρώσκω.—παταχθεὶς τὰς χεῖρας, ὠλόλυξεν, "*having struck his hands together* (with the pain), *he screamed aloud.*" παταχθεὶς is the passive for the middle. We have followed here the reading of Mehlhorn. The common text has a full stop after ἐτρώθη in the third line, and gives the fourth and fifth as follows:

τὸν δάκτυλον δὲ δαχθεὶς
τᾶς χεῖρος, ὠλόλυξε,

"and having been bitten as to the finger of his hand, he screamed aloud." Brunck, justly regarding τᾶς χεῖρος as an awkward pleonasm after δάκτυλον, corrects the text, as we have given it, except that he reads πατάξας where we have preferred παταχθεὶς. This latter form seems a simpler and more natural change from the δὲ δαχθεὶς of the common text.

6–16. δραμὼν δὲ καὶ πετασθεὶς, "*then, running and flying.*" Baxter makes a singular comparison here: "*hoc est, anseris ritu, quo velocius properaret, currendo volavit, et volando cucurrit.*"—πετασθεὶς, passive for the middle.—ὄλωλα, "*I am undone.*"—κἀποθνήσκω for καὶ ἀποθνήσκω.—ἡ δ' εἶπεν. The common text gives the Doric ἁ for ἡ—εἰ τὸ κέντρον πονεῖ, &c., "*if the sting of the bee pains* (so much)." πονεῖ is here used, in an unusual signification, for the transitive λυπεῖ.—πονοῦσιν, "*do they suffer.*" Literally, "labour," i. e., with anguish. In close construction, supply τοσοῦτοι before πονοῦσιν.

Ode VII.

1–4. μακαρίζομέν σε, τέττιξ, "*we deem thee happy, oh cicāda.*" According to Dodwell (*Class. Tour*, vol. ii., p. 45) the tettix, or cicada, is formed like a large fly, with long transparent wings, a dark brown back, and a yellow belly. It is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song, which it makes with its wings, is much louder and shriller than that of the grasshopper, as Dodwell terms it. The ancient writers, especially the poets, praise the sweetness of its song, and Plutarch says that they were sacred to the muses. According to Ælian (*H. A.*, 1, 20.—11, 26), only the male tettix sings, and that in the hottest weather. Dodwell says, that nothing is so piercing as their note, nothing, at the same time, so tiresome and inharmonious. And yet, notwithstanding this, the song of the cicada may easily have charmed the Greeks, from the association of ideas, since it never occurs but in the most lovely summer-weather. The tettix is extremely common in the south of Italy. It is found also in the United States, being called, in some parts, "the harvest-fly," and in others, very erroneously, "the locust."—ὅτι δενδρέων ἐπ' ἄκρων, &c., "*because, having sipped a little dew, thou singest* (enthroned) *on lofty trees, like a king.*" The tettix has a sucker instead of a mouth, by which it lives entirely on liquids, as dew and the juices of plants.

7–11. χὠπόσα for καὶ ὁπόσα. Some editors, and among them Jacobs, give the less correct form χ' ὁπόσα. (Consult *Buttmann, larger Gr. Gr.*,

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173 p. 61, n. 7, *Robinson's transl.*, and *Ellendt, Lex. Soph.*, vol. i., p. 898.)—*ὧραι*, "*the seasons.*" Brunck prefers *ὕλαι*, "the woods," on very slight authority, and is followed by Degen and Moebius. The more correct accentuation is undoubtedly *ὕλαι*. With regard to the superiority of *ὧραι*, as a reading here, consult *Mehlhorn, Prolegom.*, § 4.—*ἀπὸ μηδενός τι βλάπτων*, "*by no act* (of thine) *injuring anything.*" *ἀπὸ μηδενός*, as Jacobs well explains it, is equivalent here to *μηδενὶ ἔργῳ*, the preposition *ἀπό* with its genitive being often employed instead of the dative of the instrument. (Consult *Matthiæ, Gr. Gr.*, § 573.—*Bernhardy, Wiss. Synt.*, p. 224.) The common way of explaining this clause is, "injuring nothing belonging to any one." Literally, "injuring something from no one."—*θέρεος γλυκὺς προφήτης*, "*sweet harbinger of summer.*" Madame Dacier thinks that Anacreon has here put the summer for the spring. Not so. The tettix begins to sing late in the spring, and may therefore well be regarded as the precursor of summer.

174 Line 15. *τὸ δὲ γῆρας οὔ σε τείρει*, "*old age, too, wastes thee not away.*" Anacreon here has reference to the fable of Tithonus, the favourite of Aurora, who having wished for immortality, without having asked, at the same time, for perpetual youth, became so decrepit that Aurora, out of compassion, changed him into a tettix, because this insect, as the ancients believed, laid aside its skin every summer, and renewed its youth. Lucretius (4, 56) alludes to this circumstance in a beautiful simile. The truth is, that the tettix, or cicada, like all the other species of the gryllus, though existing but for a single season, since it dies at the close of the summer, casts its skin in the same manner as the caterpillar, and deposites in the fields a membrane so accurately true to its entire shape, that it is often mistaken, at first sight, for the tettix itself. (Consult *Good, ad Lucret.*, *l. c.*)

16–18. *σοφὲ*, "*skilful insect,*" i. e., insect skilled in song. The epithet *σοφός* is often applied to the votaries of the Muse.—*γηγενὴς*, "*offspring of earth.*" Observe, in this and *ἀπαθὴς*, the intermingling of nominative forms with vocatives. There is nothing very unusual in this, since the nominative often supplies the place of the vocative. With regard to the term *γηγενὴς*, itself, it may be remarked, that the Athenians, in order to show their indigenous origin (for they boasted that they were *αὐτόχθονες*, that is, sprung from the soil of Attica), used to wear golden cicadæ, in the shape of clasps, for keeping up the hair of the head behind, on its being gathered into a knot. (*Thucyd.*, 1, 6.)—*ἀπαθὴς*, "*exempt from every malady.*" Literally, "impassible," or "free from suffering." The reason of this is assigned by the poet immediately after in the word *ἀναιμόσαρκε*, "*of bloodless flesh.*" The absence of red blood, according to the bard, occasions the absence of every malady. Insects are not furnished with red blood, but their vessels contain a transparent lymph. This last, in the eyes of the poet, resembles the *ichor* (*ἰχώρ*) of the gods, and therefore assimilates the tettix, in its freedom from suffering, to these celestial personages.

Ode VIII.

2–4. *χορευτήν*. We have retained this form with Mehlhorn, in place of the Doric *χορευτάν*, unnecessarily preferred by Brunck, Baxter, and some more recent editors.—*τρίχας γέρων μέν ἐστιν*, &c., "*he is old indeed as to his locks, but in spirit he is young.*" *τρίχας* and *φρένας* are accusatives of nearer definition, where some supply *κατὰ*.

BION.

I.

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LINE 1–2. Αἰάζω τὸν Ἄδωνιν, &c., "*I mourn Adonis, the Loves join in the lament.*" Adonis, the favourite of Venus, was slain by a wild boar in hunting. His death was commemorated in an annual festival called Ἀδώνια. The cry of mourning employed on this occasion, namely, αἴ αἴ τὸν Ἄδωνιν, here assumes a poetic garb, αἰάζω τὸν Ἄδωνιν.—ὤρεσι, Doric for ὄρεσι. Bion wrote in what is called the new Doric, which approximates closely to the softness of the Ionic.—μηρὸν ὀδόντι λευκῷ λευκὸν, &c., "*wounded in his white thigh by a tusk, a white tusk.*" μηρὸν is here the accusative of nearer definition. One of the editors of Bion, in order to avoid what he considers an unbecoming play upon words, suggests λυγρῷ for λευκῷ. If any change, however, be needed, it is that of ὀδόντι, at the end of the second line, into Ἄδωνις, so as to have the proper name twice in the same verse. This is the conjectural emendation of Ruardi, which is commended, though not adopted, by Valckenaer.

3–9. καὶ Κύπριν ἀνιᾷ, &c., "*and, feebly breathing, fills Venus with anguish,*" i. e., by his feeble breathings, as life is passing away.—εἴβεται, "*trickles.*" Poetic form for λείβεται.—χιονέας κατὰ σαρκός, "*down along his snowy flesh.*"—ναρκῇ, "*grow heavy.*" 3d sing. pres. indic. act. of ναρκάω. In Doric ναρκάει is contracted into ναρκῇ, instead of ναρκᾷ. This Doric contraction remains in several verbs, even in Attic, as ζῇ, διψῇ, &c. —καὶ τὸ ῥόδον φεύγει, &c., "*and the rosy hue of his lip flees away.*" τῶ, Doric for τοῦ.—ἀμφὶ δὲ τήνῳ, &c., "*while around that lip dies also the kiss, which Venus will never relinquish.*" τήνῳ, Doric for ἐκείνῳ, and θνάσκει τὸ φίλαμα for θνήσκει τὸ φίλημα. The broad *a* was the favourite letter of the Dorians.—τὸ μήποτε for ὃ μήποτε.—καὶ οὐ ζώοντος, "*even when dead.*" ζώοντος for ζῶντος.—ὃ μιν θνάσκοντ' ἐφίλασεν, "*who kissed him as he died.*" ὃ is here for ὅς, and not, as some maintain, for ὅτι. The forms θνάσκοντ' ἐφίλασεν are Doric for θνήσκοντ' ἐφίλησεν.

10–16. αἴ αἴ τὰν Κυθέρειαν, "*alas! alas! for the goddess of Cythēra.*" The accusative of exclamation is in fact dependant on some verb understood, the emotion with which the words are uttered naturally giving rise to elliptical modes of speech. In the present instance we may supply αἰάζω. —ὡς ἴδεν, ὡς ἐνόησεν, &c., "*when she saw, when she considered, the incurable wound of Adonis.*"—μαραινομένῳ περὶ μηρῷ, "*around his wasting thigh.*"—πάχεας ἀμπετάσασα κινύρετο, "*having stretched out her arms, she exclaimed in a mournful tone.*" πάχεας is Doric for πήχεας, and ἀμπετάσασα poetic for ἀναπετάσασα. In κινύρετο the augment is dropped. —μεῖνον, "*stay but for one moment.*" Observe the force of the aorist, as indicating momentaneous action.—κιχείω, poetic for κιχέω, pres. subj.—ὥς σε περιπτύξω, &c., "*that I may but for one moment fold thee in my embrace, and blend my lips with thine.*" The aorist again has its peculiar force. περιπτύξω, 1st aor. subj. act. of περιπτύσσω.—μακρὸν, "*afar.*"—ἔρχεαι for ἔρχει, in the common dialect ἔρχῃ. Consult note on line 108, page 163.

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LINE 17–19. βασιλῆα. Referring to Pluto. The accusative, here, depends on εἰς that precedes. This preposition is frequently

175 found with persons in the place of πρός.—ἁ δὲ τάλαινα, &c., "*but I, the wretched one, live, and am a goddess,*" i. e., live, and shall ever live. ἁ is Doric for ἡ. The full clause is ἐγὼ δὲ ἁ τάλαινα.—ζώω, poetic for ζῶ.—ἐμμί, Æolic and Doric for εἰμί.—Περσεφόνα, Doric for Περσεφόνη.—τὸν ἐμὸν πόσιν, "*this my spouse.*" Observe the demonstrative force of τὸν, equivalent here to τοῦτον τὸν.—ἐσσὶ γὰρ αὐτὰ, &c., "*for thou, thou art far more powerful than I; and everything fair descends unto thee.*" Doric for εἰς γὰρ αὐτή. There is something beautifully emphatic in the use of αὐτὰ here (literally, "thou thyself"), and which we have translated by the double pronoun. It portrays briefly but forcibly the anguish of Venus at her own comparatively powerless state, and at the superiority enjoyed, in this respect, by the queen of Hades.—πολλὸν, poetic for πολὺ.—ἐς σὲ for πρὸς σὲ. Consult note on βασιλῆα, at the beginning of this paragraph.

21–23. τριπόθατε, Doric for τριπόθητε.—πόθος δέ μοι, &c., "*and my love has fled, on a sudden, like a dream.*" Observe the quickness of action indicated by the aorist. By πόθος is here meant, in fact, not love itself, but the object of one's love. This explanation will save the necessity of Valckenaer's proposed correction of the text, namely, πόσις for πόθος.—κεστὸς ὄλωλε, "*the cestus has perished,*" i. e., has lost all its potency. The cestus was the mysterious cincture of Venus, and all-powerful in kindling the softer emotions. (Compare *Hom.*, *Il.*, 14, 214, *seqq.*) Her grief for the loss of Adonis will deaden, for the future, all desire, on the part of the goddess, of arraying herself in the habiliments of loveliness.—τί γὰρ, τολμηρὲ, κυνάγεις; &c., "*for why, oh rash one, didst thou engage in the hunt?*" The abruptness with which the sentence begins is strikingly indicative of emotion on the part of the goddess. We have retained the common reading κυνάγεις, being the Doric for κυνήγεις, and this last the 2d sing. imperf. indic. for ἐκυνήγεις. Valckenaer proposes the following lection for this and the succeeding line: τί γὰρ, τολμηρὲ κυναγὲ, Καλὸς ἐὼν τοσσοῦτο μέμηνας θηρσὶ παλαίειν; Brunck reads ἐμεινας, in the sense of *sustinuisti*, but makes mention also of ἐμήναο (from *Theocr.*, 24, 31) as a lection that might be introduced here, and this last is given by Jacobs, whose example we have followed.—καλὸς ἐὼν τοσσοῦτον ἐμήναο, &c., "(why), *being so beautiful, didst thou madly desire to contend with savage beasts?*" Supply τί, from the previous line, before καλὸς ἐὼν. We must join here, in construction, τοσσοῦτον with καλὸς, not with ἐμήναο. So in Sophocles, *Trach.*, 1107, μὴ τοσοῦτον ὡς δάκνῃ θυμῷ δύσοργος, i. e., τοσοῦτον δύσοργος. The form τοσσοῦτον in our text is equivalent to ἐς τοσοῦτο.—ἐμήναο, poetic for ἐμήνω, 2d sing. 1st aor. indic. mid. of μαίνω.

26–28. ἁ Παφία, "*the goddess of Paphos,*" i. e., Venus. ἁ is Doric for ἡ.—τὰ δὲ πάντα, &c., "*and all these become flowers upon the earth,*" i. e., the tears of Venus and the blood of Adonis are converted into flowers. The expression τὰ δὲ πάντα is equivalent to τὰ δὲ δάκρυα καὶ τὸ αἷμα.—ποτὶ, Doric for πρὸς.—τὰν ἀνεμώναν, Doric for τὴν ἀνεμώνην. The anemone, or wind-rose, has its name from the Greek word ἄνεμος ("*wind*"), either because, according to Pliny (21, 23), it never opens except when the wind blows; or because, as Hesychius states, its leaves are most easily scattered by the wind (ταχέως ὑπὸ ἀνέμων φθειρόμενον). With this last agrees the account of Ovid (*Met.*, 10, 738, *seq.*).

> "*Namque male hærentem, et nimia levitate caducum*
> *Excutiunt idem, qui præstant nomina venti.*"

The general opinion of the learned inclines to regard the *anemone* of the

classic writers as the *anemone coronaria* of the botanists. Some, however, are in favour of the *Adonis æstivalis*, and among the number is Sprengel. (*Hist. Rei Herb.*, 1, 34.) The question is a difficult one to decide. According to Dioscorides, there were two kinds of anemone, the wild and the cultivated. (2, 207.) The cultivated kind was very variable in the colour of its flowers, these being either blue, violet, purple, or white; whereas the wild kind had merely a flower of purple hue. This may serve to explain the discrepance in the poetic legends respecting Adonis, some writers, like Bion, making the anemone to have sprung from the tears of Venus; and others, like Ovid, from the blood of her favourite. The reference may be, in the one case, to the white flower of the wind-rose, in the other to that of purple hue. (Consult *Sibthorp, Flora Græca*, 1, 375. —*Fée, ad Plin., l. c.*)

30–34. *μηκέτ' ἐνὶ δρυμοῖσι*, &c., "*no longer, oh goddess of Cyprus, mourn for thy loved one in the woods; there is* (here) *a goodly couch* (prepared for him); *there is* (here) *a bed of leaves ready for Adonis.*" At the celebration of the Adonia, an image of the favourite of Venus was represented as reclining, in death, on a bed of state. (*Theocrit.*, 15, 125, *seqq.*) It is to this custom that the line contains an allusion. Luzac, without any necessity, conjectures *ἔσθ' ἁπαλὰ στιβὰς*.—*ἀγαθὰ*, Doric for *ἀγαθῆ*.—*καλὸς νέκυς οἷα καθεύδων*, "*though dead, he is beautiful as one that sleeps.*"—*κέκλιται*, "*lies.*" Literally, "reclines." Passive for middle.—*κειράμενοι χαίτας ἐπ' Ἀδώνιδι*, "*having shorn their locks on account of Adonis.*" Cutting off the hair of the head was one of the usual acts of mourning among the Greeks. The hair thus cut off was sometimes laid upon the corpse (*Il.*, 23, 135), and from this may have arisen the meaning of *ἐπὶ* in such cases as the present, where the idea of placing the shorn locks upon the dead body appears to lie at the basis of the expression. Thus Higtius, in his beautiful trochaics, renders the line as follows: "*Luteos ponunt capillos, triste donum mortuo.*"

35–37. *χὠ μὲν ὀϊστὼς*, &c., "*and one trampled upon his arrows, and another upon his bow, while a third broke his well-winged quiver,*" i. e., and one, trampling under foot, broke his arrows, &c. Literally, "and one went upon his arrows," where observe the continued action indicated by the imperfect. *χὠ μὲν ὀϊστὼς* is for *καὶ ὁ μὲν ὀϊστοὺς*, the Dorians using *ὡς* for *οὺς* in the termination of the accusative plural.—*ὃς δὲ* for *ὁ δὲ*. The article appears here under one of its earlier forms, which was afterward appropriated exclusively to the relative. Poetic usage, however, as in the present instance, often recalled the form *ὅς* for *ὁ*, and Plato in prose very frequently employs the phrase *ἦ δ' ὅς*, "said he," for *ὁ δ' ἔφη*.—*εὔπτερον*. An epithet applied to the quiver as the receptacle of the feathered arrows.—*ἄγε*, Doric for *ἦγε*, imperf. of *ἄγω*, or, more correctly speaking, *ἄγνυμι*, "to break." As regards the whole passage, compare the language of Ovid (*Am.*, 3, 9, 7) in lamenting the death of Tibullus:

> "*Ecce, puer Veneris fert eversamque pharetram*
> *Et fractos arcus, et sine luce facem.*"

38–40. *ἔλυσε*. A momentary act, and, therefore, requiring the aorist. —*χρυσείοις* for *χρυσέοις*, and this for *χρυσοῖς*.—*φορέησιν* for *φόρησιν*, from *φορέημι* for *φόρημι*. Some branches of the Doric dialect formed the 1st pers. sing. pres. indic. of many common verbs in *μι* instead of *ω*, and likewise the 3d sing. in *σι*. (*Buttmann, larger Gr. Gr.*, p. 220, *Robinson's trans.*) Hence *φόρημι* is for *φορέω*, and *φόρησι* for *φορεῖ*. The attachment to forms

Page 175 in *μι*, however, was still more marked in Æolic Greek.—*πτερύγεσσιν* for *πτέρυξιν* (i. e., *πτερύγεσι, πτέρυγσι, πτέρυξι*).—*ἀναψύχει*, "*fans.*" Literally, "cools."

41–44. *αὐτὰν*. Lennep conjectured *αἰ αἰ* in place of *αὐτὰν*, and Brunck admits the emendation into the text. Jacobs thinks we ought to read *καὐτὰν*, i. e., *καὶ αὐτὰν*, the Loves mourning not only for Adonis, but *also* for *Venus herself*. This, however, is sufficiently implied in *αὐτὰν*, without the need of any connective.—*ἔσβεσε λαμπάδα πᾶσαν*, &c., "*Hymen has extinguished every torch upon the thresholds, and has untwined* (and cast from him) *the marriage crown.*" Literally, "has opened the marriage crown." There is a double idea conveyed, in fact, by the verb *ἐξεπέτασσε*, not only of untwining, but also of casting away, and hence Valckenaer renders it, "*coronam resolutam projecit.*" So Higtius, "*nuptialem nunc coronam spargit irata manu.*" Nor has Voss failed to express the same meaning, "*und die vermählende krone zerstreut.*" The meaning intended to be conveyed by the whole passage is striking and beautiful: the torches, by the light of which the bride was wont to be conducted from the dwelling of her parent to that of the bridegroom, and to the threshold of the nuptial chamber; the crown, the symbol of union, worn, not only by the married pair, but also by their attendant train; and the song of marriage itself (Ὑμὰν, ὦ Ὑμέναιε!), all these cease to exist on the death of Adonis.—*οὐκέτι δ' Ὑμὰν*, &c., "*no longer is the song of 'Hymen, Hymen,' sung; 'alas! alas!' is chanted.*" The funeral dirge succeeds the bridal song.—*ἀειδόμενον* for *ᾀδόμενον*.

45–47. *κλαίοντι*, Doric for *κλαίουσι*. Observe the analogy between the Latin 3d pers. plur. in *-unt*, and the Doric termination in *-οντι*.—*τῷ Κινύρᾳο*, Doric for *τοῦ Κινύρου*. Adonis was the fabled son of Cinyras, king of Cyprus.—*καί μιν ἐπαείδουσιν*, "*and seek by their strains to charm him back unto life.*" The verb *ἐπαείδω* has reference properly to magic rites and incantations, and is here beautifully employed in this sense. (Compare *Theocrit.*, 2, 91, and consult *Blomfield, Gloss. ad Æsch., Prom. Vinct.*, 180, *s. v. ἐπαοιδή.*)—*ὁ δέ σφισιν οὐχ ὑπακούει*, "*he, however, obeys them not,*" i. e., yields not to the sweet influence of their strains. The common reading is *ἐπακούει*, for which we have not hesitated to substitute, with Jacobs, *ὑπακούει*, as recommended by Valckenaer.—*οὐ μὰν, εἴ κ' ἐθέλοι*, &c., "*no, indeed, even if he should wish so to do; for Proserpina leaves him not free,*" i. e., he will not, at their invocation, return to the upper world, even if the draught of Lethe should lose its influence, and he himself should feel inclined to listen to the call, for Proserpina now holds him as her own. The common text has *οὐ μὰν οὐκ ἐθέλει*, which Jacobs retains, making *οὐκ ἐθέλει* equivalent to *ἀναίνεται*. The meaning will then be, "he does not, indeed, refuse (so to do)," as in Latin, *non quod ipse nolit.* This construction of the second *οὐκ*, however, appears to us extremely harsh, if not actually inelegant. Koen suggested, *οὐ μὰν, ὅκκ' ἐθέλει*, of which Brunck and Valckenaer both approve, except that the latter changes *ἐθέλει* to *ἐθέλοι*. This reading, however, appears to us deficient in spirit. We have adopted, therefore, the emendation of Higtius, *οὐ μὰν, εἴ κ' ἐθέλοι*, as decidedly the best that can be offered. The version of Eobanus accords with this: "*Quas, et si cupiat, Stygia non audit ab umbra:*" as does that of Voss: "*Nein doch, ob er auch wollte; Persefone loset ihn nimmer!*"—*Κώρα*, Doric for *Κόρα*.

II.

1–3. *Ἰξευτὰς*, Doric for *ἰξευτὴς*.—*κῶρος*, Doric for *κοῦρος*.—*δενδρά-*

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εντι, Doric for *δενδρήεντι*.—*τὸν ἀπότροπον εἶδεν Ἔρωτα*, "*saw Love, that being whom all should avoid.*" The term *ἀπότροπον* is here equivalent to the Latin *abominandum*. So we have in Sophocles (*Ajax*, 602), *τὸν ἀπότροπον ἀΐδηλον Ἅιδαν*, where one of the scholiasts remarks, *τὸν ἀπότροπον, ἤγουν τὸν ἀποστροφῆς καὶ ἀποτροπιασμοῦ ἄξιον*. Compare *Sophocles, Œdipus Tyr.*, 1314.—*ἐσδόμενον*, Doric for *ἐζόμενον*.—*πύξοιο* for *πύξου*.—*ποτὶ*, Doric for *πρὸς*.—*ἐνόασε*, Doric for *ἐνόησε*.

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LINE 4–6. *ὦνεκα δὴ*, "*because, forsooth.*" *ὦνεκα* is Doric for *οὕνεκα*.—*τὼς καλάμως ἅμα πάντας*, &c., "*joining, at one and the same time, all his rods to each other.*" *τὼς καλάμως* is Doric for *τοὺς καλάμους*, and *ἀλλάλοισι* Doric for *ἀλλήλοις*. The reference is to catching birds by means of rods smeared with birdlime. This mode of capture is commonly employed against small birds merely; and hence the young fowler on the present occasion, believing that he has met with a bird of more than ordinary size, prepares to use all his rods at once.—*τᾷ καὶ τᾷ τὸν Ἔρωτα*, &c., "*watched Cupid, having darted in this direction and in that,*" i. e., who kept darting, &c. *τᾷ καὶ τᾷ* is Doric for *τῇ καὶ τῇ*, where we are to supply *ὁδῷ* or *χώρᾳ*.—*μετάλμενον*, syncopated 2d aor. part. middle, with the soft breathing (in *ἅλμενον*), from *μεθάλλομαι*. (*Buttmann, larger Gr. Gr.*, p. 266, *Robinson's transl.*)

7–11. *χώ* for *καὶ ὁ*.—*ἔνεχ' οἱ τέλος*, &c., "*because no end* (of this) *appeared to him.*" Literally, "met him." *ἔνεχ'*, before an aspirated vowel for *ἕνεκα*, has here the force of *οὕνεκα*. (*Schneider, Wörterb.*, *s. v.*) In a strict, literal translation, however, *ἕνεκα* retains its proper meaning, and the clause following after supplies the place of a genitive.—*ἀπάντη*, Doric for *ἀπήντα*, 3d sing. imperf. indic. act. of *ἀπαντάω*. (*ἀπήνταε, ἀπήντα*, Doric *ἀπάντη*, dropping the augment.)—*ποτ' ἀροτρέα*. The form *ποτ'* is by apostrophe for *ποτὶ*, and this Doric for *πρὸς*.—*τάνδε τέχναν*, "*this art,*" i. e., of ensnaring birds by birdlime. Doric for *τήνδε τέχνην*.—*καὶ λέγεν αὐτῷ*, "*and mentioned the circumstance to him.*" *λέγεν* for *ἔλεγεν*, augment dropped.—*δεῖξεν* for *ἔδειξεν*.—*κίνησε* for *ἐκίνησε*.—*καὶ ἀμείβετο παῖδα*, "*and replied unto the boy.*" Literally, "and answered the boy." There is no need whatever of supplying *πρός* here to govern the accusative, as some do. The case depends at once upon the verb. *ἀμείβετο* for *ἠμείβετο*. Observe the peculiar force of the imperfect, and the slow and impressive manner which it indicates on the part of the speaker.

12–16. *φείδεο τᾶς θήρας*, &c., "*refrain from the hunt, and approach not this winged creature here.*" *φείδεο* is for *φείδου*, and *τᾶς* Doric for *τῆς*.—*ἐς τόδε*, in the sense of *πρὸς τόδε*.—*τῶρνεον ἔρχευ* for *τὸ ὄρνεον ἔρχου*.—*φεῦγε μακράν*, "*flee far away.*" Supply *ὁδόν*.—*ἐντὶ*, Doric for *ἐστὶ*.—*ἔσσῃ* for *ἔσῃ*, Attic *ἔσει*, 2d sing. fut. of *εἰμί*.—*εἰσόκα μή μιν ἕλῃς*, "*as long as thou shalt not have taken him.*"—*ἀπάλμενος*, syncopated 2d aor. part. mid., with the soft breathing (*ἅλμενος*), from *ἀφάλλομαι*.—*αὐτὸς ἀφ' αὐτῷ*, "*himself, of himself,*" i. e., moved by his own impulse. *αὐτῷ* is for *αὐτοῦ*, and this for *ἑαυτοῦ*.—*κεφαλὰν ἐπὶ σεῖο καθιξεῖ*, "*will alight upon thy head.*" A figurative expression, for "will occupy thy every thought." *κεφαλὰν*, Doric for *κεφαλὴν*, *σεῖο* for *σοῦ*, and *καθιξεῖ* Doric for *καθίσει*. The Dorians change the future in *σω*, with the short penult, into *ξω*.

III.

1–2. *εἴαρος ὦ Μύρσων*, &c., "*in spring, oh Myrson, or in winter, or autumn, or summer, what is pleasing unto thee? and what one* (of these

Page 176 seasons) *dost thou wish to come more than the rest?*" εἴαρος, χείματος, &c., are the genitives of part of time. εἴαρος for ἔαρος. —φθινοπώρου. The φθινόπωρον of the Greek writers was, strictly speaking, the latter part of autumn, from the rising of Arcturus to that of the Pleiades. The Grecian year was commonly divided into seven parts, ἔαρ, θέρος, ὀπώρα, φθινόπωρον, σπορητός, χειμών, and φυταλιά. The position of φθινοπώρου, in the text, before θέρεος, is a mere poetic arrangement for the sake of the line. The true order comes in immediately after.

3–4. ἦ θέρος, &c., "*is it summer, when all the things on which we bestow labour are drawing to a close,*" i. e., when our rural labours are ending, and the objects of them are perfecting and ripening. ἀνίκα and μογεῦμες are Doric forms for ἡνίκα and μογοῦμεν. The literal translation is as follows: "(am I wrong), or (dost thou wish) summer (to come)," where observe that the particle ἦ, though apparently interrogative in a free translation, is, in reality, always disjunctive and elliptical.—ὅτ' ἀνδράσι λιμὸς ἐλαφρά, "*when famine possesses no terrors for men,*" i. e., in consequence of the abundance which then prevails. Literally, "when famine is light for men." Compare the version of Eobanus, "*aut ferax, qui, cuncta donans, pellit auctumnus famem?*" Grotius, following Canter, read λιμὸς ἐλαφρός. But ἁ λιμός was said in Doric, and ἡ λιμός occurs in the Homeric hymn to Ceres, 312. In the later and common language, the feminine was the prevalent form. (*Jacobs, Anthol. Pal.*, p. 19, 1042.)

5–8. δύσεργον, "*difficult for labour,*" i. e., in which we find it difficult to work, and are lazily inclined.—θαλπόμενοι θέλγονται, &c., "*warming themselves* (by the fire), *are charmed with both inaction and indolence.*" ἀεργείῃ for ἀεργίᾳ. By ἀεργείη is here meant the state of inaction, which, recurring day after day, produces eventually the habit denominated ὄκνος. —ἦ τοι καλὸν ἔαρ, &c., "*or is the beauteous spring wont to delight thee more?*" Observe the force of the aorist in denoting what is customary or usual. εὔαδεν is the 3d sing. 2d aor. indic. act. of ἀνδάνω, and is for ἔαδεν. The form εὔαδον is thought to have arisen from doubling the digamma after the augment (ΕϜϜΑΔΟΝ like ἔλλαβον), for here, where this letter made a position, it could not fall away as in other cases. The apparent significance of this εὐ, "*well,*" as in English, "*well pleased,*" may have contributed to the preservation of this form. (*Buttmann, larger Gr. Gr.*, p. 267, *Robinson's transl.*)—αἱρεῖται, "*prefers.*"—λαλέειν γὰρ ἐπέτραπεν, &c., "*since our leisure has permitted us to converse.*" λαλέειν for λαλεῖν.—ἁ σχολὰ, Doric for ἡ σχολή.

9–11. θεῖα for θεῖα.—ἱερὰ. Lennep conjectures ὥρια, an extremely neat emendation.—ἁδέα, Doric for ἡδέα.—σεῦ δὲ ἕκατι, &c., "*for thy sake, however, will I declare, oh Cleodāmus, what one is more pleasing to me than the rest.*"—ἐξερέω. Oldest form ἐξερέσω, Ionic and poetic ἐξερέω, Attic ἐξερῶ, future to ἐξειπεῖν.—τό μοι for ὅ μοι.—πέλεν for ἔπελεν, imperf. of πέλω, with the signification of the present.—ἄδιον, Doric for ἥδιον.

12–18. ἦμεν, Doric for ἔμεν, and this by apocope from ἔμεναι, which stands for the common εἶναι.—τόκα, Doric for τότε.—ὀπτῇ, "*scorches.*" Doric for ὀπτᾷ.—φθινόπωρον. Supply ἦμεν, i. e., εἶναι.—ὥρια, "*the fruits of the season.*" Literally, "the seasonable things." The reference here, of course, is to an immoderate indulgence in these.—οὔλον χεῖμα φέρειν, &c., "*I dread to endure the dire winter, its falls of snow, and its frosts.*" φοβεῦμαι for φοβοῦμαι.—εἴαρ ἐμοὶ τριπόθατον, &c., "*for me, indeed, may the thrice-beloved spring be present throughout the whole year.*" Observe

the employment of the emphatic *ἐμοὶ*, and also the use of the optative, without *κε* or *ἄν*, as indicating a wish.—*ἀνίκα*, Doric for *ἡνίκα*.—*ἄμμε* for *ἡμᾶς*.—*κύει*, "*are pregnant with life.*"—*εἶαρος*. The genitive of part of time, for which the dative has just been employed at the beginning of the line.—*χὰ νὺξ ἀνθρώποισιν*, &c., "*and the night is equal unto men, and like* (to the night) *is the day*," i. e., and the days and nights are equal. The labours of the day are compensated by the long repose of night. *χὰ νὺξ ἴσα*, Doric for *καὶ ἡ νὺξ ἴση*. Supply *ἐστὶ*.—*ἀώς*, Doric for *ἠώς*. The morning is here taken for the entire day, the beginning of light for its continuance. Compare the version of Higtius: "*vere noctis æqua currunt, æqua lucis tempora.*" Page 176

MOSCHUS.

I.

Line 1–3. Ἁ Κύπρις τὸν Ἔρωτα, &c., "*the goddess of Cyprus made loud proclamation for Cupid her son.*" Literally, "was calling aloud for." *ἁ Κύπρις*, Doric for *ἡ Κύπρις*.—*ἐβώστρει*, from *βωστρέω*. This verb is commonly regarded as Doric for *βοάω*. Passow, however, regards it as formed from *βοάω*, just as *καλιστρέω* comes from *καλέω*, *ἐλαστρέω* from *ἐλαύνω*, &c.—*εἴτις ἐνὶ τριόδοισι*, "*if any one has seen Cupid wandering at the cross-roads.*" The *τρίοδοι*, or places where three roads met, were always a kind of public thoroughfare, where many persons were found. Venus thinks it likely that her runaway may be in one of these spots. Some understand before *εἴτις* the words *λέγουσα τάδε*. They are certainly implied in *ἐβώστρει*, but by no means actually understood.—*δραπετίδας*, Doric for *δραπετίδης*. So also *μαυτὰς* for *μηνυτής*. Page 177

4–9. *περίσαμος*, "*a very remarkable one,*" i. e., has many tokens and marks by which he may be distinguished. Doric for *περίσημος*.—*ἐν εἴκοσι πᾶσι ὠάθοις νιν*, "*thou mightst know him among a whole score.*"—*χρῶτα*, "*as to his complexion.*" Literally, "as to his skin."—*αὐτῶ*, Doric for *αὐτοῦ*.—*κακαὶ φρένες, ἁδὺ λάλημα*, "*his disposition is wicked, his way of talking is sweet.*"—*ἶσον*, "*in the same way.*"—*φωνά*, Doric for *φωνή*.—*ἢν δὲ χολᾷ*, &c., "*but if he be angry, his spirit is merciless.*" *χολᾷ* is here the pres. subj. contracted from *χολάῃ*, and *ἀνάμερος* is Doric for *ἀνήμερος*. All the editions that we have seen place merely a comma after *ἀνάμερος*, but have a colon after *ἀλαθεύων*. We have adopted a punctuation more in accordance, it is conceived, with the true meaning of the poet.—*ἠπεροπευτὰς, οὐδὲν ἀλαθεύων*, &c., "*a deceiver, uttering nothing of truth, an artful child, he sports with savage cruelty,*" i. e., his delight is in cruel and savage sports. *ἠπεροπευτὰς, ἀλαθεύων*, and *παίσδει*, are Doric for *ἠπεροπευτής, ἀληθεύων*, and *παίζει* respectively: *ἄγρια* is taken adverbially.—*κάρανον*, Doric for *κάρηνον*.

11–19. *μικκύλα μὲν τήνω*, &c., "*his little hands are very small, but they shoot a great way.*" *τήνω*, Doric for *ἐκείνου*.—*μακρὰ*, taken adverbially.—*κ' εἰς*, "*even to,*" for *καὶ εἰς*.—*Ἀΐδεω* for *Ἀΐδου*. In reading, *Ἀΐδεω* is to be pronounced *Ἀΐδω* here, on account of the metre.—*τόγε σῶμα*, "*as to his body, indeed.*"—*ἐμπεπύκασται*, "*is closely covered,*" i. e., is closely concealed from view.—*καὶ πτερόεις, ὅσον ὄρνις*, &c., "*and having wings, like a bird, he flies at one time on one, at another on another, of men and*

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177 *also women, and perches on their vitals."*—*ὑπὲρ τόξῳ δὲ*, "*and upon his bow.*" *ὑπὲρ* is here used for *ἐπὶ*, which last is given by two MSS.—*τυτθὸν ἐοῖ τὸ βέλεμνον*, &c., "*his arrow, indeed, is small, but it is carried even to the sky.*" *ἐοῖ* for *οἱ*. Literally, "the arrow unto him," &c.—*ἐνδοθι δ' ἐντὶ τοὶ πικροὶ κάλαμοι*, &c., "*and within it are those bitter shafts, with which he often wounds even me.*" *ἐντὶ*, Doric for *εἰσὶ*, and *τοὶ*, Doric for *οἱ* in the sense of *ἐκεῖνοι*.—*τοῖς*, poetic for *οἷς*.—*κἠμὲ*, Doric for *κἀμὲ*, and this for *καὶ ἐμὲ*.

20–27. *ταῦτα μὲν ἄγρια πάντα*, &c., "*all these things are cruel indeed; but far more so is the little torch that he has, with which he inflames the sun himself.*" Literally, "the little torch, being unto himself," i. e., which is unto himself. We have followed, in this passage, the readings of Luzac. The common text has *πάντα μὲν ἄγρια, πάντα·*, and in the succeeding line, *τὸν ἅλιον αὐτὸν ἀναίθει*. There can be but one opinion as to the inferiority of the common lection.—*ἐοῖσα*, Doric for *ἐοῦσα*, and this for *οὖσα*.—*τᾷ*, Doric for *ᾇ*, and this for *ᾗ*.—*ἅλιον*, Doric for *ἥλιον*.—*ἦν τύ γ' ἕλῃς τῆνον*, Doric for *ἢν σύ γ' ἕλῃς ἐκεῖνον*.—*δάσας ἄγε*, "*bind and bring* (him to me)." *δάσας*, Doric for *δήσας*.—*κἦν ποτ' ἴδῃς κλαίοντα*, "*and shouldst thou, perchance, see him weeping.*"—*κἦν* for *καὶ ἦν*.—*γελάῃ* for *γελᾷ*, pres. subj.—*τύ νιν ἕλκε* for *σὺ αὐτὸν ἕλκε*.—*φιλᾶσαι*, Doric for *φιλῆσαι*.—*κακὸν τὸ φίλαμα*, &c., "*his kiss is fraught with evil; his lips are* (very) *poison.*" *ἐντί*, Doric for *ἐστί*. Another *ἐντί* is for *εἰσί*, and has already occurred.—*χαρίζομαι ὅσσα μοι ὅπλα*, i. e., *χαρίζομαί σοι ὅσσα ὅπλα ἐστί μοι*.—*μήτι θίγῃς*, &c., "*don't touch them at all; they are deceitful gifts, for they have all been dipped in fire.*" Brunck suggests *μὴ τὺ θίγῃς*, which Valckenaer commends. It is certainly a spirited emendation, though not more so than the received reading.

II.

178 Line 1–5. *Ἄρχετε, Σικελικαὶ*, &c., "*begin, Sicilian Muses, begin the strain of wo,*" i. e., the funeral dirge. By the Sicilian Muses are here meant the Muses of pastoral or bucolic verse, which had been carried to its highest perfection by Theocritus, a native of Syracuse in the island of Sicily. Bion and Moschus had both taken him for their model in this department of composition.—*ἀδόνες*, Doric for *ἀηδόνες*.—*πυκινοῖσιν ποτὶ φύλλοις*, "*amid the thick foliage.*" *ποτὶ*, Doric for *πρὸς*.—*νάμασι τοῖς Σικελοῖς*, &c., "*tell unto the Sicilian waters of the* (fount of) *Arethusa.*" *τᾶς Ἀρεθούσας*, Doric for *τῆς Ἀρεθούσης*.—*τέθνακεν*, Doric for *τέθνηκεν*.—*βωκόλος*, Doric for *βουκόλος*.—*ὅττι σὺν αὐτῷ καὶ τὸ μέλος τέθνακε*, &c., "*that with him both melody itself has died, and the Doric song is no more.*" *ἀοιδά*, Doric for *ἀοιδή*.

7–8. *κεῖνος* for *ἐκεῖνος*.—*οὐκέτι μέλπει*, "*no longer gives utterance to his strains.*"—*ἐρημαίαισιν ὑπὸ δρυσὶν*, "*beneath the* (now) *solitary oaks.*" By a beautiful figure, a feeling of loneliness, at the loss of the bard, is ascribed to the very oaks under which he was wont to sing.—*ἀλλὰ παρὰ Πλουτῆϊ*, &c., "*but he sings with Pluto the song of oblivion,*" i. e., but he now sings in the lower world, where all is oblivion of the past. Compare the version of Eobanus:

. . . . . "*Sed Ditis in aula*
Immemores hymnos, et longa oblivia cantat."

11–16. *τίς ποτὶ σᾷ σύριγγι*, &c., "*who shall play upon thy pipe?*" The common text has *μελίσδεται*, the Doric present for *μελίζεται*. The true reading, however, is *μελίξεται*, the Doric future for *μελίσεται*, as adopted

by Brunck, Valckenaer, Jacobs, and many others.—*σύριγγι*. The syrinx was a pipe of many reeds, joined side by side, and each of different length. The usual number of reeds, thus connected, was seven; but we read on some occasions of less, on others of more than this. The Pandean pipe of modern times is a species of syrinx. (Consult *Voss, ad Virg., Eclog.*, 2, 33.)—*καλάμοις*. Referring to the reeds that composed the syrinx.—*θάσει* Doric for *θήσει*.—*εἰσέτι γὰρ πνείει τὰ σὰ χείλεα*, &c., "*for it still breathes the music of thy lips and of thy breath, and echo among its reeds still feeds upon thy strains.*" Supply *ἡ σύριγξ*. The idea is a most beautiful one: the breathings of song still linger on the syrinx of the bard, and their echoes still murmur in its reeds.—*πνείει* for *πνέει*.—*ἀχὼ* Doric for *ἠχὼ*.—*δονάκεσσι* for *δόναξι*.—*Πανὶ φέρω τὸ μέλισμα*, "*I offer the strain to Pan,*" i. e., I offer thy syrinx unto Pan, that from it he may produce sweet melody. Valckenaer and others read *μέλιγμα*, in the sense of "pipe," though Valckenaer himself appears to have considerable doubts about the propriety of using *μέλιγμα* in this signification.—*τάχ' ἂν κἀκεῖνος ἐρεῖσαι*, &c., "*perhaps even he would fear to apply his lips* (unto thy reeds), *lest he bear away the second prize to thee,*" i. e., lest he be deemed inferior to thee. After *τὸ στόμα* we must supply, in thought, the words *σᾷ σύριγγι*, the idea of which naturally arises from *τὸ μέλισμα* that precedes. With *τὰ δεύτερα* supply *ἄθλα*, and observe the genitive *σεῖο* (for *σοῦ*) following *δεύτερα*, since this last here implies comparison.—*φέρηται*. Observe the force of the middle, "bear off for himself," or, "as his own."

17–22. *ὦ ποταμῶν λιγυρώτατε*, "*oh most tuneful of rivers.*" The allusion is to the river Meles, in Ionia, which flowed by the city of Smyrna. According to one account, Homer was born on its banks, from which circumstance he obtained the appellation of *Melesigēnes* (*Μελεσιγενής*). Bion having been born in the city of Smyrna, the river Meles is here poetically styled "most tuneful" of streams, from its flowing by the native seats of two so eminent poets.—*ἀπώλετο πράν τοι Ὅμηρος*, "*in former days thy Homer perished.*" Literally, "in former days Homer perished for thee."—*τῆνο τὸ Καλλιόπας γλυκερὸν στόμα*, "*that sweet mouth of Calliope.*" *τῆνο*, Doric for *ἐκεῖνο*, and *Καλλιόπας* for *Καλλιόπης*. Homer is here, by a striking figure, called the *στόμα Καλλιόπας*, since the muse, through him, poured forth her strains unto men. So in Theocritus (*Id.*, 7, 37), a poet is called *Μοισᾶν στόμα*, and, in one of the Epigrams of the Anthology, Pindar is styled *Μουσᾶν ἱερὸν στόμα*.—*λέγοντι* Doric for *λέγουσι*.—*πολυκλαύστοισι ῥεέθροις*, "*with thy deeply-lamenting waters.*" The true reading, very probably, is *πολυκλύστοισι ῥεέθροις*, "with thy swelling tide of waters."—*πᾶσαν δ' ἔπλησας φωνᾶς ἄλα*, "*and didst fill the whole sea with the voice of thy lament.*" *φωνᾶς*, Doric for *φωνῆς*.—*ἄλλον υἱέα*. Referring to Bion.—*τάκῃ*, Doric for *τήκῃ*, and this for the Attic *τήκει*.

23–25. *παγαῖς πεφιλαμένοι* Doric for *πηγαῖς πεφιλημένοι*.—*ὃς μὲν ἔπινε*, &c., "*the one drank of the Pegasēan fountain, while the other had a draught of that of Arethusa.*" *ὃς μὲν* for *ὁ μὲν*.—*Παγασίδος κράνας*, Doric for *Πηγασίδος κρήνης*. By the *Παγασίδος κράνα* is meant the fountain of Hippocrēnē, on Mount Helicon, fabled to have been produced from the earth by a stamp of the foot, on the part of the winged steed Pegasus.—*ἔχεν* for *εἶχεν*, augment dropped.—The meaning of the poet in this passage is as follows: as Homer drank from the Pegasean fountain the inspiration of epic verse, so Bion quaffed that of bucolic poetry from the fount of Arethusa, its native home. The whole, however, is figurative, and must not be understood as if Bion had been personally present in the island of Sicily.

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178 —*χὼ μὲν*. Referring to Homer, as the singer of the Iliad, in which poem Helen, daughter of Tyndarus, and likewise Achilles and Menelaus were introduced. To the song that has war and slaughter for its themes is opposed the bucolic strain, breathing peace and all that is pleasing and joyous.—*ἄεισε* for *ᾖσε*, from *ἀείδω* for *ᾄδω*.

27–31. *κεῖνος δ' οὐ πολέμους*, &c., "*the other, however, sang not of wars, nor of tears, but of Pan; and told in clear-toned strains of the keepers of herds, and pastured* (the cattle) *as he sang*," i. e., told of herdsmen, and the scenes of bucolic and pastoral life.—*βώτας*, Doric for *βούτας*.—*ἀδέα*, Doric for *ᾠδεῖαν*. This Dorico-poetic accusative is more commonly employed as a masculine ending, as, for example, *εὐρέα πόντον*, &c.—*παίδων*, "*of the young*."—*ἤρεσε* from *ἀρέσκω*. We have here retained the common reading, as in every respect superior to *ἤρεθε*, the lection of Valckenaer, Brunck, and others. Compare the version of Higtius: "*et Cupidinem, Dionæ, fovit, acceptus, sinu*."

33–34. *ἄστεα πάντα*. Supply *θρηνεῖ*.—*Ἄσκρα*. A town of Bœotia, situate on a rocky eminence belonging to Helicon, and famed, in the annals of poetry, as the residence of Hesiod.—*γοάει* for *γοᾷ*.

179 Line 35–38. *Πίνδαρον*. Pindar was a native of Thebes in Bœotia.—*ποθέοντι*, Doric for *ποθέουσι*, and this for *ποθοῦσι*.—*οὐδὲ τόσον τὸν ἀοιδὸν*, &c., "*nor is the Teian city accustomed to mourn so deeply for its bard*." The reference is to Anacreon, a native of Teios, in Ionia. Some editions read *Κήϊον* for *Τήϊον*, making the passage refer, not to Anacreon, but to Simonides, a native of Iulis in the island of Ceos. The lection *Τήϊον*, however, is regarded by Valckenaer as the genuine one, although he retains *Κήϊον* in the text. *Τήϊον* is given by two Paris MSS. and the Florence edition.—*ἐμύρατο*. Observe the force of the aorist.—*Ἀρχιλόχοιο*, "*than her Archilochus*." Archilochus was born in the island of Paros.—*ἀντὶ δὲ Σαπφοῦς*, &c., "*and Mitylene still mourns for thy song, instead of that of Sappho*." Observe the conciseness of expression in *ἀντὶ δὲ Σαπφοῦς* for *ἀντὶ δὲ τοῦ μελίσματος Σαπφοῦς*.—*ἁ Μιτυλάνα*. Doric for *ἡ Μιτυλήνη*.

40–46. *ταὶ μαλάχαι*, Doric for *αἱ μαλάχαι*. Dioscorides (2, 3) and Theophrastus (1, 5) designate mallows as aliment, and the former of these authors makes the mallow of the gardens superior to the wild kind, as an article of food.—*κᾶπον*, Doric for *κῆπον*.—*τό τ' εὐθαλὲς οὖλον ἀνηθον*, "*and the verdant, crisped-leaf anise*."—*ὕστερον αὖ ζώοντι*, &c., "*they afterward live again, and spring up for another year*." *ζώοντι*, Doric for the common poetic form *ζώουσι*, and this last for *ζῶσι*.—*φύοντι*, Doric for *φύουσι*.—*ἄμμες*, Doric for *ἡμεῖς*.—*ὁππότε πρᾶτα θάνωμες*, "*when once we have died*." *πρᾶτα*, Doric for *πρῶτα*, the adjective taken as an adverb.—*θάνωμες*, Doric for *θάνωμεν*.—*ἀνάκοοι ἐν χθονὶ κοίλᾳ*, &c., "*sleep, unhearing, in the hollow earth, the long, long, endless sleep, from which we never shall awake*." The melancholy flow of the line is heightened by the gloomy and chilling disbelief in a future state, which it seeks to inculcate. *ἀνάκοοι*, Doric for *ἀνήκοοι*.—*κοίλᾳ*, Doric for *κοίλῃ*.—*εὕδομες*, Doric for *εὕδομεν*.—*εὖ μάλα μακρὸν*. This combination cannot well be expressed by a literal version. We have endeavoured to convey the meaning by the repetition of the adjective.—*καὶ σὺ μὲν ἐν σιγᾷ*, &c. This verse is considered supposititious by Valckenaer.—*σιγᾷ*, Doric for *σιγῇ*.—*πεπυκασμένος ἔσσεαι*, "*shalt remain hidden*." Observe the continued action indicated by the perfect participle.—*ἔσσεαι* for *ἔσει*, common form *ἔσῃ*.

METRICAL KEY.

I. EXTRACTS FROM HOMER.

1. The measure employed in these extracts is the *Hexameter*.

2. In Greek hexameters, and especially those of the Homeric class, when two vowels come in contact, one at the end and the other at the beginning of a word, the following is the result:

(A.) Either the previous vowel is found to be elided by the poet; as, *ἔπειθ' ἵκανε* for *ἔπειτα ἵκανε*;

(B.) Or, a long vowel, or diphthong, at the end of a word, loses a portion of its length before the vowel at the beginning of the next word; as, *πύργῷ ἐφεστήκει*;

(C.) Or, in order to explain away the hiatus, we must have recourse to the intervention of the digamma, or else to some emendation of the text; though cases still remain where these expedients are nugatory, and where critical sagacity is completely baffled.*

3. In Greek, much more frequently than in Latin, hexameters, we find a short vowel lengthened by the *Arsis*, or stress of the voice on the first part of the foot.†

4. On the other hand, it is almost a constant rule, in the Greek epic poets, that if a word end in a long vowel, or a diphthong, and the next word begin with a vowel, the long vowel, or diphthong, becomes short.

5. The principle on which the preceding rule depends is as follows. The long vowels in Greek, namely, *η* and *ω*, are supposed to consist, in fact, of two short vowels, the *η* of *εε*, and the *ω* of *οο*. Hence, when the long vowel comes before another vowel, at the beginning of the next word, it loses one of its short component vowels by this collision, and the other remains, of course, short by nature.

6. In the same way, a diphthong loses one of its component vowels, and the other, if not short already, becomes so before the vowel at the beginning of the next word.

7. It must be borne in mind, however, with regard to diphthongs, that in *ᾳ*, *ῃ*, *ῳ*, the subscript iota so far coalesces with the vowel to which it is appended as to be considered, in Homeric scanning, as forming only one sound with it. Hence *ᾳ*, *ῃ*, *ῳ*, are to be here regarded as consisting, in fact, of only two short vowels, and not, as would otherwise be the case, of three.

8. But when the long vowel, or the diphthong, falls in the arsis of the foot, it retains its natural measure, because the stress of the voice then compensates for whatever the long vowel, or the diphthong, may have lost by collision with another vowel. An instance of this occurs in the fourth line of the first extract, page 155, where the final *ῳ* in *ἀμφιπόλῳ*, after

* Spitzner thinks that the hiatus was not forbidden in the earlier epic verse; a doctrine by no means improbable, considering the confluence of vowel sounds that characterized the epico-Ionic dialect. (*De Versu Græc. Her.*, p. 147.)

† The remainder of the foot is called the *Thesis*.

losing one of its two short component vowels before the initial vowel in the next word, has the remaining short one again lengthened by the stress of the voice, the syllable λῳ being in the arsis of the foot λῷ ἔϋ.

9. In the remarks that follow, we will first call attention to such peculiarities, in a few lines, at the commencement of the first extract from Homer, as may serve to elucidate the rules that have just been laid down, and will then only note more important particulars.

FIRST EXTRACT.

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Line 4. παῖδϊ καϊ, ἀμφιπόλῳ. The diphthong loses its final vowel before the initial vowel in ἀμφιπόλῳ, and the α that remains is shortened before the α in the next word. The ῳ in ἀμφιπόλῳ has already been explained.

5. πῡργῷ ἔφεστήκει. The ω loses one of the two component omicrons, and the remaining omicron continues short before the succeeding epsilon. The iota subscript is not regarded as a separate vowel.

7. ἔστῃ ἔπ'. The η loses one of its two component epsilons, and the remaining one continues short before the succeeding vowel in ἐπ'.

9. πῇ ἔβῃ. The η in πῇ loses one of its component epsilons, but the remaining one, being in the *arsis* of the foot, is again lengthened by the stress of the voice. On the other hand, the η in ἔβη, after losing one of its epsilons before the initial Α in Ἀνδρομάχη, keeps the other epsilon short, since this last-mentioned vowel is in the *thesis* of the foot, and is not, therefore, acted upon by any stress of the voice.

10. ἦ εἰνατέρων. This hiatus can only be remedied by a change of reading, since we cannot have recourse to the digamma, εἰνατέρων not being a digammated word, as appears from line 15. As the ἦ is in the thesis of the foot, it ought, strictly speaking, to lose one of its epsilons before the succeeding vowel, and then remain short.

24. μέγα ἄστυ. The hiatus here is prevented by the digamma: ΜΕΓΑ ΦΑΣΤΥ.

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Line 33. κᾱλῷ. The first syllable of καλός is long in Homer, short in Attic.

34. καλέεσκε Σκαμάνδριον. The ε here remains short, though σκ follows. This license appears to have been allowed from the difficulty otherwise of introducing the proper name into verse. A similar license is found in the case of the double consonant ζ, before which Homer keeps a vowel short in such words as Ζάκυνθος, Ζέλεια. To remove these shortenings, Knight writes Δάκυνθος, Δέλεια, and refers, in support of his opinion, to the coins of Zancle (Messana), of the seventh century B.C., which give the name of the place in the old form, ΔΑΝΚΛΗ. (*Prolegom. ad Hom.*, § 79.)

35. ἐρῡετο. From ῥῡω, not from ἐρῡω, which has the digamma (FEPΥΩ), and would consequently lengthen γὰρ and vitiate the line. Compare the remark of Knight (*Prolegom.*, p. 158, *ed. Ruhkopf*), in speaking of ἐρύω: "*Verbum mire corruptum rhapsodorum et grammaticorum licentia; et cum* ΡΥFΩ (*ῥύω*) *perpetuo confusum.*"

38. ἄρα οἱ—χειρὶ ἔπος. A double hiatus in one and the same line, but remedied, in each case, by the digamma: ΑΡΑ FΟΙ—ΧΕΙΡΙ FΕΠΟΣ.

54. ἤματι Ἀΐδος. The hiatus in this line induced Bentley to correct

the verse as follows: *οἱ μὲν πάντες ἰῃ κίον ἡμέρῃ Ἀΐδος εἴσω.* It is better, however, to consider the hiatus as allowable here, from the circumstance of *ἡματι* terminating a foot. (Consult *Heyne, ad loc.*)

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LINE 75. *κακῶς ὥς.* The final syllable of *κακὸς* is lengthened by the stress of the voice, it being in the *arsis* of the foot.

79. *τόδε οἶδα.* The hiatus here is remedied by the digamma: ΤΟΔΕ ϜΟΙΔΑ.

80. *ὀλώλῃ Ἴλιος.* The final syllable in *ὀλώλῃ* ought properly to be short, since it comes before a vowel in the next word, and is, moreover, in the *thesis* of the foot. The digamma, however, remedies this: ΟΛΩΛΗΙ ϜΙΛΙΟΣ.

91. *τῖς εἴπῃσιν.* The pronoun *τις* is here lengthened by the stress of the voice, being in the arsis of the foot.

93. *ὅτε Ἴλιον.* Hiatus prevented by the digamma: ΗΟΤΕ ϜΙΛΙΟΝ.

94. *τῖς ἐρέει.* The pronoun again lengthened by the stress of the voice.

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LINE 101. *ἠδὲ λόφον.* The final syllable of *ἠδὲ* is lengthened here by the stress of the voice. The old reading, *χαλκόν τε, ἰδὲ,* &c., produces an hiatus.

110. *καὶ Ἰλίου.* The digamma (ϜΙΛΙΟΥ) prevents the diphthong's losing its final vowel before the initial vowel of *Ἰλίου*, and therefore *καὶ* remains long. Still, however, the line contains a violation of metre, for the last syllable of *Ἰλίου* cannot be shortened before *ἰφι*, since this last has the digamma (ϜΙΦΙ). The verse, therefore, is most probably an interpolation (the sense itself not requiring it), and must have been inserted by the rhapsodists at a time when the digamma had gone out of use. (Consult *Heyne, ad loc.*)

111. *τῖς εἴπῃσι.* The pronoun again lengthened by the stress of the voice.

125. *τοῖ Ἰλίῳ.* The measure is vitiated here, and the line is consequently incorrect, since *τοι* cannot be shortened before the initial vowel of *Ἰλίῳ*, this last having the digamma (ϜΙΛΙΩΙ). Bentley suggests *μάλισθ', οἱ Ἰλίῳ.* It is better, however, to regard the line as an interpolation, similar in its nature to that of verse 110.

127. *ἵπποῦρῖν.* Final syllable lengthened by the stress of the voice.

132. *ἐνὶ οἴκῳ.* Hiatus prevented by the digamma: ΕΝΙ ϜΟΙΚΩΙ.

133. *μῖν.* Lengthened by the stress of the voice. The measure is violated, however, by the hiatus in *ἔφαντο ὑπότροπον*, unless we insert *γ'* with Bentley, or else consider the cæsura of the verse as allowing such hiatus to exist.

SECOND EXTRACT.

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LINE 6. *ὄφρ' εἴπω.* The verse is faulty here, since *εἴπω* has the digamma (ϜΕΙΠΩ), and the *α* ought not to be cut off by apostrophe in *ὄφρα.* Bentley reads *ὄφρ' αὐδῶ.* The line, however, is probably an interpolation.

8. *ἐμῶν.* Last syllable lengthened by the stress of the voice.

9. *τάδε ἔργα.* Hiatus prevented by the digamma: ΤΑΔΕ ϜΕΡΓΑ.

16. *Ἀΐδεω.* Pronounced here, by synizesis, *Ἀΐδω*, as if of three sylla-

bles. Observe how the accent indicates that the ω in Ἀΐδεω is only a half-length. Hence this half-long ω, with the short vowel preceding it, are more capable of being pronounced as but one syllable.

18. ἵνα εἴδετε. Hiatus prevented by the digamma: ϝΙΝΑ ϝΕΙΔΕΤΕ.

21. ἄν. Lengthened by the stress of the voice.

23. ἐθέλοιμι ἐρύσσαι. Hiatus prevented by the digamma: ΕΘΕΛΟΙΜΙ ϝΕΡΥΣΣΑΙ.

25. περῖ. Final syllable lengthened by the stress of the voice. A short syllable at the end of a word is often lengthened in this way, when the next word begins with a liquid.

THIRD EXTRACT.

Page 160.

Line 2. Ἀχαιοῖσῖν. Final syllable lengthened by the stress of the voice.

4. ἐπειδῆ. Initial syllable lengthened by the stress of the voice.

17. νηυσὶν. Pronounced here as a dissyllable.

18. ἠράμεθᾱ. Final syllable lengthened by the stress of the voice.

19. κατὰ ἄστυ. Hiatus prevented by the digamma: ΚΑΤΑ ϝΑΣΤΥ.

20. μήδετο ἔργα. Hiatus prevented by the digamma: ΜΗΔΕΤΟ ϝΕΡΓΑ.

31. δᾱ. Lengthened by the stress of the voice.

32. μάλᾱ. Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

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Line 34. κατὰ ἄστυ. Hiatus prevented by the digamma: ΚΑΤΑ ϝΑΣΤΥ.

37. μόγῖς. Final syllable lengthened by the stress of the voice.

40. ἄνδρα ἕκαστον. Hiatus prevented by the digamma: ΑΝΔΡΑ ϝΕΚΑΣΤΟΝ.

58. κατὰ ἄστυ. Hiatus prevented by the digamma: ΚΑΤΑ ϝΑΣΤΥ.

59. θεῶν. Final syllable lengthened by the stress of the voice.

60. μάλᾱ. Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

63. γᾱρ οἱ. The particle γάρ is here long, though in the thesis, before οἱ, or, with the digamma, ϝΟΙ. The following rule is laid down by Spitzner: "*Particula γάρ non minus, quam aliæ syllabæ breves, et in arsi et in thesi ante οἱ longa est, non solum in Homeri et Hesiodi libris, verum etiam in seriorum poëtarum operibus.*" (*Vers. Græc. Her.*, p. 36.)

64. ῥά οἱ. Hiatus prevented by the digamma: ΡΑ ϝΟΙ.

68. τρίποδᾱ. Final syllable lengthened by the stress of the voice.

Page 162.

Line 73. δέ οἱ. Hiatus prevented by the digamma: ΔΕ ϝΟΙ.

74. μετηύδα. Pronounced as a trisyllable.

83. πληθύι. Pronounced as a dissyllable.

84. τὸ ὄν. Hiatus prevented by the digamma: ΤΟ ϝΟΝ. The words οὐδενὶ εἴκων, however, present an hiatus for which there is no aid found in the digamma, εἴκω not being a digammated word. Heyne, therefore, considers the whole line an interpolation.

85. μαινάδι ἴσῃ. Hiatus prevented by the digamma: ΜΑΙΝΑΔΙ ϝΙΣΗ.

94. The old reading in this line, namely, *τε ἠδὲ*, makes an hiatus, which is remedied by the new lection, *τ' ἠδὲ*.

95. *ῥά οἱ*. Hiatus prevented by the digamma: ΡΑ ϜΟΙ.

97. *μυρία ἔδνα*. Hiatus prevented by the digamma: ΜΥΡΙΑ ϜΕΔΝΑ.

98. *εἰνατέρες*. Final syllable lengthened by the stress of the voice.

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LINE 106. *αἰνόμορον*. Final syllable lengthened by the stress of the voice.

107. *μεν*. Lengthened by the stress of the voice. Barnes interposed *ῥ'* to save the measure, as he thought, but without any necessity.

114. *γαρ οἱ*. Consult remarks on line 63, page 161.

117. *παῖς ἐς*. Final syllable in *παῖς* lengthened by the stress of the voice.

124. *παῖς ἐς*. Same as in preceding line.

129. *ἐνὶ μαλακῇ*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

133. *νηυσὶ*. Pronounced as a dissyllable.

135. *ἐνὶ μεγάροισι*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

137. *κηλέῳ*. Pronounced as a dissyllable, *κηλῷ*.

138. *ὄφελος*. Final syllable lengthened by the stress of the voice.

FOURTH EXTRACT.

PAGE 164.

LINE 2. *Διὶ φίλος*. Final syllable in *Διὶ* lengthened by the stress of the voice.

5. *ποιπνῦον*. The upsilon is short in the present and imperfect of *ποιπνύω*, when the following syllable is short; and long when the following syllable is long, even when, as in the present case, the latter length is produced by position.

9. *αἳ οἱ*. Hiatus prevented by the digamma: ϝΑΙ ϜΟΙ.

13. *θεοειδέα*. Pronounced, as if consisting of four syllables, *θεοειδᾶ*.

14. *δὲ ἴδοντο*. Hiatus prevented by the digamma: ΔΕ ϝΙΔΟΝΤΟ.

21. *ἐπί τ' ἔλπεται*. There is something erroneous here, since *ἔλπεται* is entitled to the digamma, but then ΕΠΙ Τ' ϜΕΛΠΕΤΑΙ could never stand. Bentley conjectures ΚΑΙ ϜΕΛΠΕΤΑΙ; and Heyne *καὶ ἐέλπεται*, but thinks it likely that the early reading was *ἐπὶ τ' ἔλδεται*.

PAGE 165.

LINE 36. *ἀπώσατο ἧκα*. Hiatus prevented by the digamma: ΑΠΩΣΑΤΟ ϝΗΚΑ.

55. *ἕτερος δέ τ' ἐάων*. The common text omits *τ'*, which makes an hiatus, *ἐάων* not being entitled to the initial digamma.

63. *πλούτῳ τε ἄνασσε*. Hiatus prevented by the digamma: ϝΑΝΑΣΣΕ.

65. *ὅττι οἱ*. Hiatus prevented by the digamma: ϝΟΤΤΙ ϜΟΙ.

PAGE 166.

LINE 71. *Μάκαρος ἔδος*. Final syllable in *Μάκαρος* lengthened by the stress of the voice.

75. *περὶ ἄστυ*. Hiatus prevented by the digamma: ΠΕΡΙ ϝΑΣΤΥ.

85. *ὑπόδρα ἰδών*. Hiatus prevented by the digamma: ϝΥΠΟΔΡΑ ϝΙΔΩΝ.

98. Πηλείδης δ' οἴκοιο. There is some error here, since οἴκοιο is digammated, and Δ' FOIKOIO could not of course stand. Bentley suggests Πηλείδης δὲ θρόνοιο.

99. οἶος· ἅμα. Last syllable of οἶος lengthened by the stress of the voice.

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LINE 104. δίφρου εἶσαν. As εἶσαν is not entitled to the digamma, we must, in order to prevent the hiatus, make δίφρου ε- a dactyl (resolving the ει by diæresis), and must lengthen, by the stress of the voice, the first syllable of the next foot -ῖσαν ε-. There is some error, however, most probably in the line.

107. δῴη οἰκόνδε. Hiatus prevented by the digamma: ΔΩΙΗ FOIKONΔE.

109. Πρίαμος ἴδοι. Final syllable of Πρίαμος lengthened by the stress of the voice.

111. παῖδα ἰδὼν. Hiatus prevented by the digamma: ΠΑΙΔΑ FΙΔΩΝ.

112. καί ἑ. The diphthong remains long here, as a matter of course, the pronoun ἑ being digammated: FE.

119. ὅτι Ἕκτορα. An hiatus, which Bentley skilfully remedies by reading ὅτ' ἀρ' Ἕκτορα.

129. ἐνί. Final syllable lengthened by the stress of the voice.

130. θυγατέρες. Final syllable lengthened by the stress of the voice.

133. ἁρᾶ. Final syllable lengthened by the stress of the voice. In Αἠτοῖ, the diphthong remains long as a matter of course, the next word being digammated: FΙΣΑΣΚΕΤΟ.

PAGE 168.

LINE 156. ἄντα ἐῴκει. Hiatus prevented by the digamma: ΑΝΤΑ FEFΩΙΚΕΙ.

163. ὅσσε ὑπὸ. An hiatus, which may be removed by reading, with Bentley, ὄσσοι, since the forms ὄσσοις and ὄσσοισιν occur in Hesiod and Sappho. (Consult *Heyne, ad loc.*, and *Spitzner, Vers. Her. Græc.*, p. 75.)

167. καὶ αἴθοπα οἶνον. The first hiatus is obviated by reading, with Bentley, καί τ' αἴθοπα; the second is remedied by the digamma: ΑΙΘΟΠΑ FOINON.

PAGE 169.

LINE 179. σε ἴδοιτο. Hiatus remedied by the digamma: ΣΕ FΙΔΟΙΤΟ.

182. τόδε εἶπε. Hiatus remedied by the digamma: ΤΟΔΕ FEΙΠΕ.

188. κατὰ ἄστυ ἐέλμεθα. Both the first and second hiatus are remedied by the digamma: ΚΑΤΑ FΑΣΤΥ FEFEΛΜΕΘΑ.

190. ἐνί. Final syllable lengthened by the stress of the voice

191. δαίνῦτο. The long penult here arises from contraction. The imperfect would have the upsilon short.

II. EXTRACTS FROM ANACREON.

I. The Anacreontic verse is generally ranked under the Ionic *a minore* class (⏑ ⏑ — —); it belongs, however, more properly, to the Ionic *a majore* kind (— — ⏑ ⏑).

II. The poems which pass at the present day under the name of Anacreon are not genuine, but are the productions of persons who lived at a much later period, and some of whom appear to have been quite ignorant. Hence the doubt and difficulty to which they have given rise.

III. As a great part of these poems consist of pure iambi, we ought to rank such, no doubt, with iambic, rather than Ionic, numbers; as, for example, the following: Θĕλῶ | λĕγεῖν || ˘Ατρεῖδ | ας.

IV. But of those which are really Ionic there appear to be two kinds; one with a monosyllabic, the other with a dissyllabic, anacrusis or base.*

V. The kind which has a monosyllabic anacrusis admits of two forms only, of which the proper one is this:

ῡ | — — ⏑ ⏑ | — —

while the other, which changes the dactyl of the Ionic foot into an amphibrach (⏑ — ⏑), is as follows:

ῡ | — ⏑ — ⏑ | — —

VI. The Anacreontics that have a dissyllabic anacrusis are divided into two forms or classes, as follows:

⏑ ⏑ | — — ⏑ ⏑ | — —
⏑ ⏑ | — ⏑ — ⏑ | — —

The first of these is much less used than the second. Sometimes the first long syllable is found resolved.

ODE I.

Page 170.

This ode consists of iambic lines throughout, namely, *iambic dimeters catalectic*, i. e., iambic dimeters wanting the last syllable. The iambus is admitted everywhere. Sometimes a spondee is found in the first place, but never in the second. The scanning is as follows:

Θĕλῶ | λĕγεῖν || ˘Ατρεῖδ | ας
ϑĕλῶ | δĕ Κᾱδμ || ŏν ᾱδ | ειν
ῑ βᾱρβ | ĭτōς || δĕ χōρδ | αις, &c.

ODE II.

The scanning in this ode is to be referred to Anacreontics with a dissyllabic anacrusis, as explained under § vi. Variations, however, occur throughout.

Verses 1, 3, 4, 6, 7, 8, 9, 10, 11, and 16, are all scanned after the following manner, namely, two short syllables forming a dissyllabic anacrusis, then a double trochee (or pure trochaic syzygy), and finally two long syllables.

The measure is, therefore, *Ionic a majore* dimeter, brachycatalectic, with dissyllabic anacrusis, or ⏑ ⏑ | — ⏑ — ⏑ | — —, for it must be observed that the *Ionic a majore* verse admits a trochaic syzygy promiscuously with its proper foot (— — ⏑ ⏑). The lines we have enumerated are therefore scanned as follows:

* An *anacrusis* is a prefix of one syllable, or of two syllables, to a verse, and which are to be pronounced somewhat apart from the measure. A dissyllabic anacrusis is commonly styled a base. The anacrusis of an iambus is the part before the arsis.

τŏ ῥŏδ | ŏν τŏ τῶν ĕ | ρῶτῶν
τŏ ῥŏδ | ŏν τŏ κᾰλλĭ | φῡλλŏν
κρŏτᾰ | φοῖσῖν ᾰρμŏ | σᾰντĕς,
ῥŏδŏν, | ὦ φĕρῖστŏν | ᾰνθῡς, &c.

Verse 2. In this line, the first of the included iambi has a long anacrusis (ῶ), the second a dissyllabic one (Δῖŏ-).*

ᾰνᾰ | μῖξῶμĕν Δῖŏν | ῡσῷ.

5. In this line, the dissyllabic anacrusis is contracted into one long, and the third syllable of the trochaic syzygy is resolved into two short:

πῖ | νῶμĕν ᾰβρᾰ γĕ | λῶντĕς.

12. We have here a trochaic anacrusis, στέψŏν. The rest of the verse is similar to line 1.

13. In this line the first iambus has a dissyllabic anacrusis (Δῖŏ-).

πᾰρᾰ | σοῖς Δῖŏνῡσĕ | σῆκοῖς.

14. The *Ionic a majore* appears here in place of the trochaic syzygy. In other words, we have a regular verse.

μĕτᾰ | κοῦρῆς βᾰθῦ | κŏλποῦ.

15. Here also, as in the preceding line, a regular *Ionic a majore* occurs:

ῥŏδĭν | οῖσῖ στĕφᾰν | ῖσκοῖς.

ODE III.

Page 171.

The measure of this ode is like that of the first one, Θέλω λέγειν Ἀτρείδας. Thus,

ĕρᾱσ | μĭῆ || πĕλεῖ | ᾱ, &c.

ODE IV.

Page 172.

The measure of this is also the same as that of the first ode. Thus,

σῦ μĕν | φĭλῆ || χĕλĭ | δŏν, &c.

ODE V.

This ode, in its general features, resembles the second. Thus, the 2d, 4th, 7th, 8th, and 9th verses are scanned with the dissyllabic anacrusis, trochaic syzygy, and two long syllables:

* Hermann maintains, that such a dissyllabic anacrusis is not allowed in Anacreontics, and therefore proposes to read Δεύνυσε, a form which the grammarians say was actually employed by Anacreon. As, however, a similar dissyllabic anacrusis is used by the comic poets in choriambic verses, it might also have been employed in the Anacreontic lines, the author or authors of which were far from accurate, and were disposed, besides, to avail themselves of every license.

Χἄρĭτ | ēς ρŏδᾱ βρῦ | οὖσῑν
ἄπᾰ | λῡνĕταῖ γᾰλ | ῆνῃ, &c.

Verse 1. In this line the first of the included iambi has a dissyllabic anacrusis; as,

*ἴδĕ | πῶς ἔᾰρōς φᾰν | ēντōς.**

3. This line presents a regular Ionic *a majore*; as,

ἴδĕ | πῶς κῡμᾰ θᾰλ | ᾱσσῆς.

5. An Ionic *a majore* like the preceding:

ἴδĕ | πῶς νῆσσᾰ κŏλ | ῡμβᾱ.

6. Scanned like the second, except that the second arsis, or second long syllable of the trochaic syzygy, is resolved into two short; as,

ἴδĕ | πῶς γĕρᾰνŏς ŏδ | εὖεῖ.

10. In this line, if the common reading be correct, of which there are strong doubts, we have a second Pæon in place of an Ionic *a majore*, and the base consists of two long syllables; as,

κᾰρποῖς | ἴ γαῖᾰ πρŏ | κῡπτεῖ.†

11. If this line be genuine, which is hardly possible, it contains a resolution of the first arsis, and a lengthening of the anacrusis of the first iambus. The anacrusis of the line, moreover, is one long in place of two short. Thus,

κᾱρπ | ŏς ἔλαῖᾱς πρŏ | κῡπτεῖ.

12. In this line we have inserted τὸ before *νᾱμα*, and the verse will then be scanned like the 13th of Ode II. Thus,

Βρŏμῖ | οὖ στĕφĕταῖ τŏ | νᾱμᾱ.

13. We have here a regular Ionic *a majore*.

κᾰτᾰ | φῡλλōν κᾰτᾰ | κλῶνᾱ.

14. By adopting in part Hermann's emendation of this line, namely, *ἤνθισε*, instead of the common *ἤνθησε*, we have here, as in the previous verse, an Ionic *a majore*. Thus,

κᾰθĕλ | ὧν ἤνθĭσĕ | κᾰρπōς.

ODE VI.

Page 173.

The scanning of this ode is like that of the first one. Thus,

Ἔρῶς | πŏτ' ἐν || ῥŏδοῖσ | ῖ
κοῖμῶ | μĕνῆν || μĕλῖττ | ᾱν, &c.

ODE VII.

The scanning of this ode is like that of the second one in its general features. Thus,

---

* Hermann reads, ἴδε πῶς φανέντος ἥρος.
† Hermann reads, καρποῖς γαῖα προκύπτει.

μᾰκᾰρ | ῑζδμῑν σᾰ | τῑττῑξ
ὅτῑ | δῑνδρῑῶν ῑπ' | ᾱκρῶν
ὅλῑγ | ῆν δρᾰσᾰν πῑπ | ῶκῶς, &c.

Verse 7. In this line the anacrusis is one long syllable, and there is also a resolution of the first *arsis*, or first long syllable of the trochaic syzygy. Thus,

χὠ | πᾰσᾰ φῑροῦσῑν | ῶραῑ.

8. Here also we have a resolution of the first arsis, but with the ordinary dissyllabic anacrusis. Thus,

σῠ δᾰ | φῑλῑᾰς ῑ γᾰ | ῶργῶν.

ODE VIII.

The scanning is like that of the first ode. Thus,

φῑλῶ, | γᾰρᾰντ | ᾰ τᾰρπ | νᾰν, &c.

The extracts from Bion and Moschus are in the ordinary hexameter verse, and present no difficulty.

LEXICON.

Α.

ἁ, Doric for ἡ, nom. sing. fem. of ὁ, ἡ, τό.

ἆ (interj.). *Ah! oh!*

ἄβᾰτος, ον (adj. from α, *not*, and βατός, *accessible*). *Inaccessible, unapproachable, not to be trodden.*

ἀβέβαιος, ον (adj. from α, *not*, and βέβαιος, *firm*). *Insecure, unfaithful, unsteady.*

ἀβοήθητος, ον (adj. from α, *not*, and βοηθέω, *to aid*). *Destitute of aid, unaided;* hence, *incurable.*

ἁβρός, ά, όν (adj.). *Delicate, luxurious.*—ἁβρά, accus. plur. neut., taken as an adverb, *gayly.*

ἄβροχος, ον (adj. from α, *not*, and βρέχω, *to wet*). *Unwet, dry, arid, unbedewed.*

ἄβυσσος, ον (adj. from α, *not*, and βυσσός for βῦθός, *measurable depth*). *Bottomless, very deep.*—As a substantive, ἄβυσσος, ου, ἡ. *An abyss, a vast chasm.*

Ἀγαθοκλῆς, έους, ὁ. *Agathŏcles*, a Sicilian of low birth, who, by his military talents, made himself master of the greater part of Sicily. His seat of government was Syracuse.

ἀγᾰθός, ή, όν (adj.). *Good, virtuous, fair, brave, meritorious, excellent, sound*, &c. The primitive signification is, excelling in any quality of mind or body.—In the neuter, ἀγαθόν, *a good, any good thing*, but with the article, *good* (of itself), or, (abstract) *good.* In the plural neuter, τὰ ἀγαθά. *The things that are good, profitable*, or *advantageous, the gifts of fortune, opulence, prosperity, benefits.*—The comparatives most in use are ἀμείνων, βελτίων, and κρείσσων, or κρείττων, superl. ἄριστος, βέλτιστος, κράτιστος.

Ἀγᾰθων, ωνος, ὁ. *Agătho*, an Athenian tragic poet, the contemporary and friend of Euripides.

ἀγακλῠτός, όν (adj. from ἄγαν, *very much*, and κλυτός, *famous*). *Far-famed, very renowned, illustrious.*

ἄγαλμᾰ, ᾰτος, τό (from ἀγάλλω, *to honour*). *A statue, an image.*

ἄγᾰμαι, fut. -ᾰσομαι, perf. ἤγασμαι. *To admire, to revere, to wonder at, to honour, to esteem, to prize.*

Ἀγᾰμέμνων, ονος, ὁ. *Agamemnon*, king of Mycenæ and Argos, and leader of the Grecian forces at Troy.

ἀγᾰνακτέω, ῶ, fut. -ήσω, perf. ἠγανάκτηκα (from ἄγαν, *very much*, and ἄχθος, *strong feeling*). *To be indignant, to be displeased, to complain.*

ἀγᾰομαι, fut. -άσομαι, perf. ἤγασμαι, (an older form of ἄγαμαι). *To admire, to revere, to wonder at*, &c.

ἀγᾰπᾰω, ῶ, fut. -ήσω, perf. ἠγάπηκα (from ἄγαμαι, *to revere*, &c.). *To love, to treat with respectful kindness* or *affection.*—*To be content, to be satisfied with.*

ἀγᾰπητός, ή, όν (adj. from ἀγαπάω, *to love*). *Beloved, prized, cherished.*

Ἀγαυή, ῆς, ἡ. *Agāvē*, daughter of Cadmus and Hermiŏnē, and mother of Pentheus.

ἀγγεῖον, ου, τό (from ἄγγος, *a vase, a vessel*). *A vessel, a receptacle, a basket*, &c.

ἀγγελΐᾱ, ας, ἡ (from ἄγγελος, *a messenger*). *Intelligence, tidings, a message.*

ἀγγελιᾱφόρος, ου, ὁ (from ἀγγελία, *intelligence*, and φέρω, *to bring*). *A messenger, an envoy.*

ἀγγέλλω, fut. -ελῶ, perf. ἤγγελκα, 1st aor. ἤγγειλα (from ἄγω, *to bring*). *To bring intelligence, to announce, to declare, to inform.*

ἄγγελος, ου, ὁ (from ἀγγέλλω). *A messenger.*

ἄγγος, εος, τό. *A pouch, a receptacle, a bag, a repository, a vessel.*

ἀγείρω, fut. -ερῶ, perf. ἤγερκα, with Attic redupl. ἀγήγερκα (from ἄγω, *to drive*). *To gather together, to collect, to assemble.*

ἀγέλη, ης, ἡ (from ἄγω, *to drive*). *A herd.*

ἀγεννής, ές (adj. from α, *not*, and γένος, *noble birth*). *Ignoble, mean, base, illiberal*, &c.

ἀγέννητος, ον (adj. from α, *not*, and γεννάω, *to beget*). *Unbegotten, unborn, uncreated.*

ἀγεννῶς (adv. from ἀγεννής). *Illiberally, meanly, cowardly, basely*, &c.

ἀγηνορΐα, ας, ἡ (from ἀγήνωρ, *valiant*). *Valour, impetuous daring.*

Ἀγήνωρ, ορος, ὁ. *Agēnor*, son of Neptune and king of Phœnicia. He was the father of Cadmus and Europa.

ἀγήρως, ων (adj. from α, *not*, and γῆρας, *old age*). *Not growing old, uninfluenced by age, imperishable.*

Ἀγησῖλᾱος, ου, ὁ. *Agēsilāus*, a celebrated king of Sparta and military leader.

Ἀγησίπολις, ῑος, ὁ. *Agēsipŏlis*, a king of Sparta.

ἅγῑος, ᾱ, ον (adj.). *Sacred, venerable, holy, pure, revered*, &c.

Ἄγις, ῑδος, ὁ. *Agis*, a name common to several Spartan kings.

ἁγιστεύω, fut. -εύσω, perf. ἡγίστευκα (probably from ἄγιστος, the superl. of ἅγιος). *To be sacred, to be holy, to be pure.*—Primitive meaning, *to perform sacred rites, to observe religious usages.*

ἀγκᾰλίς, ῑδος, ἡ (from ἄγκη, obsolete, *the arm in a bent state*). *The arm.* The term refers to the arm in a bent state, ready to receive some object or take something.

ἀγκιστρώδης, ες (adj. from ἄγκιστρον, *a fishhook*, and εἶδος, *appearance*). *Barbed, hooked.*

ἄγκῡρᾰ, ας, ἡ. *An anchor.* (Compare, as regards the root, the theme assigned to ἀγκαλίς.)

ἀγλᾰός, ά, όν (adj. probably for ἀγᾰλός, from ἀγάλλω, *to make splendid*). *Splendid, brilliant, illustrious.*

ἀγνοέω, ῶ, fut. -ήσω, perf. ἠγνόηκα (from α, *not*, and γνοέω, old form for νοέω, *to know*). *To be ignorant of, to be unacquainted with, not to comprehend.*—οὐκ ἀγνοῶ, "*I am well aware*," "*I know well.*"

ἄγνοιᾰ, ας, ἡ (from ἀγνοέω). *Ignorance, inadvertence, inexperience, unskilfulness.*

Ἀγνωνῑδης, ου, ὁ. *Agnōnīdes*, a rhetorician of Athens, who accused Phocian of betraying the Piræus to the Macedonian general Nicanor.

ἀγνώς, ών, genitive -ῶτος (adj. from α, *not*, and γνωστός, *known*). *Unknown.*

ἄγνωστος, ον (adj. from the same). *Unknown.*

ἀγορά, ᾶς, ἡ (from ἤγορα, perf. mid. of ἀγείρω, *to collect*). *A market-place, a public place, a forum.*

ἀγοράζω, fut. -ᾰσω, perf. ἠγόρᾰκα (from ἀγορά). *To buy, to make traffic, to purchase.*

ἀγορεύω, fut. -εύσω, perf. ἠγόρευκα, and, in the middle, ἀγορεύομαι (from ἀγορά). *To harangue, to speak* in public, *to announce.*

ἄγρα, ας, ἡ. *The chase, hunting, game, prey, capture*, &c.

ἀγράμμᾰτος, ον (adj. from α, *not*, and γράμματα, *learning*, plural of γράμμα). *Illiterate, unlearned.*

ἀγρεύω, fut. -εύσω, perf. ἤγρευκα. *To hunt, to take, to catch, to capture.*

ἀγρῖος, ᾱ, ον (adj. from ἄγρος, *country*). *Rustic, savage, wild, cruel, fierce, untamed.*—ἄγρια, neut. as an adverb, *cruelly, fiercely.*

ἀγρῐότης, ητος, ἡ (from ἄγριος). *Wildness, rusticity, savageness, fierceness, cruelty*, &c.

ἀγροικῐα, ας, ἡ (from ἀγροῖκος). *Boorishness, rusticity.*

ἀγροῖκος, ον (adj. from ἄγρος, *country*, and οἰκέω, *to inhabit*). *Boorish, clownish, rustic.*

ἀγρός, οῦ, ὁ. *A field, land, country, territory, region*, &c.

ἀγροτείρα, ας, ἡ (fem. of ἀγρότηρ). *Rustic.*

ἀγρότερος, α, ον (adj. poetic form for ἄγριος). *Rustic, pertaining to the country*, &c.

ἀγρυπνέω, ῶ, fut. -ήσω, perf. ἠγρύπνηκα (from ἄγρυπνος, *sleepless*). *To take no rest, to watch carefully, to go without sleep.*

ἀγυιά, ᾶς, ἡ (from ἄγω, *to lead*). *A street, a public way.*

ἀγύρτης, ου, ὁ (from ἀγείρω, *to collect*, i. e., a crowd). *A juggler, a mountebank, a quack*, &c.

ἄγχῐ (adv.). *Near.*

ἀγχίνοιᾰ, ας, ἡ (from ἀγχίνους, *possessing presence of mind*). *Acuteness, intelligence, cunning, penetration, slyness.*

ἀγχόνη, ης, ἡ (from ἄγχω). *Strangulation, hanging.—A rope* (for hanging), *a cord*, &c.

ἄγχω, fut. -ξω, perf. ἤγχα, *to choke, to strangle, to choke* by hanging, *to hang.*

ἄγω, fut. ἄξω, perf. ἦχα, with the Attic redupl. ἀγήοχα, 2d aor. ἤγᾰγον, perf. pass. ἦγμαι. *To lead, to drive, to bring*, &c.—σχολὴν ἄγειν, *to be at leisure.*—εἰρήνην ἄγειν, *to be at peace*, &c.—ἄγε, the imperative, often taken as an adverb, *come, come on*, &c., i. e., *bring* thyself.

ἀγωγή, ῆς, ἡ (from ἄγω). *A mode of life.* Literally, *the act of leading* or *bringing.*

ἀγών, ῶνος, ὁ (from ἄγω). *A contest, a combat, a game.*

ἀγωνιᾶω, ῶ, fut. -ᾶσω, perf. ἠγωνίᾱκα (from ἀγών). *To contend, to strive eagerly.—To be anxious, to be solicitous, to fear.*

ἀγωνίζομαι, fut. -ῐσομαι, perf. ἠγώνισμαι (from ἀγών). *To contend, to combat for a prize* at the games, *to struggle earnestly.*

ἀγώνισμᾰ, ᾰτος, τό (from ἀγωνίζομαι). *A contest, a combat, a struggle, a battle*, &c.

ἀγωνιστής, οῦ, ὁ (from ἀγωνίζομαι). *A combatant* (at the games), *an opponent, a contender*, &c.

ἀδαμάντῐνος, η, ον (adj. from ἀδᾰμας, *hardest iron*). *Made of hardest iron, hard as iron, firm, strong, hard.—Adamantine, invincible.*

ἀδάμαστος, ον (adj. from α, *not*, and δαμάω, *to subdue*). *Unsubdued, untamed, unbroken* (as of horses), *unconquerable.*

ἀδδηφᾰγος, ον (adj., poetic form for ἀδηφάγος, from ἄδην, *excessively*, and φάγω, *to eat*). *Voracious, gluttonous, insatiate.*

ἀδεής, ές (adj. from α, *not*, and δέος, *fear*). *Fearless.*

ἀδελφή, ῆς, ἡ (from ἀδελφός). *A sister.*

ἀδελφῐδοῦς, οῦ, ὁ (from ἀδελφός). *A brother's* or *sister's son, a nephew.*

ἀδελφός, οῦ, ὁ (from α, for ἅμα, *together*, and δελφύς, *a womb*). *A brother.*

ἀδεῶς (adv. from ἀδεής). *Fearlessly, without alarm, securely, calmly*, &c.

ἄδηλος, ον (adj. from α, *not*, and δῆλος, *manifest*). *Obscure, uncertain, unknown*, &c.

Ἅιδης, ου, ὁ Attic (Ionic, Ἀΐδης, ᾱο and εω) contracted ᾅδης, ου, and also Ἅϊς (obsolete form), gen. Ἅϊδος, dat. Ἅϊδι, &c. (from α, *not*, and ἰδεῖν, 2d aor. infin. of εἶδω, *to see*). *Pluto*, as god of the lower and invisible world; *hades*, or the lower and invisible world; *the shades, the lower regions.*—εἰς Ἅιδου, and εἴσω Ἅϊδος, *into hades*, i. e., into the mansion of Pluto, δόμον being understood, or some other equivalent term.—ἐν ᾅδου, and εἰν Ἀΐδᾱο, *in hades*, supply δόμῳ, &c.

ἀδιαλείπτως (adv. from ἀδιάλειπτος, *incessant*). *Incessantly, unceasingly.*

ἀδιατύπωτος, ον (adj. from α, *not*, and διατυπόω, *to fashion*). *Un-*

formed, undelineated, not marked out.

ἀδῑκέω, ῶ, fut. -ήσω, perf. ἠδίκηκα (from ἄδῑκος). *To act unjustly, to wrong, to injure.*

ἀδῑκημᾰ, ᾰτος, τό (from ἀδικέω). *Injustice, an act of injustice, a wrong, an injury,* &c.

ἀδῑκῑα, ας, ἡ (from ἄδῑκος). *Injustice.*

ἄδῑκος, ον (adj. from α, *not*, and δίκη, *justice*). *Unjust.*

ἀδίκως (adv. from ἄδικος). *Unjustly.*

ἀδῑνός, ή, όν (adj. from ἄδην, *excessively*). *Dense, thick, abundant, frequent, crowded, vehement, intense,* &c.—ἀδῑνά, neut. taken adverbially, *densely, in great numbers, abundantly, excessively.*—Hence, *loudly.*

Ἄδμητος, ου, ὁ. *Admētus*, king of Pheræ, in Thessaly. His life was prolonged by the voluntary death of his wife Alcestis in his stead.

ἀδόλεσχος, ον, ὁ (from ἄδω, *to satiate*, and λέσχη, *conversation*). *Loquacious, talkative, a prater, a talkative person,* &c.

ἀδοξῑα, ας, ἡ (from ἄδοξος, *inglorious*). *Disgrace, dishonour, infamy.*

ἀδούλωτος, ον (adj. from α, *not*, and δουλόω, *to enslave*). *Unsubdued, unenslaved, free.*

ἀδύνᾰτος, ον (adj. from α, *not*, and δυνᾰτός, *able*). *Impossible, unable.*

ἀδύς, Doric for ἡδύς.

ᾄδω (contracted from ἀείδω), fut. ᾄσω, perf. ᾖκα, perf. pass. ᾖσμαι. *To sing.*

ἀδών, Doric for ἀηδών.

Ἄδωνις, ῑδος, ὁ. *Adōnis*, a beautiful youth, beloved by Venus. He was killed by a wild boar in hunting.

ἀεί (adv.). *Always.* Poetic form αἰεί.

ἀείδω (contracted into ᾄδω. See ᾄδω), fut. ἀείσω, perf. ᾄεικα.

ἀεικής, ές (adj. from α, *not*, and εἰκός, *what is becoming*). *Unbecoming, unseemly, disgraceful, mean.*

ἀεικίζω, fut. -ῑσω, perf. ἠείκῑκα (from ἀεικής). *To treat ignominiously, to maltreat, to deform,* &c. The prose form is αἰκίζω, the poetic ἀεικίζω.

ἀείρω, fut. ἀερῶ, perf. ἤερκᾰ, 1st aor. ἤειρᾰ; without the augment, ἄειρᾰ (poetic form for αἴρω). *To raise, to take up, to lift.*

ἀεκαζόμενος, η, ον (pres. part. pass. of ἀεκάζω). *Reluctant.* Literally, *being compelled, acting under compulsion.*

ἀέννᾰος, ον (adj. from ἀεί, *ever*, and νάω, *to flow*). *Everflowing.*

ἀεργείη, ης, ἡ (Ionic and poetic form for ἀεργῑα, from α, *not*, and ἔργον, *work*). *Idleness, laziness.* Literally, *want of employment.*

ἀεροειδής, ές (adj. from ἀήρ, in its Homeric signification of *dusky air*, and εἶδος, *appearance*). *Cloudy, dusky, dark.*—*Airy*, i. e., resembling dark air, &c.

ἀετός, οῦ, ὁ. *An eagle.*—A surname of Pyrrhus, king of Epirus.

ἀηδία, ας, ἡ (from ἀηδής, *displeasing*). *Displeasure, disgust, repugnance,* &c.

ἀηδών, όνος, ἡ (from ἀείδω). *The nightingale.*

ἀήρ, έρος, ἡ, more rarely ὁ (from ἄημι, or ἄω, *to blow*). *The air.*

ἀήττητος, ον (adj. from α, *not*, and ἡττάω, *to vanquish*). *Unconquered, unsubdued.*—*Unconquerable, invincible.*

Ἀθᾰμας, αντος, ὁ. *Athămas*, king of Thebes, in Bœotia. He married Nephĕlē, by whom he had Phryxus and Hellē.

ἀθᾰνᾰσῑᾱ, ας, ἡ (from ἀθάνᾰτος). *Immortality.*

ἀθάνᾰτος, ον (adj. from α, *not*, and θάνᾰτος, *death*). *Immortal, everlasting.*

ἄθαπτος, ον (adj. from α, *not*, and θάπτω, *to bury*). *Unburied.*

ἀθέᾰτος, ον (adj. from α, *not*, and θεάομαι, *to behold*). *That cannot be seen, invisible, unseen.*

Ἀθηνᾱ, ᾱς, ἡ. *Minerva*, the goddess of wisdom, war, and the arts. She was produced from the brain of Jupiter. The right of naming the city of Cecrops was given to

her, in preference to Neptune, and she called it after herself, and became the tutelary goddess of the city.

Ἀθήναζε (adv. equivalent to Ἀθήνασδε, accus. plur. of Ἀθῆναι, with the enclitic δε, denoting motion towards). *To Athens*, or *towards Athens*.

Ἀθῆναι, ῶν, αἱ (from Ἀθηνᾶ). *Athens*, the capital of Attica.

Ἀθηναίη, ης, ἡ (poetic form for Ἀθηνᾶ). *Minerva*.

Ἀθηναῖος, α, ον (adj. from Ἀθῆναι). *Athenian.—An Athenian.*—In the plural, Ἀθηναῖοι, ων, οἱ, *the Athenians*.

Ἀθήνη, ης, ἡ (Ionic form for Ἀθηνᾶ). *Minerva*.

Ἀθήνηθεν (adv. equivalent to ἀπ' Ἀθηνῶν). *From Athens*.

Ἀθήνησι (adv. equivalent to ἐν Ἀθήναις). *In Athens*.

ἄθλησις, εως, ἡ (from ἀθλέω, *to combat*). *Athletic exercise, exercise in general, a combat, a contest, a toiling* in conflict.

ἀθλητής, οῦ, ὁ (from ἆθλος, *a contest*). *An athlete, a champion* at the games, *a wrestler*.

ἄθλιος, ον, and also α, ον (from ἆθλος, *toil*). *Wretched, miserable, unhappy*, &c.

ἀθλίως (adv. from ἄθλιος). *Miserably, wretchedly*.

ἆθλον, ου, τό (from ἆθλος). *The prize* of a contest, *a reward, a recompense*.

ἆθλος, ου, ὁ. *A contest*, especially in gymnastics, *a combat, toil, labour*, &c.

ἀθόρυβος, ον (adj. from α, *not*, and θόρυβος, *tumult*). *Without tumult, untroubled, calm, undisturbed*, &c.

ἀθορύβως, (adv. from ἀθόρυβος). *Without tumult, quietly, calmly*.

ἄθραυστος, ον (adj. from α, *not*, and θραύω, *to break in pieces*). *Unbroken, entire; unhurt*.

ἀθροίζω, fut. -σω, perf. ἤθροικα (from ἀθρόος). *To gather together, to assemble, to collect*.

ἀθρόος, α, ον, and, contracted, ἄθρους, ουν (from α, for ἄγαν, *very*, and θρόος, *clamour*). *Numerous, crowded, dense, frequent, abundant*, &c.

ἀθυμέω, ῶ, fut. -ήσω, perf. ἠθύμηκα (from ἄθυμος, *dispirited*). *To despond, to be dejected, to be spiritless*, &c.

Ἄθως, ω, ὁ. *Athos*, a mountain in Macedonia, now called *Monte Santo*.

αἴ (interj.). *Alas! wo!*—It often indicates a wish, *would that*, and in Homer is always followed by γάρ or γὰρ δή, with the optative.

αἶα, ης, ἡ, Ionic and poetic for γαῖα. *The earth*.

αἰάζω, fut. -άξω, perf. ᾔαχα (from αἴ). *To mourn, to lament*.

Αἰακῖδης, ου, ὁ (patronymic of Αἰακός). *A son* or *descendant of Æacus*.—In the plural, Αἰακίδαι, *the Æacidæ*.

Αἰακός, οῦ, ὁ. *Æacus*, son of Jupiter and Ægina, king of the island of Œnopia, the name of which he changed to Ægina, in honour of his mother. For his piety and justice he was made a judge in the lower world.

Αἴας, αντος, ὁ. *Ajax*. There were two Grecian chieftains of this name, the one a son of Telamon, and native of Salamis, the other a Locrian, and son of Oïleus. They both distinguished themselves in the war against Troy.

αἴγειρος, ου, ἡ. *A poplar*.

Αἰγεύς, έως, ὁ. *Ægeus*, king of Athens and father of Theseus.

αἰγιαλός, οῦ, ὁ (from ἄγνυμι, *to break*, and ἅλς, *the sea*). *A coast, a seashore, a shore, a strand*.

αἰγίδιον, ου, τό (diminutive from αἴξ, *a goat*). *A kid*.

Αἴγινα, ης, ἡ. *Ægina*, an island in the Sinus Saronicus, near the coast of Argolis, and now called *Engia*.

Αἰγινήτης, ου, ὁ (from Αἴγινα). *A native of Ægina, an Æginetan*.

αἰγίοχος, ου, ὁ and ἡ (from Αἰγίς, *the ægis*, and ἔχω, *to have* or *bear*). *The Ægis-bearer*, an epithet of Jupiter and Minerva.

αἰγίς, ίδος, ἡ (from αἴξ, *a goat*, ac-

cording to the common etymology, but more properly from *αἴσσω, to rush, to move rapidly*). *An ægis*, part of the armour of Jupiter and Minerva. Originally a goatskin wound around the arm as a shield or defence; afterward the shield of Jove, &c.—In a figurative sense, *αἰγίς* also denotes *a storm, a tempest, darkness, clouds, thunder and lightning*, as aroused by the rapid movements of the ægis of Jove.

αἰγοτριχέω, ῶ, fut. *-ήσω*, perf. *ἠγοτρίχηκα* (from *αἴξ, a goat*, and *θρίξ, τρῖχός, hair*). *To have goat's hair.*

Αἰγύπτιος, α, ον (adj. from *Αἴγυπτος*). *Egyptian.*—In the plural, *Αἰγύπτιοι, οἱ, the Egyptians.*

Αἴγυπτος, ου, ἡ. Egypt.

Αἴγυπτος, ου, ὁ. 1. *Ægyptus*, an early king of Egypt, son of Belus, and brother of Danăus. 2. *The Nile.*

αἰδέομαι, οῦμαι, fut. *-έσομαι*, and *-ήσομαι*, perf. pass. *ἤδεσμαι* (from *αἰδώς, respect*). *To reverence, to respect, to dread, to stand in awe of.—To be ashamed, to be abashed.*

αἰδήμων, ον (adj. from *αἰδέομαι*). *Decorous, well-mannered.—Modest, abashed, ashamed.*

ἀΐδιος, α, ον (adj. from *ἀεί, ever*). *Lasting, uninterrupted, perennial.—Everlasting.*

αἰδοῖος, α, ον (adj. from *αἰδώς*). *Inspiring awe, revered, venerable.—Feeling shame, bashful.*

αἰδώς, ὅος, contr. *οῦς, ἡ. Shame, reverence, respect, modesty, decorous behaviour*, &c.

αἰεί (adv. poetic form for *ἀεί*). *Always, ever.*

Αἰήτης, ου, ὁ. Æētes, king of Colchis and father of Medēa.

αἰθαλώδης, ες (adj. from *αἰθάλη, soot*, and *εἶδος, appearance*). *Fuliginous, sooty, black, smoky.*

αἰθήρ, ἕρος, ὁ and *ἡ* (from *αἴθω, to burn*). *The upper air, the sky, æther, the empyreal region.*

Αἰθιοπῖᾱ, ας, ἡ. Æthiopia, an extensive country of Africa, south of Egypt.

Αἰθιοπῖκός, ή, όν (adj. from *Αἰθιοπία*). *Æthiopian.*

Αἰθίοψ, οπος, ὁ (from *αἴθω, to burn*, and *ὤψ, the visage*). *An Æthiopian.*

αἴθουσᾰ, ης, ἡ (from *αἴθω, to sun one's self*). *A porch*, generally in an eastern position, in order to sit and enjoy the sun; also the place where strangers slept.

αἴθοψ, οπος (adj. from *αἰθός, dark red* or *fiery*, and *ὤψ, look*). *Burning, fiery*, &c.—*αἴθοψ οἶνος, dark red wine*; according to some, however, *fiery wine.*

αἰθρίᾱ, ας, ἡ (from *αἰθήρ, pure air*). *Fair clear weather, open air, clear, keen, frosty weather.*

αἴθω (used only in the present and imperfect). *To burn, to be on fire, to blaze, to set in a blaze.*

αἴλουρος, ου, ὁ and *ἡ. A cat.*

αἷμα, ᾰτος, τό. Blood.

αἱμάσσω, fut. *-ξω*, perf. *ἤμᾰχα* (from *αἷμα*). *To render bloody. To be bloody.*

Αἰμιλιᾱνός, οῦ, ὁ. Æmiliānus, the surname of Scipio Africanus the younger, derived from his father *Paulus Æmilius.*

Αἰνείας, ου, ὁ. Ænēas. 1. A Trojan prince, son of Anchises and Venus, and the hero of Virgil's Æneid.—2. The third king of Alba, surnamed *Silvius.*

αἰνέω, ῶ, fut. *-έσω*, perf. *ἤνεκα*, perf. pass. *ἤνημαι*, 1st aor. pass. *ἠνέθην* (from *αἶνος, praise*). *To praise, to commend, to approve.*

αἴνιγμα, ᾰτος, τό (from *αἰνίσσομαι, to speak enigmatically*, perf. *ἤνιγμαι*). *An enigma, a riddle, a dark saying.*

αἰνόμορος, ον (adj. from *αἰνός, wretched*, and *μόρος, fate*). *Ill-fated, wretchedly unfortunate.*

αἰνός, ή, όν (adj. Ionic and poetic for *δεινός*). *Wretched, dreadful, dire, woful.*

αἰνῶς (adv. from *αἰνός*). *Extremely, greatly, fearfully*, &c.

αἴξ, αἰγός, ἡ (from *αἴσσω, to move rapidly*). *A she-goat, a goat.*

αἰόλος, η, ον (adj.). *Active, nimble, fleet.—Of varied colours, varie-*

gated, like bodies in rapid movement.

αἰπόλος, ου, ὁ (for αἰγοπόλος, and this from αἴξ, *a goat*, and πολέω, *to tend*). *A goatherd.*

αἵρεσις, εως, ἡ (from αἱρέομαι, *to select for one's self*). *A taking for one's self, a choice, a preference, a selection.—A mode of life.—A sect of philosophy.*

αἱρετός, ή, όν (adj. from the same). *Taken, chosen, selected.—Eligible, preferable, desirable.*

αἱρέω, ῶ, fut. -ήσω, perf. ᾕρηκα, 2d aor. εἷλον, 2d aor. infin. ἑλεῖν, 2d aor. mid. εἱλόμην. *To take, to catch, to seize, to choose, to select, to prefer.—μᾶλλον αἱρέομαι, I prefer*, i. e., I choose rather for myself.

ἴρω, fut. ἀρῶ, perf. ἦρκα, 1st aor. ἦρα (contracted from ἀείρω). *To lift, to raise, to pull up, to elevate*, &c.

Ἅϊς (obsolete nominative, from which come Ἅϊδος gen., Ἅϊδι dat., &c.). *Pluto, hades.* See Ἅιδης.

αἶσᾰ, ης, ἡ. *Destiny, fate.*

αἰσθάνομαι, fut. αἰσθήσομαι, perf. ᾔσθημαι, 2d aor. ᾐσθόμην. *To perceive, to feel, to observe, to understand.*

αἴσθησις, εως, ἡ (from αἰσθάνομαι). *The act of perceiving, perception, feeling, a sense*, &c.

Αἰσχίνης, ου, ὁ. *Æschĭnes*, an Athenian orator, and the political opponent of Demosthenes. He was born 397 B.C.

αἴσχιστα (adv. neuter pl. of αἴσχιστος, the superlative of αἰσχρός). *Most disgracefully, most foully, most shamefully.*

αἶσχος, εος, τό. *Baseness, infamy, disgrace; deformity, ugliness.*

αἰσχρός, ά, όν (adj. from αἶσχος). *Disgraceful, base, shameful.—Deformed, ugly.*—Comp. αἰσχίων, superl. αἴσχιστος.

αἰσχρῶς (adv. from αἰσχρός). *Basely, shamefully, disgracefully, foully.*—Comp. αἴσχιον, superl. αἴσχιστα. These, however, are strictly neuter forms of the comp. and superl. of αἰσχρός.

Αἰσχῡ̆λος, ου, ὁ. *Æschŭlus*, a celebrated tragic poet, and a native of Eleusis, in Attica. Born 525 B.C.

αἰσχῡ̆νη, ης, ἡ (from αἶσχος, *disgrace*). *Shame, disgrace, infamy*, &c.

αἰσχῡ̆νω, fut. -ῡ̆νῶ, perf. ᾔσχυγκα (from αἶσχος). *To produce shame, to make ashamed, to treat shamefully, to disgrace.*—In the middle, αἰσχύνομαι, *to feel ashamed, to dread, to reverence, to respect*, &c. —1st fut. pass. αἰσχυνθήσομαι, perf. pass. ᾔσχυμμαι.

Αἴσων, ονος, ὁ. *Æson*, brother of Pelias, and father of Jason.

αἰτέω, ῶ, fut. -ήσω, perf. ᾔτηκα. *To ask, to request, to beg, to demand.* —In the middle, αἰτέομαι, *to ask for one's self*, &c.

αἰτῐᾱ, ας, ἡ. *A cause, a motive, a pretext.—A charge, a complaint, an accusation, a cause* in a court of justice, *a suit*, &c.

αἰτιάομαι, ῶμαι, fut. -ᾱσομαι, perf. ᾐτίᾱμαι (from αἰτία, *a charge* or *complaint*). *To charge, to blame, to complain of, to accuse*, &c.

αἰτιατέος, α, ον (verbal adj. from αἰτιάομαι). *Deserving of being blamed, to be blamed, to be inculpated.*—The neuter αἰτιατέον denotes necessity, like the gerund in -*dum*, in Latin; as, μοὶ αἰτιατέον ἐστί, "*I must blame.*"

αἴτῐον, ου, τό. *A cause, a ground, a reason, a motive.*

αἴτῐος, ᾱ, ον (adj. from αἰτῐα). *In fault, culpable.—Blamed, reproved. —That causes* or *produces, that is the origin of*, either in a good or bad sense.

αἴτῐος, ου, ὁ (from αἰτῐα). *A culprit, an accused person*, &c.

Αἴτνη, ης, ἡ. *Ætna*, a volcano of Sicily, now called *Etna* or *Monte Gibello.*

Αἰτωλῐᾱ, ας, ἡ. *Ætolia*, a country of northern Greece, to the east of Acarnania.

Αἰτωλίς, ῐδος, ἡ. *An Ætolian female.*—As an adjective, *Ætolian.*

Αἰτωλοί, ῶν, οἱ. *The Ætolians.*

αἰφνῐδῐως (adv. from αἰφνίδῐος, *sudden*). *Suddenly, on a sudden.*

αἰχμᾰλωτίζω, fut. -ἴσω, perf. ἠχμᾰλώτῐκα (from αἰχμᾰλωτος). *To make prisoner*, in war.

αἰχμᾰλωτος, ον (adj. from αἰχμή, *a spear-point*, and ἁλωτός, *taken*). *A captive, a prisoner* of war.

αἰψᾰ (adv.). *Quickly, speedily, instantly, immediately.*

αἰών, ῶνος, ὁ, and in the epic poets and tragedians ἡ (from αἰεί, *always*, and ὤν, *being*). *Time, an age, eternity.*

αἰώνῐος, ον, and ᾱ, ον, (from αἰών). *Permanent, enduring, eternal, everlasting.*

αἰωρέω, ῶ, fut. -ήσω, perf. ἠώρηκα (a poetic form of ἀείρω). *To raise on high, to lift up.*—In the middle voice, αἰωρέομαι, οῦμαι, *to be in anxious expectation, to be in great uncertainty, to be in suspense*, &c.

ἄκαιρος, ον (adj. from α, *not*, and καιρός, *season*). *Untimely, unseasonable, out of season, inopportune, improper.*

ἄκαμπτος, ον (adj. from α, *not*, and κάμπτω, *to bend*). *Unmoved.*

ἄκανθᾰ, ης, ἡ (from ἀκή, *a point*). *A thorn, a prickle.*—*A quill* of a porcupine.

Ἀκαρνάν, ᾶνος, ὁ and ἡ. *An Acarnanian.*—Ἀκαρνᾶνες, ων, οἱ. *The Acarnanians*, a people of northern Greece, to the west of Ætolia.

ἀκαρπῐᾱ, ας, ἡ (from ἄκαρπος). *Unfruitfulness, barrenness.*

ἄκαρπος, ον (adj. from α, *not*, and καρπός, *fruit*). *Unfruitful, unproductive.*

Ἄκαστος, ου, ὁ. *Acastus*, son of Pelias, king of Thessaly.

ἀκαχίζω, fut. -ἴσω, perf. ἠκᾰχῐκα (from ἀκάχω). *To afflict, to grieve, to trouble*, &c.

ἀκᾰχω (not used in the present, from ἄχος, *grief*), fut. ἀκαχήσω, 2d aor. ἠκᾰχον, perf. pass. ἠκᾰχημαι. *To afflict, to grieve, to trouble*, &c.

ἀκέραιος, ον (adj. from α, *not*, and κεράννῡμι, *to mix*). *Unmixed, pure, entire, perfect.*—*Unharmed, uninjured.*

Ἀκεσῖνης, ου, ὁ, and Ἀκεσῖνος, ου, ὁ. *The Acesines*, a large and rapid river of India, falling into the Indus. Now called the *Ravei*; or, more correctly perhaps, the *Jenaub*.

Ἀκεστόδωρος, ου, ὁ. *Acestodōrus*, a Greek historian.

ἀκηδής, ές (adj. from α, *not*, and κῆδος, *care*). *Not taken care of, neglected.*—*Without funeral honours, unburied.*—*Careless, indifferent.*

ἀκήν (an old adverbial form). Consult note on verse 28, page 159.

ἀκηδέστως (adv. from ἀκήδεστος, *neglected*). *Heedlessly, carelessly, cruelly, unfeelingly.*

ἀκίνδῡνος, ον (adj. from α, *not*, and κίνδῡνος, *danger*). *Without danger, secure*, &c.

ἀκινδῡνως (adv. from ἀκίνδῡνος). *Safely, securely*, &c.

ἄκλαυστος, ον (adj. from α, *not*, and κλαίω, fut. κλαύσω, *to weep*). *Unwept, unlamented.*

ἄκλαυτος, ον (adj. from same). *Unwept, unlamented.* This is the earlier form.

ἀκληρέω, ῶ, fut. -ήσω, perf. ἠκλήρηκα (from ἄκληρος, *without a lot, share*, or *portion*). *To be poor, to be unfortunate.*

ἄκλητος, ον (adj. from α, *not*, and καλέω, *to invite*). *Uninvited, uncalled, unsummoned.*

ἀκμάζω, fut. -ᾰσω, perf. ἤκμᾰκα (from ἀκμή). *To be at the highest point, to be at the height, to bloom, to flourish, to prevail.*—*To be important, to excite attention*, &c.

ἀκμαῖος, ᾱ, ον (adj. from ἀκμή). *At the acme, at the height.*—*Ripe, blooming, in full season.*—*At the critical* or *fitting time, seasonable.*

ἀκμή, ῆς, ἡ (from ἀκή, *a point*). *A point, an edge.*—*The highest degree* or *point.*—*Bloom, full growth, vigour, energy.*

ἀκμήν (adv., properly the accus. sing. of ἀκμή). *Instantly.*

ἀκμής, ῆτος (adj., common gender, from α, *not*, and κάμνω, *to be worn down by toil*). *Fresh, unfatigued.*

ἀκοή, ῆς, ἡ (from ἀκούω, *to hear*). *The hearing.*—*Report, rumour.*

ἄκοιτις, ιος, ἡ (from α, for ἅμα, *to-*

gether, and *κοίτη*, *a couch*). *A spouse, the partner of one's couch, a wife.*

ἀκολουθέω, ῶ, fut. -ήσω, perf. ἠκολούθηκα (from *a* for ἅμα, *together*, and κέλευθος, *a path*). *To follow.*

ἀκοντίζω, fut. -ἴσω, perf. ἠκόντικα (from ἄκων, *a javelin*). *To hurl the javelin.—To hurl, to fling.*

ἀκοντίον, ου, τό (dimin. of ἄκων). *A small dart, a javelin.*

ἀκούσιος, ον (adj. from *a*, *not*, and ἑκούσιος, *voluntary*). *Unwilling, involuntary, constrained, forced, compelled, reluctant.*

ἀκούω, fut. mid. ἀκούσομαι, perf. act., in later writers, ἤκουκα, perf. mid. ἤκοα, and with the Attic redupl., ἀκήκοα, perf. pass. ἠκουσμαι. *To hear.—εὖ ἀκούειν, to be well spoken of*, i. e., to hear well of one's self; *κακῶς ἀκούειν, to be ill spoken of*, &c.

ἄκρᾱ, ας, ἡ (properly feminine of ἄκρος, with an ellipsis of χώρα, or some other noun). *A height, a summit, an elevation, a citadel.*

Ἀκραγαντῖνος, ου, ὁ (from Ἀκράγας, αντος, *Agrigentum*). *An Agrigentine*, or *native of Agrigentum.—*Ἀκραγαντῖνοι, οἱ, *the Agrigentines*, a people of Sicily.

ἀκρᾰσῖᾱ, ας, ἡ (from ἀκρᾰτής, *incontinent*). *Intemperance.*

ἀκρᾰτος, ον (adj. from *a*, *not*, and κρᾶσις, *mixture*). *Unmixed, pure*, generally said of wine, and hence, *strong.*

ἀκρῑβειᾰ, ας, ἡ (from ἀκρῑβής). *Accuracy, exactness, precision, diligence, purity*, &c.

ἀκρῑβής, ές (adj. from ἄκρος, *extreme*, and βάω, *to proceed*). *Accurate, exact, precise, nice, pure*, &c.—ἐπ' ἀκρῑβές, *with precision, in an exact*, or *accurate manner*, &c.

ἀκρῑβόω, ῶ, fut. -ώσω, perf. ἠκρίβωκα (from ἀκρῑβής). *To examine accurately, to ascertain with exactness, to know exactly, to be well versed in*, &c.

ἀκρῑβῶς (adv. from ἀκρῑβής). *Exactly, accurately, nicely*, &c.

Ἀκρῑσῖος, ου, ὁ. *Acrisius*, king of Argos, and father of Danaë.

ἀκρόᾱσις, εως, ἡ (from ἀκροάομαι, *to listen*). *The act of listening, a hearing, a lecture, a discourse.*

ἀκροβᾰτέω, ῶ, fut. -ήσω, perf. ἠκροβάτηκα (from ἄκρος, *extreme*, and βατήρ, from βαίνω, *to go*). *To walk on the toes, to walk on tiptoe, to move on tiptoe.*

ἀκρόδρυον, ου, τό (from ἄκρος, *high at top*, and δρῦς, *a tree*). *A fruit-tree.—τὰ ἀκρόδρυα, fruits*, having a shell, or ligneous covering, and generally such as grow high up on trees.

ἀκροθῑνῖον, ου, τό (from ἄκρος, *at top*, and θίν, *a heap*). *The first fruits*, offered to the gods. Literally, "*the top of the heap*," this part, as the best and choicest, being offered up. Said of offerings of all kinds, but especially of booty, &c., taken in war.

ἀκροποδητῖ (adv. from ἄκρος, *extreme*, and πούς, *a foot*). *On tiptoe.*

ἀκρόπολις, εως ἡ (from ἄκρος, *on high*, and πόλις, *a city*). *A citadel, an acropolis.* Said especially of the citadel or Acropolis of Athens.

ἄκρος, α, ον (adj. from ἀκή, *a point*). *Lofty, at top, extreme, highest*, and hence, *excelling, superior*, &c.—ἄκροις τοῖς ποσί, *with the toes*; ἄκροι δάκτυλοι, *the tips of the fingers.*—In the neuter plural, ἄκρα, *summits, heights*, &c., χώρια being understood.

ἀκρωτηριάζω, fut. -ᾰσω, perf. ἠκρωτηρίᾰκα (from ἀκρωτήριον). *To cut off the extremities of anything, to mutilate* at the extremities; hence, generally, *to mutilate.*

ἀκρωτήριον, ου, τό (from ἄκρος, *extreme*). *The extreme point of any object*, hence *a promontory.*

Ἀκταίων, ωνος, ὁ. *Actæon*, a famous hunter, son of Aristæus and Autonoë. He was changed by Diana into a stag, and was hunted down and torn into pieces by his own dogs.

ἀκτή, ῆς, ἡ (from ἄγω or ἄγνυμι, *to break*). *A shore*, where the waves break.—*A bank* of a river.—Ἀκτή,

Attica, so called, probably, from its extent of shore.

ἀκυβέρνητος, ον (adj. from α, *not*, and κυβερνάω, *to pilot*). *Without a pilot, unguided.*

ἀκύμαντος, ον (adj. from α, *not*, and κυμαίνω, *to rise in waves*). *Waveless, calm, smooth.*

ἄκυμων, ον (adj. from α, *not*, and κῦμα, *a wave*). *Without waves, calm, tranquil.*

ἄκων, ουσα, ον (adj. from α, *not*, and ἑκών, *willing*). *Unwilling, reluctant.*

ἀλαζονῑκός, ή, όν (adj. from ἀλαζών). *Boastful, arrogant, ostentatious, vain.*

ἀλαζών, όνος, ὁ (from ἀλάομαι, *to wander*). *A boaster, a vain person.* The original meaning is "*a person who roams about like a vagabond*," and it coincides nearly with ἀγύρτης, "a mountebank," "a quack," "a fortune-teller."

ἀλᾱθεύω, Doric for ἀληθεύω.

Ἀλβᾱνῖα, ας, ἡ. *Albania*, a country of Asia, bordering on the Caspian Sea.

Ἀλβᾱνοί, ῶν, οἱ. *The Albanians.*

ἀλγέω, ῶ, fut. -ήσω, perf. ἤλγηκα (from ἄλγος). *To suffer pain, to grieve, to be sad, to be afflicted*, &c.

ἄλγος, εος, τό. *Pain, suffering, grief, sorrow*, &c.

ἀλεγεινός, ή, όν (adj., a form of ἀλγεινός, from ἄλγος). *Painful, afflicting, mournful, sorrowful, wretched.*

ἀλείφω, fut. -ψω, perf., in later writers, ἤλοιφα, Attic perf. ἀλήλῑφα, perf. pass. ἀλήλιμμαι. *To anoint*, as for a contest; hence, freely, *to prepare.*

ἀλεκτρῡών, όνος, ὁ and ἡ. *A cock, a hen.*

Ἀλεξάνδρειᾰ, ας, ἡ. *Alexandrēa*, the capital of Egypt, under the Ptolemies, built by Alexander the Great, B.C. 332.

Ἀλεξανδρεύς, έως, ὁ. *An Alexandrēan.*

Ἀλέξανδρος, ου, ὁ (from ἀλέξω, *to protect*, and ἀνήρ, *a man*). 1. *Alexander*, surnamed the Great, son of Philip of Macedon, born at Pella, B.C. 356.—2. A tyrant of Pheræ, in Thessaly.

ἀλήθειᾰ, ας, ἡ (from ἀληθής). *Truth.*

ἀληθεύω, fut. -εύσω, perf. ἠλήθευκα (from ἀληθής). *To speak the truth, to be true, to be sincere.*

ἀληθής, ές (adj. from α, *not*, and λήθω, *to lie concealed*). *True, sincere, veracious, real.*

ἀληθῶς (adv. from ἀληθής). *Truly, really, exactly, honestly.*—ὡς ἀληθῶς, *in reality, truly.*

ἀλήθω, fut. -ήσω; and also ἀλέω, fut. -έσω; Attic perf., with the redupl., ἀλήλεκα, perf. pass. ἀλήλεσμαι. *To grind.*

ἀληλιμμένος, η, ον (perf. part. pass. of ἀλείφω, with the Attic reduplication).

ἀλίαστος, ον (adj. from α, *not*, and λιάζομαι, *to turn aside*). *Not ceasing, incessant.—Not to be avoided, inevitable.*

ἀλίγκῑος, α, ον (adj.). *Like.*

ἀλινδέομαι, οῦμαι (seldom used. In place of it κυλινδέομαι is employed). *To roam about, to wander.*

ἅλῑος, ᾱ, ον (adj. from ἅλς, *the sea*). *Marine, appertaining to the sea, dwelling in the sea*, &c.

ἅλῑος, ου, ὁ, Doric for ἥλιος. *The sun.*

ἁλῑς (adv.). *In great numbers, in a crowd, in abundance.*

ἁλίσκω (active form of the present obsolete. Vid. ἁλίσκομαι).

ἁλίσκομαι (the active present ἁλίσκω is obsolete, and in its stead αἱρέω is employed) fut. ἁλώσομαι (from ἁλόω), 2d aor. ἥλων, Attic ἑᾱλων, perf. act. ἥλωκα, Attic ἑᾱλωκα, 2d aor inf. ἁλῶναι, 2d aor. part. ἁλούς. *To take, to capture.*—The 2d aor. act. and perf. act. are used with a passive signification; thus, ἑάλων, *I was taken*; ἑάλωκα, *I have been taken.*

ἁλῑταίνω, fut. ἁλιτήσω, perf. ἡλίτηκα, 2d aor. ἥλῑτον, 2d aor. mid. ἡλιτόμην. *To commit a fault, to perpetrate a crime, to err, to sin, to offend against, to violate.*

ἁλῑτενής, ές (adj. from ἅλς, *the sea*,

and τείνω, *to stretch towards*). *Low out of the water, shallow.*

ἀλιτήριος, ον (adj. from ἀλείτης, *a wicked person*). *Guilty, laden with guilt, wicked.*

ἀλῖτω (not in use); from it comes ἤλῖτον, 2d aor. assigned to ἀλιταινω.

ἀλκή, ῆς, ἡ. *Strength, courage, valour, power, might.*

Ἄλκηστις, ῖδος, ἡ. *Alcestis*, daughter of Pelias, and wife of Admetus. She voluntarily laid down her own life to prolong that of her husband.

Ἀλκιβιᾶδης, ου, ὁ. *Alcibiādes*, an illustrious Athenian commander and statesman, the son of Clinias, and nephew of Pericles.

ἄλκῖμος, ον (adj. from ἀλκή, *courage, strength*). *Brave, valiant, strong, powerful.*

Ἄλκῖμος, ου, ὁ. *Alcīmus*, a Grecian warrior, and one of the followers of Achilles.

Ἀλκμήνη, ης, ἡ. *Alcmēna*, daughter of Electryon king of Mycenæ, and mother of Hercules by Jupiter.

ἀλλά (conj. from ἄλλος, *other*). *But, however, notwithstanding, wherefore*, &c.—ἀλλὰ μήν, *and yet*; ἀλλά γε, *but at least, but surely*; ἀλλὰ γάρ, *but indeed.*

ἀλλάσσω, fut. -ξω, perf. ἤλλᾰχα, 2d aor. ἤλλᾰγον (from ἄλλος, *another*). *To change, to alter.*

ἀλλαχόθεν (adv. from ἀλλαχοῦ, with the termination θεν, denoting motion from). *From another place, from another side.*

ἀλλαχοῦ (adv. from ἄλλος, *another*). *Elsewhere, on a different side.* ἄλλοι ἀλλαχοῦ, "*some in one direction* (or on one side), *others in another.*"

ἄλλῃ (adv., properly the dative sing. fem. of ἄλλος, with χώρᾳ understood). *Elsewhere, in another place* or *quarter.*—ἄλλοι ἄλλῃ, "*some in this quarter, others in that.*"

ἀλλήλων (reciprocal pronoun, nominative wanting, used in the dual and plural). *Of one another*; dat. ἀλλήλοις, &c., *to one another*, &c.

ἀλλοεθνής, ές (adj. from ἄλλος, *another*, and ἔθνος, *a nation*). *Of another race, a stranger.*

ἄλλοθι (adv. from ἄλλος, *another*). *Elsewhere, in another place.*

ἀλλόκοτος, ον (adj. transp. for ἀλλότοκος, from ἄλλος, *other than usual*, and τόκος, *a birth*). *Uncommon, strange, unusual*, &c.

ἅλλομαι, fut. mid. ἁλοῦμαι, perf. wanting, 1st aor. ἡλάμην, 2d aor. ἡλόμην, of which the 2d and 3d persons sing. are syncopated into ἅλσο and ἅλτο in Homer. *To leap, to spring.*

ἄλλος, η, ο (adj.). *Another, other.* Used adverbially in the neuter, τὸ ἄλλο, τὰ ἄλλα, *as to the rest, in other respects.*—οἱ ἄλλοι, *the rest.*—ἄλλος μέν, ... ἄλλος δέ, *one*, ... *another.*

ἄλλοτε (adv. from ἄλλος, and ὅτε, *when*). *At another time, at one time, at times.*—ἄλλοτ' ἐπ' ἄλλους, *now on these, now on those.*

ἀλλότρῖος, ᾱ, ον (adj. from ἄλλος, *another*). *Foreign from, unsuitable to, alienated*, &c. Joined to a genitive of the person or thing.

ἀλλόφῡλος, ον (adj. from ἄλλος, *another*, and φῦλή, *a tribe*). *Of another tribe, race*, or *nation, strange, foreign.*

ἄλλως (adv. from ἄλλος, *another*). *Otherwise, differently.*—*Besides.*

ἀλογῖη, ης, Ionic for ἀλογία, ας, ἡ (from α, *not*, and λόγος, *reflection*) *Folly, inconsiderateness, want of sense* or *reflection.*—*Neglect, contempt.*

ἀλόγιστος, ον (adj. from α, *not*, and λογίζομαι, *to calculate*). *Inconsiderate, thoughtless, foolish, wanting in reflection.*

ἄλογος, ον (adj. from α, *not*, and λόγος, *reason*). *Void of reason* or *sense, irrational, absurd, senseless.*

ἄλοξ, οκος, ἡ. *A furrow.*

ἁλουργής, ές (adj. from ἅλς, *the sea*, and ἔργον, *a production*). *Purple*, as referring to the dye obtained from the murex, a species of shellfish.

ἄλοχος, ου, ἡ (from α for ἅμα, *together*, and λέχος, *a couch*). *A spouse.*

Ἄλπεις, εων, αἱ. *The Alps.*

Ἄλπειος, α, ον (adj. from Ἄλπεις). *Alpine.*—τὰ Ἄλπεια, *the chain of the Alps*, ὄρη being understood.

ἅλς, ἅλος, ὁ. *Salt.* In the plural, *witty sayings, witticisms, repartees.*

ἅλς, ἅλος, ἡ. *The sea.* Of rare occurrence in prose writers, θάλασσα being there employed.

ἄλσος, εος, τό. *A grove, a sacred grove, a well-wooded place.*

ἀλυσιτελής, ές (adj. from α, *not*, and λυσιτελής, *profitable*). *Unprofitable, disadvantageous, injurious.*

ἀλυσκάζω, fut. -ᾰσω, perf. ἠλύσκᾰκα, and also ἀλύσκω, fut. -ύξω, perf. ἤλῠχα, and with the Attic reduplication, ἀλήλῠχα. *To avoid, to wander from, to shun, to escape from.*

Ἀλωεύς, έως and ῆος, ὁ. *Alōeus* (three syllables), a giant, son of Neptune and Canăce. He married Iphimedīa, by whom Neptune had Otus and Ephialtes, brought up, however, by Aloeus, and hence called *Aloïdæ.*

Ἀλωπεκῆθεν (adv. from Ἀλωπέκη, *Alopĕcē*, a borough of Attica). *Of Alopece.*

ἀλώπηξ, εκος, ἡ. *A fox.*

ἅλως, ω and ωος, ἡ (in the plural mostly of the third declension). *A threshing-floor.*

ἁλώσῑμος, ον (adj. from ἁλίσκομαι, *to capture*). *Easy to capture* or *take.*

ἅλωσις, εως, ἡ (from ἁλίσκομαι, *to capture*). *A conquest, a capturing, a taking.*

ἅμα (adv.). *At the same time, at once, as soon as.*—Sometimes taken as a preposition with the dative, σύν being in reality understood, *together with, along with.*—With μέν and δέ, as ἅμα μέν, ἅμα δέ, *at the same time, ... at the same time*, or, *partly . . . . partly.*

Ἀμᾱζονίς, ῐδος, ἡ (from Ἀμᾱζών). *An Amazonian female, an Amazon.*

Ἀμᾱζών, όνος, ἡ (commonly, though incorrectly, derived from α, *not*, and μάζος, *a breast*). *An Amazon*, one of a race of warlike females, who are commonly supposed to have burned or cut off the right breast, in order to handle the bow more conveniently. One of their places of abode was the plain of Themiscyra, in Cappadocia, watered by the river Thermōdon.

ἀμᾰθής, ές (adj. from α, *not*, and μανθᾰνω, *to learn*). *Unlearned, ignorant.*

ἅμαξᾰ, ης, and ἅμαξα, ης, ἡ (commonly derived from ἅμα, *together*, and ἄγω, fut. ἄξω, *to carry*). 1. *A wagon.* 2. *The Wain* or *Greater Bear* (Ursa Major), a constellation of the northern hemisphere, near the pole.

ἁμαξῑκός, ή, όν (adj. from ἅμαξα). *Belonging to a wagon.*—τὰ ἁμαξικά, *the countries situate to the north.*

ἁμαξόβῑος, ον (adj. from ἅμαξα, *a wagon*, and βίος, *life*). *Living in wagons, that live in wagons.*—ἁμαξόβια ἔθνη, *nations that live in wagons*, referring to the Scythians.

ἁμάξοικος, ον (adj. from ἅμαξα, *a wagon*, and οἰκέω, *to dwell*). *Dwelling in wagons.*—Ἁμάξοικοι, οἱ, *the wagon-inhabiting Scythians.*

ἁμαρτᾰνω, fut. mid. ἁμαρτήσομαι, perf. act. ἡμάρτηκα, 2d aor. ἥμαρτον, in Homer ἤμβροτον. *To miss, to err, to fail, to do wrong, to commit a fault, to sin.*

ἁμάρτημᾰ, ᾰτος, τό (from ἁμαρτάνω). *A failure, a fault, an error, an offence.*

ἁμαρτῑᾱ, ας, ἡ (from ἁμαρτάνω). *An error, a fault, a crime.*

ἀμαυρόω, ῶ, fut. -ώσω, perf. ἠμαύρωκα (from ἀμαυρός, *dim, obscure*). *To obscure, to darken, to blind.*—*To enfeeble, to weaken, to destroy.*

ἀμβᾰτος, ον (adj. Ionic and poetic for ἀνάβᾰτος). *Accessible.*

ἀμβλήδην (adv. Ionic and poetic for ἀνᾰβλήδην, from ἀναβάλλω). *With sobs, sobbing.*

ἀμβλῡνω, fut. -ῡνῶ, perf. ἤμβλυγκα (from ἀμβλύς). *To blunt.*—*To render dim*, said of the sight, hence, *to weaken*, said of strength.

ἀμβλύς, εῖα, ύ (adj.). *Blunt, dull, weak, feeble, obtuse*, &c.

ἀμβλυώττω, fut. -ώξω (from ἀμβλύς). *To be weak of sight, to be dim of vision, to be blind.*

ἀμβροσῖᾱ, ᾱς, ἡ (properly the fem. of ἀμβρόσιος, with τροφή, *food* or *sustenance*, understood). *Ambrosia*, the food of the gods.

ἀμβρόσῖος, α, ον (adj. from ἄμβροτος, *immortal*). *Ambrosial, divine.*

ἀμείβω, fut. -ψω, perf. ἤμειφα, perf. mid. ἤμοιβα, 2d aor. ἠμῖβον. *To change, to exchange.—To compensate, to repay, to requite, to remunerate, to retaliate.*—In the middle, ἀμείβομαι, *to answer, to reply to.*

Ἀμεινῖας, ου, ὁ. *Amīnĭas*, the brother of Æschŷlus. He gained the prize of valour at the battle of Salămis.

ἀμείνων, ον (adj., irregular comparative of ἀγᾰθός). *Better, braver, superior to*, &c.

ἀμέλγω, fut. -ξω, perf. ἤμελχα. *To milk.*

ἀμελέω, ῶ, fut. -ήσω, perf. ἠμέληκα (from ἀμελής, *free from care*). *To be free from care, to be unconcerned.—To neglect, to slight, to leave undone.*

ἀμελῶς (adv. from ἀμελής, *careless*). *Carelessly, without care, negligently.*

ἄμεμπτος, ον (adj. from α, *not*, and μέμφομαι, *to blame*). *Blameless, not to be blamed.*

ἄμἔτρος, ον (adj. from α, *not*, and μέτρον, *measure*). *Without measure, immoderate.—Without metre, prosaic, in prose.*

ἀμέτρως (adv. from ἄμετρος). *Without bounds, immoderately.*

ἀμηχᾰνέω, ῶ, fut. -ήσω, perf. ἠμηχᾰνηκα (from ἀμήχᾰνος, *at a loss*). *To be at a loss, to be without any means* or *expedient, to know not what to do.*

ἀμήχᾰνος, ον (adj. from α, *not*, and μηχᾰνή, *an expedient*). *Without any expedient, at a loss, helpless.—Against whom expedients are of no avail, invincible, irresistible, wonderful.* Hence ἀμήχανον ὅσον, equivalent to the Latin *mirum quantum.*

ἄμιλλα, ης, ἡ (from ἅμα, *together*, and ἴλη, *a troop* or *band?*). *A contest, a struggle.*

ἀμιλλάομαι, ῶμαι, fut. -ήσομαι, perf. ἠμίλλημαι (from ἄμιλλα, *a contest*). *To contend, to struggle, to vie with one another, to emulate.*

ἀμίμητος, ον (adj. from α, *not*, and μιμέομαι, *to imitate*). *Not susceptible of imitation, inimitable.—Not imitated.*

ἀμισθί (adv. from ἄμισθος). *Without reward, without recompense, for nothing.*

ἄμισθος, ον (adj. from α, *not*, and μισθός, *a reward*). *Unrewarded.*

Ἀμισωδᾰρος, ου, ὁ. *Amisodārus*, a king of Caria.

ἄμμᾰ, ᾰτος, τό (from ἅπτω, *to fasten* or *attach*). *A fastening, a knot, a band, a tie.* In the plural, τὰ ἄμματα, *the hug of wrestlers*, the arms being thrown around the opponent's neck.

ἄμμε, Æol. and Dor. for ἡμᾶς.

ἄμμες, Æol. and Dor. for ἡμεῖς.

ἀμμίξας for ἀναμίξας, from ἀναμίγνῡμι, 1st aor. part. act.

ἄμμορος, ον (adj., poetic form for ἄμορος, from α, *not*, and μόρος, *a lot* or *share*). *Having no share, deprived, bereft.*—Hence, *unfortunate, unhappy, wretched, ill-fated.*

ἄμμος, ου, ἡ. *Sand.*

ἀμμώδης, ες (adj. from ἄμμος, *sand*, and εἶδος, *appearance*). *Sandy.*

ἀμνός, οῦ, ὁ. *A lamb.*

ἀμοιβή, ῆς, ἡ (from ἀμείβω, *to exchange*). *A recompense, a return, an exchange.*

ἀμός, ή, όν, Æol. and epic for ἐμός.

ἄμπελος, ου, ἡ. *The vine.—A vineyard.*

ἀμπέχω, fut. ἀμφέξω, 2d aor. ἤμπισχον. *To surround, to enclose.*—In the middle, ἀμπέχομαι, fut. ἀμφέξομαι, 2d aor. ἠμπισχόμην, with double augment, *to cover one's self, to array one's self in, to put on.*

ἄμπυξ, ῡκος, ὁ and ἡ (from ἀμπέχω). *A head-band, a fillet* for the brow.

ἀμυδρός, ά, όν (adj.). *Obscure, faint, feeble, glimmering, slight.*

ἀμύθητος, ον (adj. from α, *not*, and μυθέομαι, *to utter*). *Unutterable, not to be expressed.*—Hence, *immense, innumerable, infinite.*

ἄμῡμων, ον (adj. from α, *not*, and μῶμος, *fault*). *Blameless, faultless.* Hence, *eminent, distinguished.*

ἄμῡνα, ης, ἡ (from ἀμῡνω). *A defence, a warding off.—Retaliation, vengeance.*

ἀμῡνω, fut. -ῡνῶ, perf. ἤμυγκα. *To ward off, to repel*, with the accusative of the person or thing warded off or repelled.—To keep off danger from any one, and so, *to defend, to aid, to assist*, with the accusative of the person or thing kept off, and the dative of the person or thing defended.—In the middle voice, ἀμύνομαι, 1st aor. ἠμυνάμην, 2d aor. ἠμυνόμην. *To repel from one's self, to defend one's self*, with the accusative of the person or thing repelled.—*To fight for* or *defend*, followed sometimes by a genitive with περί, at other times by a genitive alone.—*To avenge, to revenge an injury done upon any one*, having the person in the accusative, and followed by περί with a genitive of the offence or cause.—*To avenge one's self upon another.* The person in the accusative.

ἀμύττω and ἀμύσσω, fut. -ύξω, perf. ἤμῡχα. *To scratch, to tear the surface.*

ἀμφί (prep.). Governs the *genitive, dative*, and *accusative*. With the genitive, *about, round about* (said of a place), *of, concerning, respecting.*—With the dative, *round* or *about, near, by the side of.*—With the accusative, *round about, round, having relation to, about* or *nearly.* Often joined with names of persons, and then denoting sometimes the individuals alone, sometimes these together with their attendants, &c. Consult notes.—In composition, *around*, &c.

Ἀμφιάρᾱος, ου, ὁ. *Amphiarāus*, a celebrated Argive soothsayer and warrior, who lost his life in the war between Eteŏcles and Polynīces for the crown of Thebes. He was swallowed up by the earth while engaged in the fight before the walls of Thebes.

ἀμφίβολος, ον (adj. from ἀμφιβάλλω, *to cast around* in mind, *to be in doubt*). *Doubtful, questionable, ambiguous, equivocal, fluctuating.*

Ἀμφιδᾱμας, αντος, ὁ. *Amphidāmas*, son of Busīris.

ἀμφιδοκεύω, fut. -εύσω, perf. ἀμφιδεδόκευκα (from ἀμφί, *around*, and the obsolete δοκεύω). *To watch.* Literally, *to spy* or *observe all around.*

ἀμφιέννῡμι, fut. ἀμφιέσω, Attic fut. ἀμφιῶ, 1st aor. ἠμφίεσα, perf. pass. ἠμφίεσμαι (from ἀμφί, and ἔννῡμι, *to clothe*). *To put on* (as clothes).—In the middle, ἀμφιέννῡμαι, *to put on one's self, to clothe one's self.*

ἀμφιέπω and ἀμφέπω, 2d aor. ἄμφεπον and ἀμφίεπον, which two are the only forms that occur in Homer (from ἀμφί, *around*, and the obsolete ἔπω, *to be occupied about*). *To employ one's self about* or *with, to attend to, to prepare.*

ἀμφιθᾰλής, ές (adj. from ἀμφί, *all around*, and θάλλω, *to bloom*). *Blooming all around, flourishing on all sides.* Hence, figuratively, *one whose parents are both alive.*

ἀμφιμᾰχομαι, fut. -έσομαι, Attic -οῦμαι (from ἀμφί, *around*, and μάχομαι, *to fight*). *To fight around.*

Ἀμφίπῡλις, εως, ἡ. *Amphipōlis*, a city of Thrace, near the mouth of the Strymon. The ruins are now called *Jenikevi.*

ἀμφίπολος, ου, ἡ (from ἀμφί, *around*, and πέλω, *to be*). *A handmaid, a female attendant.*

ἀμφίς (adv. from ἀμφί). *Around, round about, on both sides.*

ἀμφισβητέω, ῶ, fut. -ήσω, perf. ἠμφισβήτηκα (from ἀμφίς, and βαίνω, *to go*). *To dispute, to contend, to differ in opinion from*, &c.

ἀμφίστομος, ον (adj. from ἀμφίς, *on*

both sides, and *στόμα*, *a mouth*). *Having two mouths* or *outlets*.

Αμφιτρῖτη, ης, ἡ. *Amphitrītē*, daughter of Oceănus and Tethys, and wife of Neptune.

'Αμφιτρῦων, ωνος, ὁ. *Amphitryon*, a Theban prince, the husband of Alcmena.

'Αμφῖων, ονος, ὁ. *Amphīon*, son of Jupiter and Antiŏpe, and famed for his skill in music. He was fabled to have built the walls of Thebes by the notes of the lyre, the stones being moved by the power of harmony, and taking of themselves their destined places in the work.

ἀμφορεύς, έως, ὁ (from *ἀμφί*, *on each side*, and *φέρω*, *to carry*). *An amphŏra*, a vase with two handles, for wine.—*Any vessel with two handles, a bucket.*

ἀμφότερος, α, ον (adj. from *ἄμφω*). *Both.*

ἄμφω, τώ, τά, τώ (dual), and *οἱ*, *αἱ*, *τά* (plural); genitive and dative *ἄμφοιν*, of all three genders. *Both.*

ἄμωμος, ον (adj. from *α*, *not*, and *μῶμος*, *a fault*). *Blameless, faultless.*

ἄν (conj., with the subjunctive mood) for *ἐάν*, *if*. The Attic poets use *ἤν* for *ἐάν*, and never *ἄν*.

ἄν, a particle, which communicates to a clause, or sentence, an expression of uncertainty, contingency, doubt, bare possibility, conjecture, &c. It qualifies, or modifies, what would else be positive or peremptory, and hence may be frequently rendered by *perhaps*, *probably*, *possibly*, *rather*, *hardly*, &c. It conveys very often the meaning of *may*, *might*, *could*, *would*, *should*, &c.—With relative pronouns, adjectives, and adverbs it gives the indefinite signification of *-ever*, *-soever*; as, *ὅς ἄν*, *whoever*; *οὐδεὶς ἄν*, *nobody whatsoever*; *ὅτι ἄν*, *whatever*.—With the indicative, and especially the imperfect, it very frequently expresses an action, as occurring, not at a fixed time, but when an occasion offers, and gives the meaning of *should* or *would have*, had the opportunity offered, or had some other action taken place. With the subjunctive, mostly with an adverb or relative pronoun, it communicates an indeterminate signification, *-ever*, *-soever*. With the optative it may generally be rendered *may*, *might*, *could*, *would*, &c., implying *contingency*, *conjecture*, &c. It is used also with this same mood, and with the imperative, to soften in each case the harshness of a command or assertion. With the infinitive and participles, it imparts the same signification that the optative, subjunctive, or indicative with *ἄν*, would have in the resolution by the finite verb.—It is often repeated in a sentence, especially by the Attics, to mark the indeterminateness more forcibly.

ἀνά (prep., governing a *dative* in the epic and lyric poets only, but elsewhere the *accusative*). With the dative it denotes, *on*, *upon*, *at the top of*, &c.—With the accusative it expresses, 1st. A duration or continuance, both of time and space, and has then the meaning of *through*, *throughout*, *during*. 2d. *Against*, *up*; as, *ἀνὰ τὸν ποταμόν*, *against* or *up the* (current of the) *river*. 3d. With numerals it makes them distributive; as, *ἀνὰ δέκα*, *ten by ten*, or *ten each*, &c. 4th. *In*; as, *ἀνὰ θυμόν*, *in soul*.—In composition it has generally the meaning of *up* (which appears to be its primitive one), *aloud*, *thoroughly*, *again*, *back*, &c.

ἀναβάθρα, ας, ἡ (from *ἀνά*, *up*, and *βάθρα*, *a stair* or *step*). *A staircase, steps, a step, a ladder.*

ἀναβαίνω, fut. *ἀναβήσω*, perf. *ἀναβέβηκα*, 2d aor. *ἀνέβην* (from *ἀνά*, *up*, and *βαίνω*, *to go*). *To go up, to ascend, to mount.—To embark* (i. e., to go up on board of a ship).

ἀναβάλλω, fut. *ἀναβᾰλῶ*, perf. *ἀναβέβληκα*, 2d aor. *ἀνέβᾰλον* (from *ἀνά*, *up*, and *βάλλω*, *to throw*). *To throw up*, as earth in digging, *to*

heap up.—To put off, to defer. In the middle, ἀναβάλλομαι, *to put off, to defer.—To risk, to hazard,* &c.

ἀνάβᾰσις, εως, ἡ (from ἀναβαίνω, *to ascend*). *An ascent, a going up.—A rising, a swelling.*

ἀναβᾰτης, ου, ὁ (from ἀναβαίνω, *to mount*). *One who ascends, one who goes on board, one who mounts, a horseman, a rider,* &c.

ἀναβλαστᾰνω, fut. ἀναβλαστήσω, perf. ἀναβεβλάστηκα, 2d aor. ἀνέβλαστον (from ἀνά, *up*, and βλαστάνω, *to germinate*). *To grow up, to shoot, to germinate.*

ἀναβλέπω, fut. ἀναβλέψω, perf. ἀναβέβλεφα (from ἀνά, *up*, and βλέπω, *to look*). *To look up at.*

ἀνάβλησις, εως, ἡ (from ἀναβάλλω, *to defer*). *A deferring, a putting off, a delay.*

ἀναβλύζω, fut. ἀναβλῦσω, perf. ἀναβεβλῦκα (from ἀνά, *up*, and βλύζω, *to spout out*). *To gush forth, to bubble forth, to boil up,* &c.

ἀναβοᾰω, ῶ, fut. ἀναβοήσω, perf. ἀναβεβόηκα (from ἀνά, *aloud*, and βοᾰω, *to cry*). *To cry aloud, to shout.—To crow.*

ἀναγιγνώσκω, fut. mid. ἀναγνώσομαι, perf. ἀνέγνωκα, 2d aor. ἀνέγνων (from ἀνά, *thoroughly*, and γιγνώσκω, *to know*). *To know thoroughly, to know again, to recognise,* &c.—*To read, to read to,* as referring probably to the unrolling of a paper or scroll, and thus becoming acquainted with its contents.

ἀναγκάζω, fut. ἀναγκᾰσω, perf. ἠνάγκᾰκα (from ἀνάγκη, *necessity*). *To compel, to force.*

ἀναγκαῖος, α, ον (adj. from ἀνάγκη). *Necessary, unavoidable.*

ἀνάγκη, ης, ἡ. *Necessity.—κατ' ἀνάγκην, through necessity.*

ἀναγορεύω, fut. ἀναγορεύσω, perf. ἀνηγόρευκα (from ἀνά, *aloud*, and ἀγορεύω, *to proclaim*). *To proclaim aloud, to make known publicly, to announce.*

ἀναγρᾰφω, fut. ἀναγράψω, perf. ἀναγέγρᾰφα (from ἀνά, *up*, and γράφω, *to write*). *To write up, to make a list of, to enroll, to record,* &c.

ἀνᾰγω, fut. ἀνάξω, perf. ἀνῆχα, 2d aor. ἀνῆγον, and with Attic redupl. ἀνήγᾰγον, perf. pass. ἀνῆγμαι (from ἀνά, *up*, and ἄγω, *to bring*). *To bring up, to bring back, to bring over.*—In the middle, ἀνάγομαι, *to get under weigh, to set sail* (i. e., to *draw up* the anchor).

ἀναδέσμη, ης, ἡ (from ἀνά, *up*, and δεσμέω, *to bind*). *A band for the hair.* Consult note, page 162, line 94.

ἀναδέω, fut. ἀναδήσω, perf. ἀναδέδεκα (from ἀνά, *up*, and δέω, *to bind*). *To bind up, to tie up, to bind, to tie, to surround* as with a chaplet, *to wreath.*

ἀναδίδωμι, fut. ἀναδώσω, perf. ἀναδέδωκα, 2d aor. ἀνέδων (from ἀνά, *up*, and δίδωμι, *to give*). *To give up, to hand, to present.—To yield, to produce.—To distribute.*

ἀναδῦω, fut. ἀναδῦσω, perf. ἀναδέδῦκα, 2d aor. ἀνέδυν (from ἀνά, *up*, and δύω, *to proceed*). *To emerge from, to rise up from* (as out of the sea).

ἀναείρω, fut. ἀναερῶ, perf. ἀνήερκα (from ἀνά, *up*, and ἀείρω, *to raise*). *To raise, to lift up.*

ἀναζεύγνυμι, fut. ἀναζεύξω, perf. ἀνέζευχα (from ἀνά, *again*, and ζεύγνῡμι, *to yoke*). *To yoke again, to break up an encampment, to decamp.*

ἀναζώννῡμι, fut. ἀναζώσω, perf ἀνέζωκα (from ἀνά, *up*, and ζώννῡμι, *to gird*). *To gird up, to gird.*—ἀνεζωσμένη, perf. part. pass., *girt with, arrayed in, girded.*

ἀνάθημα, ᾰτος, τό (from ἀνά, *up*, and τίθημι, *to place*). *A votive offering.*—Anything costly given to another, to be laid up as a token of remembrance; hence, *ornament, dress,* &c.

ἀναθυμίᾱσις, εως, ἡ (from ἀναθυμιάω, *to cause vapour to arise, to burn perfumes*). *Fumigation, the burning of perfumes.—The causing vapour to arise.—Evaporation.*

ἀναίθω (used only in the present and

imperfect, from ἀνά, *up*, and αἴθω, *to set in a blaze*). *To kindle up, to kindle.*

ἄναιμος, ον (adj. from α, *not*, and αἷμα, *blood*). *Bloodless.*

ἀναιμόσαρκος, ον (adj. from ἄναιμος, and σάρξ, *flesh*). *Having flesh without blood*

ἀναιρέω, ῶ, fut. -ήσω, perf. ἀνῄρηκα, 2d aor. ἀνεῖλον (from ἀνά, *up*, and αἱρέω, *to take*). *To take up, to lift up, to remove, to destroy*, &c.

ἀναίσθητος, ον (adj. from α, *not*, and αἰσθάνομαι, *to perceive*). *Without feeling, insensible.—Without perceiving.*

ἀναΐσσω, fut. ἀναΐξω; Attic, ἀνάσσω, fut. ἀνάξω, perf. ἀνῆχα (from ἀνά, *up*, and ἀΐσσω, *to rush*). *To rush up, to start or spring up, to move rapidly.*

ἀνακαίω, fut. ἀνακαύσω, 1st aor. pass. ἀνεκαύθην (from ἀνά, *up*, &c., and καίω, *to ignite*). *To kindle up.—To rekindle, to excite anew, to revive.*

ἀνακαλέω, ῶ, fut. ἀνακαλέσω, perf. ἀνακέκληκα (from ἀνά, *again*, &c., and καλέω, *to call*). *To call again.—To call back, to recall.—To call aloud.*

ἀνακάμπτω, fut. ἀνακάμψω, perf. ἀνακέκαμφα (from ἀνά, *again, back*, and κάμπτω, *to bend*). *To return, to bend back one's way.*

ἀνακομῐδή, ῆς, ἡ (from ἀνακομίζω, *to bring back*). *A bringing back, a return.*

ἀνᾶκοος, Doric for ἀνήκοος.

ἀνακράζω, fut. ἀνακράξω, &c. (from ἀνά, *aloud*, and κράζω, *to cry*). *To cry aloud, to cry out.*

Ἀνακρέων, οντος, ὁ. *Anacrĕon*, a celebrated lyric poet of Teios. Vid. page 11.

ἀνακρίνω, fut. ἀνακρῐνῶ, &c. (from ἀνά, *thoroughly*, and κρίνω, *to examine into*). *To inquire into, to examine, to investigate.—To decide.*

ἀνακρούω, fut. ἀνακρούσω, &c. (from ἀνά, *back*, and κρούω, *to flog*). *To flog back.*

ἀνακυκλέω, ῶ, fut. ἀνακυκλήσω, perf. ἀνακεκύκληκα (from ἀνά, *again*, and κυκλέω, *to roll*). *To roll again and again, to roll round, to roll in a circle.—To intertwine, to repeat, to involve.*

ἀνακύπτω, fut. ἀνακύψω, &c. (from ἀνά, *up*, and κύπτω, *to bend*). *To lift up the head*, after having stooped.—*To lift up, to emerge, to come up.*

ἀνάκωλος, ον (adj. from ἀνά, *thoroughly, completely*, and κόλος, *maimed*). *Short, shortened, of short make.—ἀνάκωλοι κάμηλοι, camels with short legs.*

ἀναλαμβάνω, fut. ἀναλήψομαι, &c. (from ἀνά, *up*, &c., and λαμβάνω, *to take*). *To take up.—To receive, to take, to capture.—To resume, to undertake again.—To recover, to regain*, &c.

ἀνᾱλίσκω, imperf. ἀνήλισκον. The other tenses are formed from the old verb ἀναλόω, fut. ἀναλώσω, 1st aor. ἀνάλωσα and ἀνήλωσα, perf. ἀνάλωκα and ἀνήλωκα (from ἀνά, *up*, and the obsolete ἁλίσκω, *to take*). *To expend, to consume, to waste, to destroy.*

ἀνᾰλογος, ον (adj. from ἀνά and λόγος). *Proportionate to, agreeable to* or *agreeing with.*—More usual signification, *analogous, similar.*

ἀναμάρτητος, ον (adj. from α, *not*, and ἁμαρτᾰνω, *to err*). *Committing no fault, faultless, sinless.—Exempt from failure* or *error.*

ἀναμένω, fut. ἀναμενῶ, &c. (from ἀνά, *again and again*, as denoting continuance or firmness, and μένω, *to remain*). *To remain firm* (i. e., again and again), *to hold out, to persist, to remain.—To wait.—To await.*

ἀνάμερος, Doric for ἀνήμερος.

ἀνάμεστος, ον (adj. from ἀνά, *up to the top*, and μεστός, *full*). *Full up, full, filled with, replete.* Joined with the genitive.

ἀναμετρέω, ῶ, fut. ἀναμετρήσω, perf. ἀναμεμέτρηκα (from ἀνά, *again*, and μετρέω, *to measure*). *To measure again* or *anew, to measure accurately.—To recall to mind.—To judge, to value, to estimate.*

ἀναμίγνῡμι, fut. ἀναμίξω, &c. (from

ἀνά, *up*, and μίγνυμι, *to mix*). *To mix up, to mix together, to mingle, to blend.*

ἀνανδρος, ον (adj. from α, *not*, and ἀνήρ, *a man*). *Unmanly, cowardly, effeminate.*

ἀνανεύω, fut. ἀνανεύσω, &c. (from ἀνά, *back*, &c., and νεύω, *to nod*). *To shake the head in token of refusal* (i. e., to nod back or away from).—*To refuse, to deny, to forbid*, &c.

ἄναξ, ακτος, ὁ. *A king, a monarch.*

Ἀναξαγόρας, ου, ὁ. *Anaxagŏras*, a Clazomenian philosopher, preceptor to Pericles, Socrates, and Euripides.

ἀναξαίνω, fut. ἀναξᾰνῶ, &c. (from ἀνά, *again, anew*, and ξαίνω, *to scratch, to lacerate*). *To lacerate anew.—To open anew* (said of a wound).—*To exasperate, to irritate, to excite anew.*

Ἀνάξαρχος, ου, ὁ. *Anaxarchus*, a philosopher of Abdēra, from the school of Democrĭtus, and intimate with Alexander.

ἀνάξῖος, α, ον (adj. from α, *not*, and ἄξιος, *worthy*). *Unworthy, undeserving.*

ἀνάπαυσις, εως, ἡ (from ἀναπαύω). *Rest, repose, quiet, cessation.*

ἀναπαύω, fut. ἀναπαύσω, &c. (from ἀνά, *completely*, and παύω, *to cause to cease*). *To put to rest, to cause to cease, to still, to pacify.*—In the middle, ἀναπαύομαι, *to rest, to cease*, &c. (i. e., to cause one's self to cease.

ἀναπείθω, fut. ἀναπείσω, &c. (from ἀνά, *thoroughly*, and πείθω, *to persuade*). *To convince, to persuade, to gain over, to prevail upon.*

ἀναπέμπω, fut. ἀναπέμψω, &c. (from ἀνά, *up*, &c., and πέμπω, *to send*). *To send up, to send forth, to emit.—To send away, to dismiss, to release.*

ἀναπετάννῡμι, fut. ἀναπετᾰσω, Attic form ἀναπετῶ, perf. act. wanting, perf. pass. ἀναπεπέτασμαι, syncopated into ἀναπεπτᾰμαι, perf. pass. part. ἀναπεπτᾰμένος (from ἀνά, *thoroughly*, and πετάννῡμι, *to open*). *To open wide, to throw open.—To spread, to extend.*

ἀναπηδᾰω, ῶ, fut. ἀναπηδήσω, &c. (from ἀνά, *up*, and πηδάω, *to leap*). *To leap up, to spring up, to spring upon.*

ἀναπίπτω, fut. ἀναπεσοῦμαι, &c. (from ἀνά, *back*, and πίπτω, *to fall*). *To fall back, to lean back, to recline, to lie down.*

ἀναπλάττω and ἀναπλάσσω, fut. ἀναπλᾰσω, &c. (from ἀνά, *again, anew*, and πλάσσω, *to form* or *mould*). *To form* or *mould anew, to give another form.—To form* or *mould carefully* (i. e., again and again), *to shape, to represent, to figure*, &c.

ἀναπλέω, fut. ἀναπλεύσομαι, &c. (from ἀνά, *back*, &c., and πλέω, *to sail*). *To sail back.—To sail up.—To sail out, to put to sea*, &c.

ἀνάπλεως, ων (adj. from ἀνά, *up to the top*, and πλέως, *full*). *Filled up, full.*

ἀναπληρόω, ῶ, fut. ἀναπληρώσω, &c. (from ἀνά, *up to the top*, and πληρόω, *to fill*). *To fill up, to fill quite full.—To fulfil.—To complete.*

ἀναπνέω, fut. ἀναπνεύσω, &c. (from ἀνά, *again*, &c., and πνέω, *to breathe*). *To breathe again, to recover breath.—To breathe forth.*—In Homer we have ἄμπνῡτο, 3d sing. 2d aor. middle, syncopated from ἀνέπνυτο, with a passive signification.

ἀναπολεμέω, ῶ, fut. ἀναπολεμήσω, &c. (from ἀνά, *again*, and πολεμέω, *to wage war*). *To renew the war, to recommence hostilities, to war again* or *anew.*

ἀνάπτω, fut. ἀνάψω, &c. (from ἀνά, *up*, and ἅπτω, *to tie*, &c.). *To tie up, to bind up, to connect, to append.—To kindle up, to set on fire, to inflame.*

ἀναρπάζω, fut. ἀναρπᾰσω, &c. (from ἀνά, *up*, &c., and ἁρπάζω, *to seize*). *To snatch up, to seize, to snatch away, to carry off, to plunder*, &c.

ἀναῤῥήττω and ἀναῤῥήγνῡμι, fut. ἀναῤῥήξω, &c. (from ἀνά, ῥῆξ, and

ῥήττω or ῥήγνυμι, *to tear*, &c.). *To tear up, to break up, to rend asunder, to split, to burst open.*

ἀναῤῥιπίζω, fut. ἀναῤῥιπῐσω, &c. (from ἀνά, *up*, and ῥιπίζω, *to put in motion*). *To throw up, to cast on high.—To kindle up.—To arouse, to excite.*

ἀναῤῥίπτω, fut. ἀναῤῥίψω, &c. (from ἀνά, *up*, and ῥίπτω, *to throw*). *To throw up, to fling up.—To hazard, to risk, to incur.*

ἀναρτᾰω, ῶ, fut. ἀναρτήσω, &c. (from ἀνά, *up*, and ἀρτάω, *to hang*). *To hang up, to suspend, to attach.—To cause to be in suspense.—To elevate by hopes.*

ἀναρχῖᾱ, ας, ἡ (from α, *not*, and ἀρχή, *rule*). *Anarchy, lawlessness.*

ἀνασκιρτᾰω, ῶ, fut. ἀνασκιρτήσω, &c. (from ἀνά, *up*, and σκιρτάω, *to leap*). *To leap up, to frisk about.*

ἀνασπᾰω, ῶ, fut. ἀνασπᾰσω, &c. (from ἀνά, *up, back*, and σπάω, *to draw*). *To draw up, to draw.—To draw back.*

ἀνάσσω, fut. ἀνάξω, perf. ἤνᾰχα (from ἄναξ, *a monarch, a ruler*). *To reign, to rule.*

ἀνάστᾰτος, ον (adj. from ἀνίστημι, *to expel*). *Expelled, dislodged.—ἀναστάτους ποιῶν, dislodging, expelling, driving out.*

ἀναστενᾰχω and ἀναστενάζω, fut. ἀναστενάξω, &c. (from ἀνά, *aloud*, and στενάχω, *to lament*). *To raise loud lamentations, to utter loud groans* or *wailings.*

ἀναστρέφω, fut. ἀναστρέψω, &c. (from ἀνά, *back, up*, &c., and στρέφω, *to turn*). *To turn back, to return, to turn about, to overturn, to overthrow, to subvert.*

ἀνατείνω, fut. ἀνατενῶ, &c. (from ἀνά, *up*, and τείνω, *to extend*). *To stretch upward, to hold up, to raise.—To stretch out, to extend.*

ἀνατέλλω, fut. ἀνατελῶ, perf. ἀνατέταλκα, 1st aor. ἀνέτειλα (from ἀνά, *up*, and τέλλω, *to cause to arise*). *To cause to come forth.—To come forth, to rise, to grow out of*, &c.

ἀνατίθημι, fut. ἀναθήσω, &c. (from ἀνά, *up*, and τίθημι, *to place*). *To place up, on high*, or *on.—To consecrate*, by hanging up in a temple.—*To ascribe.—To lay up, to deposite.*

ἀνατόλη, ης, ἡ (from ἀνατέλλω, *to rise*). *The rising of the sun, the east, the morning.*

ἀνατολῐκός, ή, όν (adj. from ἀνατόλη). *Towards the east, eastern, pertaining to sunrise.*

ἀνατρέπω, fut. ἀνατρέψω, &c. (from ἀνά, *up*, &c., and τρέπω, *to turn*). *To turn up, to overturn, to subvert, to destroy*, &c.

ἀνατρέφω, fut. ἀναθρέψω, &c. (from ἀνά, *up*, and τρέφω, *to nourish*). *To rear up, to nurture, to educate.*

ἀνατρέχω, fut. ἀναθρέξω, &c. (from ἀνά, *up*, and τρέχω, *to run*). *To run up, to spring up, to hasten up, to lift one's self.*

ἄνανδος, ον (adj. from α, *not*, and αὐδή, *a voice*). *Speechless, without a voice.*

Ἄναυρος, ου, ὁ. The *Anaurus*, a small river of Thessaly, near the foot of Mount Pelion, in which Jason lost one of his sandals.

ἀναφαίνω, fut. ἀναφᾰνῶ, &c. (from ἀνά, *clearly*, and φαίνω, *to show*). *To show forth clearly, to cause to appear clearly, to show, to exhibit, to explain, to make known.*—In the middle, ἀναφαίνομαι, *to appear plainly, to appear.*

ἀναφέρω, fut. ἀνοίσω, &c. (from ἀνά, *up*, and φέρω, *to bring*). *To bring, carry*, or *fetch up.—To raise up, to raise, to exalt, to advance, to promote.—To bear up against, to endure.—To bring back.—To attribute, to impute*, &c.

ἀναφθέγγομαι, fut. ἀναφθέγξομαι (from ἀνά, *aloud*, and φθέγγομαι, *to utter*). *To cry out, to call out, to announce, to speak in a loud voice.—To reply* (i. e., to speak in return).

ἀναφυσᾰω, ῶ, fut. ἀναφυσήσω, &c. (from ἀνά, *up*, and φυσάω, *to breathe*). *To breathe upward, to breathe out, to spout forth*, &c.—ἀναφυσᾷν πῦρ, *to breathe forth fire.*

ἀναφύω, fut. ἀναφύσω, &c. (from ἀνά, *up*, and φύω, *to produce*). *To bring forth, to produce, to cause to grow.* —*To beget.*—In the middle, ἀναφύομαι, *to grow up, to grow again, to revive.*

ἀναφωνέω, ῶ, fut. ἀναφωνήσω, &c. (from ἀνά, *aloud*, and φωνέω, *to call*). *To call aloud, to call out.*

Ἀνάχαρσις, εως, ὁ. *Anacharsis*, a Scythian philosopher, who flourished about 600 B.C.

ἀναχέω, fut. ἀναχεύσω, &c. (from ἀνά, *again*, &c., and χέω, *to pour*). *To pour again, to pour back again.* —*To pour forth, to pour upon.*—*To flow into.*

ἀναχωρέω, ῶ, fut. ἀναχωρήσω, &c. (from ἀνά, *back*, and χωρέω, *to proceed*). *To yield, to retreat, to retire, to depart, to recede.*

ἀναψῦχω, fut. ἀναψύξω, &c. (from ἀνά, *again and again*, and ψύχω, *to cool, to refresh*). *To fan, to cool, to refresh, to revive.*

ἀνδᾰνω, fut. ἀδήσω, 2d aor. ἔᾰδον and ᾄδον, perf. ἔᾰδα, Ionic and poetic verb for ἥδομαι. *To please, to gratify, to delight.*

ἀνδραγαθῐα, ας, ἡ (from ἀνήρ, *a man*, and ἀγαθός, *excellent*, &c.). *Uprightness, rectitude, probity, moral excellence.*—*Bravery, manly resolution, noble spiritedness*, &c.

ἀνδραποδισμός, οῦ, ὁ (from ἀνδραποδίζω, *to enslave*). *An enslaving.*

ἀνδράποδον, ου, τό (from ἀνήρ, *a man*, and πεδή, *a fetter*). *A slave.* —*A captive*, taken in battle.

ἀνδρείᾱ, ας, ἡ (from ἀνδρεῖος). *Bravery, valour, manly spirit.*

ἀνδρεῖος, α, ον (adj. from ἀνήρ, *a man*). *Manly, brave, courageous, spirited.*

ἀνδρῐάς, άντος, ὁ (from ἀνήρ, *a man*). *A statue, an image.*

ἀνδροκτᾰσῐα, ας, ἡ (from ἀνήρ, *a man*, and κτείνω, *to slay*). *The slaying of men, slaughter, carnage.*

Ἀνδρομᾰχη, ης, ἡ. *Andromăchē*, daughter of Eetion, king of Thebe, and wife of Hector, by whom she had Astyănax. After the fall of Troy she became the wife of Pyrrhus, son of Achilles.

Ἀνδρομέδα, ας, ἡ. *Andromĕda*, daughter of Cepheus, king of Æthiopia, and Cassiope. (*Vid.* note on line 14, page 87.)

ἀνδροφόνος, ον (adj. from ἀνήρ, *a man*, and φόνος, *slaughter*). *Manslaying, man-destroying, slaughtering.*

ἀνδρώδης, ες (adj. from ἀνήρ, *a man*, and εἶδος, *look*). *Of manly aspect.*—*Manly.*

ἀνεγείρω, fut. ἀνεγερῶ, &c. (from ἀνά, *up*, and ἐγείρω, *to arouse*). *To arouse, to awaken, to excite, to encourage, to revive*, &c. 2d aor. inf. mid. ἀνέγρεσθαι.

ἄνειμι (from ἀνά, *up*, &c., and εἶμι, *to go*). *To go up, to ascend.*—*To come back, to return.*

ἀνέκδοτος, ον (adj. from α, *not*, and ἐκδίδωμι, *to give away, to give in marriage*). *Not given in marriage, unmarried.*

ἀνεκτός, όν (adj. from ἀνέχομαι, *to endure*). *Supportable, endurable, to be supported, to be endured.*

ἀνελεύθερος, ον (adj. from α, *not*, and ἐλεύθερος, *free, liberal*). *Servile, illiberal, base, ignoble.*

ἀνελλῖπής, ές (adj. from α, *not*, and ἐλλῖπής, *failing*). *Continued, unfailing, incessant.*

ἄνεμος, ου, ὁ. *Wind.*

ἀνεμόω, ῶ, fut. ἀνεμώσω, perf. ἠνέμωκα (from ἄνεμος, *wind*). *To blow, to inflate, to cause to swell out with wind.* In the passive, ἀνεμόομαι, οῦμαι, *to be swelled forth with wind.*

ἀνεμώδης, ες (adj. from ἄνεμος, *wind*, and εἶδος, *appearance*). *Windy.*

ἀνεμώνη, ης, ἡ (from ἄνεμος, *the wind*). *The anemōnē*, or *wind-rose.*

ἀνεπιτῖμητος, ον (adj. from α, *not*, and ἐπιτῑμάω, *to censure*). *Uncensured, unrebuked.*

ἀνέρχομαι, fut. ἀνελεύσομαι, &c. (from ἀνά, *up*, and ἔρχομαι, *to come*, &c.). *To come up, to go up, to mount, to ascend, to go on board of*, &c.

ἀνερωτᾰω, ῶ, fut. ἀνερωτήσω, &c. (from ἀνά, *thoroughly, earnestly*, and ἐρωτάω, *to inquire*). *To inquire earnestly, to question care-*

fully or *repeatedly, to ask, to inquire, to interrogate*, &c.

ἄνευ (adv. governing the genitive). *Without.*

ἀνευρίσκω, fut. ἀνευρήσω, &c. (from ἀνά, *completely, thoroughly*, and εὑρίσκω, *to find*). *To find out, to discover.*

ἀνέχω, fut. ἀνέξω, or ἀνασχήσω, &c. (from ἀνά, *back*, and ἔχω, *to hold*). *To hold back, to hold up, to restrain.*—In the middle voice, ἀνέχομαι, *to endure*, i. e., to restrain one's self, *to bear, to put up with.*

ἀνεψιός, οῦ, ὁ. *A cousin.*

ἄνηβος, ον (adj. from α, *not*, and ἥβη, *puberty*). *Not grown up, under age, youthful, young.*

ἄνηθον, ου, τό. *Anise.*

ἀνήκεστος, ον (adj. from α, *not*, and ἀκέομαι, *to heal*). *Incurable, irremediable, irreconcilable.*

ἀνήκοος, ον (adj. from α, *not*, and ἀκοή, *hearing*). *Not hearing, not listening, not attending to.*—In a passive sense, *that is not heard.*—ἀνήκοα εὔχεσθαι, *to pray fruitlessly* or *without avail.*

ἀνήκω, fut. ἀνήξω, &c. (from ἀνά, *up to*, and ἥκω, *to come*). *To come up to, to reach to, to extend* or *appertain to.*—τὰ ἀνήκοντα, *what is suitable for, what appertains to*, &c.

ἀνήλιος, ον (adj. from α, *not*, and ἥλιος, *the sun*). *Sunless, not illumined by the sun, without a sun.*

ἀνήμερος, ον (adj. from ἀν, same as α, *not*, and ἥμερος, *tame, mild*). *Savage, wild, uncultivated, cruel, merciless, harsh, severe.*

ἀνήρ, ἀνέρος, contr. ἀνδρός, ὁ. *A man.*

ἀνθέω, ῶ, fut. -ήσω, perf. ἤνθηκα, perf. mid. (assigned to this verb, but coming from a theme ἄνθω or ἀνέθω) ἀνήνοθα. *To bloom, to flourish, to flower, to abound.*

ἀνθίζω, fut. -ίσω, perf. ἤνθικα (from ἄνθος, *a flower*). *To flourish, to bloom, to abound.*—*To colour, to diversify, to cover with various colours.*

ἀνθίστημι, fut. ἀντιστήσω, perf. ἀνθέστηκα (from ἀντί, *against*, and ἵστημι, *to place*). *To place against, to oppose* one thing to another, *to compare, to withstand, to resist.*—In the middle, ἀνθίστᾶμαι, *to resist, to hold out*, &c.—The perf. and 2d aor. act. used in a neuter sense, *to withstand.*

ἄνθος, εος, τό. *A flower.*

ἀνθρώπινος, η, ον (adj. from ἄνθρωπος). *Human.*

ἄνθρωπος, ου, ὁ and ἡ. *A human being, a man.*

ἀνθρωποφάγος, ον (adj. from ἄνθρωπος, and φάγω, *to eat*). *Man-devouring, cannibal.*

ἀνιάω, ῶ, fut. -άσω, Ionic -ήσω, 1st aor. part. pass. ἀνιηθείς (from ἀνία, *trouble*). *To cause pain, to afflict, to trouble, to grieve.*—*To vex, to disquiet.*—The *iota* in this verb is usually long, but sometimes shortened by the Attics.

ἀνίημι, fut. ἀνήσω, perf. ἀνεῖκα, &c. (from ἀνά, *up*, and ἵημι, *to send*). *To send up, to send forth, to let loose, to relax.*—*To yield, to give up, to produce*, &c.—ἀνειμένος, *loose, hanging down*, &c. ἀνειμένον ἐᾷν, consult note, p. 92, l. 29.

ἀνῖκα, Doric for ἡνίκα.

ἀνιμᾶω, ῶ, fut. -ήσω, perf. ἀνίμηκα (from ἀνά, *up*, and ἱμάω, *to draw with a cord* or *thong*). *To draw up, to draw*, said of water in a well.

ἀνίπτᾶμαι (from ἀνά, *up*, and ἵπταμαι, *to fly*). *To fly up, to bound up, to spring on high.* (Vid. ἵπταμαι.)

ἀνίστημι, fut. ἀναστήσω, &c. (from ἀνά, *up*, and ἵστημι, *to place*). *To set up, to raise, to establish.*—ἀνέστηκα, perf., *I stand up*; ἀνέστην, 2d aor., *I stood up*; ἀνέστησα, 1st aor., *I placed* or *set up*; ἀναστάς, 2d aor. part., *having arisen.*

ἀνίσχω (same as ἀνέχω, used only in the present and imperfect).

Ἀννῖβας, ᾱ, ὁ. *Hannibal*, a celebrated Carthaginian commander.

Ἄννων, ωνος, ὁ. *Hanno*, a Carthaginian, sent on a voyage of discovery along the Atlantic coast of Africa.—Also the name of several other Carthaginians more or less conspicuous.

ἀνόητος, ον (adj. from α, *not*, and νοέω, *to think*). *Thoughtless, senseless.—Not understood, not perceived, unintelligible.*

ἀνοιᾱ, ας, ἡ (from ἄνους, *foolish*). *Want of understanding, folly, ignorance*, &c.

ἀνοίγω, fut. ἀνοίξω, 1st aor. ἀνέῳξα, 1st aor. infin. ἀνοῖξαι, perf. ἀνέῳχα, perf. mid. ἀνέῳγα. *To open, to uncover, to reveal*, &c.

ἀνοίκειος, ον (adj. from ἀν, same as α, *not*, and οἰκεῖος, *adapted to*). *Unfit, out of place, irrelevant, useless.*

ἀνοιστέος, ον (verb. adj. from ἀναφέρω, fut. ἀνοίσω, *to ascribe, to impute*). *To be ascribed to, to be imputed to.*

ἀνομίᾱ, ας, ἡ (from α, *not*, and νόμος *law*). *Lawlessness, licentiousness, iniquity, injustice.*

ἄνομοιος, ον (adj. from ἀν, same as α, *not*, and ὅμοιος, *like*). *Unlike, dissimilar, different.*

ἀνομοιότης, ητος, ἡ (from ἄνομοιος). *Inequality, dissimilarity, difference.*

ἀνόσῐος, ον, and α, ον (adj. from ἀν, same as α, *not*, and ὅσιος, *holy*). *Unholy, impious, wicked.*

Ἄνουβις, ῐδος, ὁ. *Anŭbis*, an Egyptian deity, represented with the head of a dog.

ἀντᾰ (adv. from ἄντην, and that from ἀντί). *Opposite.*

ἀνταγωνίζομαι, fut. -ίσομαι, &c. (from ἀντί, *against*, and ἀγωνίζομαι, *to contend*). *To contend against* or *with, to fight against, to combat with.*

ἀνταγωνιστής, οῦ, ὁ (from ἀνταγωνίζομαι). *An antagonist, an opponent, a competitor.*

Ἀνταῖος, ου, ὁ. *Antæus*, a giant of Libya, killed by Hercules.

Ἀνταλκῐδας, ᾱ, ὁ. *Antalcĭdas*, a Spartan, who made a disadvantageous peace between the Greeks and Persians. (But consult notes.)

ἀνταποδίδωμι, fut. ἀνταποδώσω, &c. (from ἀντί, *in return*, and ἀποδίδωμι, *to give*). *To give in return, to give instead, to retaliate, to repay, to recompense.*

ἀντᾰω, ῶ, fut. -ήσω, perf. ἤντηκα (from ἄντα, *opposite*). *To meet, to light upon, to oppose*, &c.—In Homer, ἀντάω, in the present, does not occur, but, in place of it, ἀντιάω.

ἀντειπεῖν (from ἀντί, *in return*, and εἰπεῖν, *to speak*). *To reply, to contradict, to refuse.* (Vid. εἰπεῖν).

ἀντεκπλέω, fut. ἀντεκπλεύσομαι, &c. (from ἀντί, *against*, and ἐκπλέω, *to sail forth*). *To sail forth against.*

ἀντέχω, fut. ἀνθέξω, &c. (from ἀντί, *against*, and ἔχω, *to hold*). *To hold against, to resist.—To sustain, to endure.*

ἀντί (preposition governing the genitive only). Primary signification, *against, contrary to, facing.* Hence, more usually, *for, instead of*, in the relations of exchange, value, &c.—In composition, *instead of, against, in return.*

ἀντιβαίνω, fut. ἀντιβήσομαι, &c. (from ἀντί, *against*, and βαίνω, *to go*). *To go against, to attack, to resist, to oppose*, &c.

ἀντιβροντᾰω, ῶ, fut. -ήσω, &c. (from ἀντί, *against*, and βροντάω, *to thunder*). *To thunder against* or *at.—To imitate thunder.*

Ἀντίγονος, ου, ὁ. *Antigŏnus*, one of Alexander's generals. He received, after Alexander's death, Pamphylia, Lycia, and Phrygia; made himself master of Asia, and assumed the title of king, B.C. 306.

ἀντιγρᾰφω, fut. ἀντιγράψω, &c. (from ἀντί, *in reply*, and γράφω, *to write*). *To write in reply, to answer in writing.*

ἀντιδίδωμι, fut. ἀντιδώσω, &c. (from ἀντί, *in return*, and δίδωμι, *to give*). *To give in return, to repay, to recompense, to give one thing in exchange for another.*

ἀντίδῐκος, ου, ὁ (from ἀντί, *against*, and δίκη, *a suit*). *An adversary* in a lawsuit, *an opponent* in law, *an opponent* generally.

ἀντίδοσις, εως, ἡ (from ἀντιδίδωμι). *An exchange, a giving in return, retribution*, &c.

ἀντιδωρέομαι, οῦμαι, fut. -ήσομαι, &c.

(from ἀντί, *in return*, and δωρέομαι, *to bestow*). *To give in return, to bestow in recompense*, &c.

ἀντικάθημαι, fut. -ήσομαι, &c. (from ἀντί, *opposite*, and κάθημαι, *to sit*). *To sit opposite, to sit over against.*

ἀντικρούω, fut. -ούσω, &c. (from ἀντί, *against*, and κρούω, *to strike*). *To oppose, to clamour against.*

ἀντιλαμβάνω, fut. ἀντιλήψομαι, &c. (from ἀντί, *in exchange*, &c., and λαμβάνω, *to take, to receive*). *To take* or *receive in exchange.*—In the middle voice, *to appropriate to one's self, to lay hold of, to seize*, &c.

ἀντιλέγω, fut. ἀντιλέξω, &c. (from ἀντί, *against*, and λέγω, *to speak*). *To contradict, to deny.—To oppose, to contest, to dispute concerning*, with περί and a genitive.

ἀντίνωτος, ον (adj. from ἀντί, *against*, and νῶτος, *the back*). *Turning the back, with back turned, back to back.*

Ἀντιόπη, ης, ἡ *Antiŏpē*, daughter of Nycteus, king of Thebes, and mother of Amphīon and Zethus by Jupiter.

Ἀντιοχίς, ῖδος, ἡ. *Antiŏchis*, the name of one of the ten Attic tribes.

Ἀντίοχος, ου, ὁ. *Antiŏchus*, 1. surnamed the *Great*, was king of Syria and Asia, and reigned 36 years.—2. Originally a pilot, afterward an officer under Alcibiades.

ἀντίπαλος, ον (adjective from ἀντί, *against*, and πάλη, *wrestling*). *Wrestling with, combating* or *contending against.*—As a substantive, *an opponent, an antagonist, a rival.*

Ἀντίπατρος, ου, ὁ. *Antipăter*, a noble Macedonian, one of Alexander's generals, who received, after the death of that monarch, the European provinces as his portion.

ἀντιποιέομαι, οῦμαι, fut. -ήσομαι, &c. (from ἀντί, *in turn*, and ποιέομαι, *to seek to appropriate to one's self*). *To lay claim to, to aim at, to seek, to aspire to*, &c.

ἀντιπολιτεύομαι, fut. -εύσομαι, &c. (from ἀντί, *against, opposite to*, and πολιτεύομαι, *to take part in politics*). *To be of different parties in politics, to be of the opposite party.*

ἀντίπρωρος, ον (adj. from ἀντί, *opposite, against*, and πρῴρα, *a prow*). *With opposing prows, prow to prow*, &c.

ἀντίρροπος, ον (adj. from ἀντί, *opposite*, and ῥέπω, *to weigh down*). *Counterbalancing, equivalent to, as weighty as.*

Ἀντισθένης, ου, ὁ. *Antisthĕnes*, an Athenian philosopher, born 420 B.C., and the founder of the Cynic sect.

ἀντίσχω, poetic form for ἀντέχω.

ἀντιτάττω, or ἀντιτάσσω, fut. ἀντιτάξω, &c. (from ἀντί, *against*, and τάσσω, *to marshal*). *To marshal against, to draw up against, to station an army* or *body of men against.*—In the middle, *to oppose, to strive against, to resist.—οἱ ἀντιτεταγμένοι, the foe, those drawn up against.*

ἀντιτίθημι, fut. ἀντιθήσω, &c. (from ἀντί, *against, in return*, and τίθημι, *to place*). *To place against, to place opposite, to compare.—To put in place of, to substitute.*

ἀντιφωνέω, ῶ, fut. -ήσω, &c. (from ἀντί, *in return*, and φωνέω, *to speak*). *To reply, to respond, to answer.—To contradict.*

ἀντλέω, ῶ, fut. -ήσω, perf. ἤντληκα (from ἄντλος, *a machine for drawing up water*). *To draw up water.—To exhaust, to endure.*

ἄντρον, ου, τό. *A cave, a grotto.*

ἄνῠδρος, ον (adj. from ἀν, same as α, *not*, and ὕδωρ, *water*). *Destitute of water, arid, barren.*

ἀνυμνέω, ῶ, fut. -ήσω, &c. (from ἀνά, *up, highly*, and ὑμνέω, *to celebrate in song*). *To hymn, to celebrate in song, to praise highly, to extol.*

ἀνυπόδητος, ον (adj. from ἀν, same as α, *not*, and ὑποδέω, *to fasten under*). *Barefoot, without sandals.*

ἀνύποιστος, ον (adj. from ἀν, same as α, *not*, and ὑποιστός, *tolerable*). *Not to be borne, intolerable.*

ἄνω (adv. governing the genitive, from ἀνά, *up*). *Above, on high.*

—ἄνω καὶ κάτω, *upward and downward.*—πρὸς τὸ ἄνω, *towards the upper part* or *side.*

ἀνώγω, fut. ἀνώξω, perf. ἄνωγα, pluperf. ἠνώγειν, Ionic form ἠνώγεα. *To order, to bid, to command.*

ἄνωθεν (adv. from ἄνω). *From above.*

ἀνώνῡμος, ον (adj. from ἀν, same as α, *not*, and ὄνῡμα, Æolic for ὄνομα, *a name*). *Nameless, anonymous, unknown, without fame, inglorious, obscure.*

ἀξῖα, ας, ἡ (properly the fem. of ἄξιος). *Worth, merit, desert.*—ὑπὲρ τὴν ἀξίαν, *beyond one's merit* or *desert.*—κατ' ἀξίαν, *according to one's merit, as one deserves.*—παρ' ἀξίαν, *undeservedly.*

ἀξιόλογος, ον (adj. from ἄξιος and λόγος, *mention*). *Worthy of mention, considerable.*—*Important, valuable, estimable.*

ἀξιόμᾰχος, ον (adj. from ἄξιος, *worthy*, and μάχομαι, *to contend*). *Worthy of contending with another, matched in fight, a fit antagonist, a match.*

ἄξιος, α, ον (adj. from ἄγω, *to weigh*). *Equivalent in weight.*—*Worthy, sufficient for, able to hold* or *contain, good, deserving, worthy, meritorious.*—ἄξιος πολλοῦ, *worth much, valuable.*—ἄξιος μηδενός, *of no value*, i. e., worth nothing. So also, ἄξιος οὐδενός.

ἀξιόω, ῶ, fut. ἀξιώσω, perf. ἠξίωκα (from ἄξιος). *To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request, to deem right.*

ἀξίωμα, ᾰτος, τό (from ἀξιόω). *Dignity, rank, importance, estimation.*

ἀξίως (adv. from ἄξιος). *Deservedly, worthily, suitably, laudably.*

ἀοιδά, ᾶς, ἡ, Doric for ἀοιδή (from ἀείδω, *to sing*). *A song, a strain.*

ἀοιδός, οῦ, ὁ (from ἀείδω, *to sing*). *A bard.*

ἀοίκητος, ον (adj. from α, *not*, and οἰκέω, *to inhabit*). *Uninhabited.*—*Uninhabitable.*

ἀόρᾱτος, ον (adj. from α, *not*, and ὁράω, *to see*). *Unseen, invisible. Not to be seen, of which the sight is forbidden, not right to be looked upon.*

ἀπαγγέλλω, fut. ἀπαγγελῶ, &c. (from ἀπό, *from*, and ἀγγέλλω, *to announce*). *To bring tidings from, to announce, to declare, to bring back word.*

ἀπαγορεύω, fut. -εύσω, &c. (from ἀπό, *from*, and ἀγορεύω, *to declare, to proclaim*). *To deny, to forbid, to prohibit.*—*To give up* or *over through fatigue.*—*To be discouraged*, &c.

ἀπαγχονίζω, fut. -ῐσω, perf. ἀπηγχόνῐκα (from ἀπό, *from*, and ἀγχονίζω, *to hang*). *To hang from, to hang.*

ἀπάγχω, fut. ἀπάγξω, &c. (from ἀπό, *from*, and ἄγχω, *to choke*). *To throttle, to choke, to strangle, to hang.*—In the middle, ἀπάγχομαι, *to hang one's self.*

ἀπᾰγω, fut. ἀπάξω, &c. (from ἀπό, *from*, and ἄγω, *to lead*, &c.). *To lead away, to lead off, to carry away, to drive off*, &c.

ἀπᾰθειᾰ, ας, ἡ (from ἀπᾰθής). *Freedom from suffering, tranquillity, indifference.*

ἀπᾰθής, ές (adj. from α, *not*, and πάθος, *suffering*). *Free from suffering, free from malady, unconcerned, uninjured, insensible, serene, tranquil.*

ἀπαίδευτος, ον (adj. from α, *not*, and παιδεύω, *to instruct*). *Uninstructed, uneducated, ignorant, inexperienced.*

ἀπαιτῐ̆ω, ῶ, fut. ἀπαιτήσω, perf. ἀπῄτηκα (from ἀπό, *from*, and αἰτέω, *to ask*). *To demand from, to ask back, to seek, to claim.*

ἀπαλλᾰγή, ῆς, ἡ (from ἀπαλλάττω). *Release from, deliverance, discharge, departure;* with τοῦ βίου, *death.*

ἀπαλλάττω and ἀπαλλάσσω (from ἀπό, *from*, and ἀλλάττω, *to change*, &c.). *To deliver from, to send away, to remove, to release, to free.*—In the middle voice, *to send one's self away, to depart, to finish.*

ἀπᾰλός, ή, όν (adj.). *Tender, delicate, soft.*

ἀπᾰλῦνω, fut. ἀπᾰλῦνῶ, perf. ἠπᾰλυγκα (from ἀπᾰλός). *To soften, to render mild, to make smooth.*—In the middle voice, *to grow calm, to become tranquil.*

ἀπᾰναίνομαι, 1st aor. mid. ἀπηνηνᾰμην (deponent verb, from ἀπό, *from*, and ἀναίνομαι, *to refuse*; used only in pres., imperf., and aorist). *To refuse positively, to deny, to reject totally.*

ἀπᾰνευθε (adv. from ἀπό, *from*, and ἀνευθε, *apart*). *Far apart from, far away from.—Apart, away from.*

ἀπανθρᾰκόω, ῶ, fut. ἀπανθρᾰκώσω, perf. ἀπηνθρᾰκωκα (from ἀπό, *from*, and ἀνθρᾰκόω, which from ἄνθραξ, *coal*). *To burn completely to a coal, to reduce to a cinder, to consume entirely.*

ἀπαντᾰω, ῶ, fut. -ήσω, &c. (from ἀπό, *from*, and ἀντάω, *to meet*). *To go to meet, to meet, to encounter.*—Neuter, *to occur, to turn out, to succeed.*

ἅπαξ (adv.). *Once, for once, once for all.*

ἀπᾰραίτητος, ον (adj. from α, *not*, and παραιτέω, *to conciliate*). *That cannot be conciliated, inflexible, inexorable, inevitable.*

ἅπας, ᾶσα, αν (adj. from α for ἅμα, *together*, and πᾶς, *all*). *All together, all, the whole, every one.*

ἀπᾰτη, ης, ἡ. *Deceit, deception, fraud, artifice.*

ἀπεῖδον, inf. ἀπῖδεῖν, part. ἀπῖδών (from ἀπό, *from*, and εἶδον, 2d aor. of obs. εἴδω, *to see*), used as 2d aor. to ἀφοράω. Primitive meaning, *to look from* other objects at one in particular.—Hence, *to look at attentively, to regard*; also *to look away, to overlook.*

ἀπειθέω, ῶ, fut. ἀπειθήσω, perf. ἠπείθηκα (from ἀπειθής, *disobedient*). *To be disobedient, to resist persuasion.*

ἀπεικάζω, fut. ἀπεικάσω &c. (from ἀπό, *from*, and εἰκάζω, *to liken*). *To draw an image of, to imitate, to liken to, to compare.*

ἀπειλέω, ῶ, fut. ἀπειλήσω, perf. ἠπείληκα. *To menace, to threaten, to intimidate.*

ἄπειμι, imper. ἄπῖθι, inf. ἀπῖέναι, part. ἀπιών (from ἀπό, *from*, and εἶμι, *to go*). *To depart, to go away.*

ἄπειμι, fut. ἀπέσομαι (from ἀπό, *from*, and εἰμί, *to be*). *To be away from, to be absent, to be away.—οἱ ἀπόντες, the absent.*

ἀπεῖπον, inf. ἀπειπεῖν, part. ἀπειπών (from ἀπό, *from*, and εἶπον, 2d aor. of obs. εἴπω, *to say*), used as 2d aor. to ἀπᾰγορεύω. *To forbid, to abandon, to give up, to renounce.*

ἀπείργω, fut. ἀπείρξω, &c. (from ἀπό, *from*, and εἴργω, *to shut up*). *To shut out from, to separate from, to divide, to bound, to restrain.*

ἀπειρῖα, ας, ἡ (from ἄπειρος, *infinite*). *Infinity, immensity.*

ἄπειρος, ον (adj. from α, *not*, and πεῖρας, *an end*). *Endless, infinite, boundless.*

ἄπειρος, ον (adj. from α, *not*, and πεῖρα, *a trial*). *Not having made trial of.* Hence, *ignorant of, inexperienced, unskilled.*

ἀπείρων, ον (adj. from α, *not*, and πεῖρας, *an end*). *Unbounded, boundless, immense.*

ἀπελαύνω, fut. ἀπελᾰσω, &c. (from ἀπό, *from*, and ἐλαύνω, *to drive*). *To drive away, to drive off.*

ἀπεμπολᾰω, ῶ, fut. ἀπεμπολήσω, perf. ἀπημπόληκα usually, but in Lucian ἀπεμπεπόληκα (from ἀπό, *from*, and ἐμπολάω, *to trade*). *To sell off, to traffic, to sell.*

Ἀπεννῖνα, ων, τά. *The Apennines*, a range of mountains, branching off from the Alps and running through Italy.

ἀπερείδω, fut. ἀπερείσω, &c. (from ἀπό, *from*, and ἐρείδω, *to fix on*). *To place down upon, to fix steadily, to lay upon.*—In the middle voice, *to place one's self upon, to lean upon, to lie down on.*

ἀπερείσιος, α, ον (adj. from ἄπειρος, *infinite*). *Infinite, countless, immense.*

ἀπερῦκω, fut. ἀπερύξω, &c. (from ἀπό, *from*, and ἐρῦκω, *to keep off*). *To keep off from, to drive off, to repel, to prevent.*

ἀπέρχομαι, fut. ἀπελεύσομαι, &c.

(from ἀπό, *from*, and ἔρχομαι, *to go*). *To go away, to depart, to withdraw, to retire.*

ἀπεχθᾰνομαι, future ἀπεχθήσομαι, perf. ἀπήχθημαι (from ἀπό, *from*, and ἐχθᾰνομαι, a form of ἔχθομαι, *to be hated*). *To be bitterly hated, to be odious to.*—Also in an active signification, *to be hostile to, to be an enemy to.*

ἀπέχθειᾰ, ας, ἡ (from ἀπεχθής, *hated*). *Hatred, enmity.*

ἀπέχω, fut. ἀφέξω or ἀποσχήσω, &c. (from ἀπό, *from*, and ἔχω, *to have* or *hold*). *To hold* or *keep off, to repel, to receive.*—As a neuter, *to be away from, to keep away from, to be distant.*—In the middle voice, *to keep one's self from, to refrain, to cease from*, with the genitive.

ἀπήνη, ης, ἡ. *A wagon, a mule-car.* It was a species of carriage generally drawn by mules.

Ἀπῐκῐος, ου, ὁ. *Apĭcius*, a Roman patrician noted for his gluttony. He lived during the reign of Tiberius.

Ἀπῐκῐος, ᾱ, ον (adj.). *Apĭcian.*

ἀπιστέω, ῶ, fut. ἀπιστήσω, perf. ἠπίστηκα (from ἄπιστος). *To be unbelieving, to disbelieve, to mistrust, to disobey.*

ἄπιστος, ον (adj. from α, *not*, and πίστις, *belief*). *Unbelieving, mistrustful.*—In a passive signification, *unworthy of confidence, faithless, perfidious, incredible.*

ἄπλετος, ον, Ionic for ἁπλᾶτος, ον (adj. abbreviated from ἀπέλᾰτος, from α, *not*, and πελάω, *to approach*). *Not to be approached.*—Hence, *immeasurable, immense, terrible, vast.*

ἀπλήρωτος, ον (adj. from α, *not*, and πληρόω, *to fill*). *That cannot be filled, insatiable.*

ἁπλόος, όη, όον, contr. οῦς, ῆ, οῦν (adj. from α, *not*, and the old verb πλέω, from which πλέκω, *to fold*). *Without a fold.*—Hence, *simple, plain, upright, honest.*

ἀπό (prep.), governs the genitive only. The primary meaning is *from*, and it has reference to place, time, or the assigning of the origin or cause of a thing.—Hence, *away from, far from, from the neighbourhood of*, in the relation of place; *through, by, by means of, with*, in assigning the cause.—In composition it denotes *separation, cessation, completion, origin*, &c. It frequently has the force of a negative particle, and sometimes merely strengthens the simple verb.

ἀποβαίνω, fut. ἀποβήσομαι, &c. (from ἀπό, *from*, and βαίνω, *to proceed*). *To cause to go down, to lead down.*—As a neuter, *to descend, to come forth from, to disembark, to result, to happen.*

ἀποβάλλω, fut. ἀποβᾰλῶ, &c. (from ἀπό, *from*, and βάλλω, *to cast*). *To cast away, to cast off, to lose.*

ἀπόβᾰσις, εως, ἡ (from ἀποβαίνω). *Descent, disembarkation, departure.*

ἀποβῐβάζω, fut. ἀποβῐβᾰσω, perf. ἀποβεβίβᾰκα (from ἀπό, *from*, and βῐβάζω, *to proceed*). *To go forth from, to disembark.*

ἀποβλάπτω, fut. ἀποβλάψω, &c. (from ἀπό, *from*, and βλάπτω, *to injure*). *To injure greatly.*

ἀποβλέπω, fut. ἀποβλέψω, &c. (from ἀπό, *from*, and βλέπω, *to look*). Primitive meaning, *to look away from* other objects towards some particular one.—Hence, *to look at attentively, to regard, to observe, to look towards.*

ἀπογιγνώσκω, fut. ἀπογνώσομαι, &c. (from ἀπό, *from*, and γιγνώσκω, *to acknowledge*). *To refuse to acknowledge, to renounce, to relinquish, to despair of.*

ἀπογρᾰφω, fut. ἀπογράψω, &c. (from ἀπό, *from*, and γρᾰφω, *to write*). *To write from* one book into another.—Hence, *to transcribe, to copy down, to enter in a register.*

ἀπογυιόω, ῶ, fut. ἀπογυιώσω, perf. ἀπογεγυίωκα (from ἀπό, *from*, and γυιόω, *to lame*). *To lame, to enervate, to maim.*

ἀποδαίω (from ἀπό, *from*, and δαίω, *to share*) has only the pres. and imperf. in the active. Used commonly as a dep. middle, ἀποδαίομαι, fut. ἀποδᾰσομαι, perf. ἀποδέδ-

ασμαι. *To divide among, to share with, to distribute.*

ἀποδεῖ (impers. verb from ἀπό, *from*, and δεῖ, *it is wanting*). *It is wanting, there is a deficiency.*—ἀποδέων, *inferior.*

ἀποδείκνῡμι and ἀποδεικνύω, fut. ἀποδείξω, &c. (from ἀπό, *from*, and δείκνῡμι, *to show*). *To show forth, to make evident, to declare, to appoint, to assign.*

ἀποδειλῐάω, ῶ, fut. -άσω (from ἀπό, *from*, and δειλιάω, *to be timid*). *To abandon through fear.*—*To be timid, to be cowardly.*

ἀπόδειξις, εως, ἡ (from ἀποδείκνῡμι, *to make evident*). *Demonstration, proof.*

ἀποδέρω, fut. ἀποδερῶ, &c. (from ἀπό, *from*, and δέρω, *to flay*). *To strip the skin completely off, to flay.*

ἀποδέχομαι, fut. ἀποδέξομαι, &c. (from ἀπό, *from*, and δέχομαι, *to receive*). *To receive from, to admit, to assume.*

ἀποδιδράσκω, fut. mid. ἀποδρᾱσομαι, 1st aor. act. ἀπέδρᾱσα, perf. ἀποδέδρᾱκα, 2d aor. ἀπέδρᾱν, ᾱς, ᾱ, &c., Ionic ἀπέδρην (from ἀπό, *from*, and διδράσκω, *to run away*). *To run away from, to make one's escape.*—*To avoid, to shun.*

ἀποδῐδωμι, fut. ἀποδώσω, &c. (from ἀπό, *from*, and δίδωμι, *to give*). *To give back, to restore, to repay, to recompense, to assign, to render.*—In the middle voice, *to dispose of, to sell* into slavery.

ἀπόζω, fut. ἀποζήσω and Ion. ἀποζέσω, perf. irreg., with the signification of the present, ἀπόδωδα (from ἀπό, *of*, and ὄζω, *to smell*). *To smell of, to be redolent of.*

ἄποθεν (adv. from ἀπό). *From afar, far off, at a distance.*

ἀποθερίζω, fut. ἀποθερῐσω, &c. (from ἀπό, *from*, and θερίζω, *to reap*). *To cut down, to mow, to reap.*

ἀποθεσπίζω, fut. ἀποθεσπῐσω, &c. (from ἀπό, *from*, and θεσπίζω, *to divine*). *To deliver oracles, to utter an oracular response.*

ἀποθεωρέω, ῶ, fut. ἀποθεωρήσω, &c. (from ἀπό, *from*, and θεωρέω, *to behold*). *To behold from a distance, to contemplate, to watch closely, to observe.*

ἀποθηλῦνω, fut. ἀποθηλῦνῶ, perf. ἀποτεθήλυγκα (from ἀπό, *from*, and θηλῦνω, *to enervate*). *To render effeminate, to enfeeble.*

ἀποθηρῐόω, ῶ, fut. ἀποθηρῐώσω, perf. ἀποτεθηρίωκα (from ἀπό, *from*, and θηρῐόω, *to make wild*). *To render completely wild, to infuriate.*

ἀποθησαυρίζω, fut. ἀποθησαυρῐσω, &c. (from ἀπό, *from*, and θησαυρίζω, *to treasure up*). *To treasure up, to preserve carefully.*

ἀποθλῐβω, fut. ἀποθλίψω, perf. ἀποτέθλῐφα (from ἀπό, *from*, and θλίβω, *to press*). *To press out, to crush in the press, to express.*

ἀποθνήσκω, fut. ἀποθανοῦμαι, &c. (from ἀπό, *from*, and θνήσκω, *to die*). *To die, to perish, to lose one's life.*

ἀποικίᾱ, ας, ἡ (from ἄποικος, *away from home*). *Removal from home, emigration.*—*Settlement* in a foreign country, *a colony.*

ἀποικοδομέω, ῶ, fut. ἀποικοδομήσω, &c. (from ἀπό, *from*, and οἰκοδομέω, *to build*). *To block up by a wall, to build up, to obstruct.*

ἄποινα, ων, τά (from α, intensive, and ποινή, *compensation*), used only in the plural. *A ransom, a price* paid for the release of prisoners.

ἀποκᾰθαρσις, εως, ἡ (from ἀποκᾰθαίρω, *to purify*). *The act of cleansing, purification, expiation.*

ἀποκᾰθῐστημι, fut. ἀποκαταστήσω &c. (from ἀπό, κατά, and ἵστημι, *to place*). *To re-establish, to replace, to restore*

ἀποκᾰλέω, ῶ, fut. ἀποκαλέσω, &c. (from ἀπό, *from*, and καλέω, *to call*). *To call forth, to summon, to call, to name.*

ἀποκᾰπῡω, fut. ἀποκᾰπῡσω, 1st aor. ἀπεκᾰπῡσα, perf. not in use (from ἀπό, *from*, and κᾰπύω, *to breathe*). *To breathe forth.*

ἀπόκειμαι, fut. ἀποκείσομαι, &c. (from ἀπό, *from*, and κεῖμαι, *to lie*). *To be laid away, to be treas-*

ured up, to be reserved for use.—To be thrown aside, to lie neglected.

ἀποκείρω, fut. ἀποκερῶ, &c. (from ἀπό, *from*, and κείρω, *to cut*). *To cut off, to cut down, to despoil, to lay waste.*

ἀποκῑνέω, ῶ, fut. ἀποκινήσω, &c. (from ἀπό, *from*, and κῑνέω, *to move*). *To move away, to remove, to displace.*

ἀποκλείω, fut. ἀποκλείσω, perf. ἀποκέκλεικα (from ἀπό, *from*, and κλείω, *to shut up*). *To shut up from going out, to confine, to shut in.*

ἀποκλῑνω, fut. ἀποκλῑνῶ, &c. (from ἀπό, *from*, and κλῑνω, *to bend*). *To turn aside from, to dissuade, to mislead, to let fall, to incline.*

ἀποκομίζω, fut. ἀποκομῑσω, &c. (from ἀπό, *from*, and κομίζω, *to carry*). *To carry away, to transport, to bring away.*

ἀποκόπτω, fut. ἀποκόψω, &c. (from ἀπό, *from*, and κόπτω, *to cut*). *To cut off, to mutilate, to shorten.*

ἀποκρεμάννῡμι, fut. ἀποκρεμᾱσω, &c. (from ἀπό, *from*, and κρεμάννῡμι, *to hang*). *To suspend from, to attach to.*

ἀποκρῑνω, fut. ἀποκρῑνῶ, &c. (from ἀπό, *from*, and κρῑνω, *to separate*). *To separate from, to select.*—In the middle voice, *to return an answer, to reply, to adjudge.*

ἀποκρύπτω, fut. ἀποκρύψω, &c. (from ἀπό, *from*, and κρύπτω, *to hide*). *To hide from, to conceal.*

ἀποκτείνω, fut. ἀποκτενῶ, &c. (from ἀπό, *from*, and κτείνω, *to kill*). *To kill, to slay, to destroy, to put to death.*

ἀποκυέω, ῶ, fut. ἀποκυήσω, perf. ἀποκεκύηκα (from ἀπό, *from*, and κυέω, *to be pregnant*). *To bring forth, to produce.*

ἀπολαμβᾱνω, fut. ἀπολήψομαι, &c. (from ἀπό, *from*, and λαμβᾱνω, *to take*). *To receive from, to obtain, to intercept, to take unawares, to seize upon.*

ἀπολάμπω, fut. ἀπολάμψω, &c. (from ἀπό, *from*, and λάμπω, *to shine*). *To shine forth brightly, to be resplendent, to glitter, to shine.*

ἀπόλαυσις, εως, ἡ (from ἀπολαύω). *Advantage, pleasure, enjoyment.*

ἀπολαύω, fut. ἀπολαύσομαι, perf. ἀπολέλαυκα (the simple form λαύω does not occur; the verb ἀπολαύω comes from ἀπό and a root allied with λάβω, λαμβάνω). *To partake of, to derive advantage from, to enjoy.*

ἀπολεαίνω, fut. ἀπολεᾱνῶ, perf. ἀπολελέαγκα (from ἀπό, *from*, and λεαίνω, *to smooth*). *To render completely smooth, to polish.*

ἀπολείπω, fut. ἀπολείψω, &c. (from ἀπό, *from*, and λείπω, *to leave*). *To leave behind, to leave remaining, to abandon, to leave out, to desert, to leave off, to cease.*—In the middle voice, *to cause one's self to be left behind, to remain behind, to quit, to fail of, to be absent from.*

ἀπολήγω, fut. ἀπολήξω, &c. (from ἀπό, *from*, and λήγω, *to cease*). *To cease from, to desist, to leave off.*

ἀπολιμπᾱνω, Ionic for ἀπολείπω.

ἄπολῑς, ῑ (adj. from α, *not*, and πόλις, *a city*), gen. -ιδος. *Without a city.*

ἀπολισθαίνω and ἀπολισθᾱνω, fut. ἀπολισθήσω, &c. (from ἀπό, *from*, and ὀλισθαίνω, *to slide*). *To slide away, to slip from, to escape from.*

ἀπόλλῡμι, fut. ἀπολέσω, perf. ἀπώλεκα, with the Attic redup. ἀπολώλεκα, 2d aor. ἀπῶλον (from ἀπό, *from*, and ὄλλῡμι, *to destroy*). *To destroy totally, to ruin, to lose.*—In the middle voice, ἀπόλλῡμαι, perf. ἀπόλωλα, 2d aor. ἀπωλόμην. *To perish, to be undone, to be utterly lost, to die.*

Ἀπόλλων, ωνος, ὁ. *Apollo*, son of Jupiter and Latona, born on the island of Delos. He was the god of archery, poetry, music, and medicine. In revenge for the death of his son Æsculapius, he killed the Cyclōpes, forgers of the thunderbolts, for which act he was banished from heaven by Jupiter.

Ἀπολλώνῑος, ου, ὁ. *Apollonius*, a poet of Alexandrēa, generally called Apollonius Rhodius, from his having lived some time at Rhodes.

ἀπολογέομαι, οῦμαι, fut. ἀπολογήσομαι, perf. ἀπολελόγημαι (from ἀπόλογος, *a vindication*). *To allege in vindication of one's self, to justify one's self, to defend one's self.*

ἀπολύω, fut. ἀπολῦσω, &c. (from ἀπό, *from*, and λύω, *to release*). *To loose from, to unbind, to set at liberty, to discharge, to acquit, to release.*

ἀπομαίνομαι, fut. ἀπομᾰνοῦμαι, perf. ἀπομέμηνα (from ἀπό, *from*, and μαίνομαι, *to rave*). *To cease from raving, to become rational, to grow calm.*

ἀπομανθᾰνω, fut. ἀπομαθήσομαι, &c. (from ἀπό, *from*, and μανθᾰνω, *to learn*). *To unlearn, to forget, to lose the habit of.*

ἀπομᾰραίνω, fut. ἀπομαρᾰνῶ, &c. (from ἀπό, *from*, and μᾰραίνω, *to wither*). *To dry up, to wither up, to cause to decay.*—In the middle, *to decay, to perish, to perish by gradual decay.*

ἀπομνημόνευμᾰ, ᾰτος, τό (from ἀπομνημονεύω, *to relate from recollection*). *A narrative of* memorable deeds or sayings, *a narrative, a remembrance.*—In the plural, *memoirs.*

ἀπονέμω, fut. ἀπονεμῶ, &c. (from ἀπό, *from*, and νέμω, *to assign*). *To share among, to allot, to assign, to distribute, to apportion.*

ἀπονενοημένως (adv. from perf. pass. part. of ἀπονοέομαι, *to lose one's senses*). *Madly, foolishly, inconsiderately.*

ἀπονίνημι, fut. ἀπονήσω, &c. (from ἀπό, *from*, and ὀνίνημι, *to enjoy*). *To derive profit from, to enjoy, to take pleasure in.*

ἀπονίπτω, fut. ἀπονίψω, perf. ἀπονένῐφα (from ἀπό, *from*, and νίπτω, *to wash*). *To wash off, to cleanse by washing.*

ἀποξῦω, fut. ἀποξῦσω, &c. (from ἀπό, *from*, and ξῦω, *to scrape*). *To scrape off, to polish, to sharpen.*

ἀποπαύω, fut. ἀποπαύσω, &c. (from ἀπό, *from*, and παύω, *to cause to cease*). *To cause to cease, to hinder.*—In the middle voice, *to cause one's self to cease, to cease, to desist, to refrain from, to give over.*

ἀπόπειρᾰ, ας, ἡ (from ἀπό, *from*, and πεῖρα, *a trial*). *A trial, an attempt, an experiment.*

ἀποπέμπω, fut. ἀποπέμψω, &c. (from ἀπό, *from*, and πέμπω, *to send*). *To send away, to send back, to dismiss, to discharge from.*

ἀποπίπτω, fut. ἀποπεσοῦμαι, &c. (from ἀπό, *from*, and πίπτω, *to fall*). *To fall from, to fail.*

ἀποπλέω, fut. ἀποπλεύσομαι, &c. (from ἀπό, *from*, and πλέω, *to sail*). *To sail away, to set sail, to sail back.*

ἀπόπλῦμα, ᾰτος, τό (from ἀποπλῦνω, *to wash*). *Water in which anything has been washed, a solution.*

ἀποπνέω, fut. ἀποπνεύσω, &c. (from ἀπό, *from*, and πνέω, *to breathe*). *To breathe forth life, to expire.*

ἀποπνῖγω, fut. ἀποπνίξω, &c. (from ἀπό, intens., and πνῖγω, *to strangle*). *To strangle, to suffocate.*

ἀποπτῦω, fut. ἀποπτῦσω, perf. ἀποπέπτῦκα (from ἀπό, *from*, and πτῦω, *to spit*). *To spit out*, as being disagreeable. Hence, *to loathe, to spurn, to reject.*

ἀπορέω, ῶ, fut. ἀπορήσω, perf. ἠπόρηκα (from ἄπορος, *completely at a loss*). *To be utterly at a loss, to be perplexed, to be without the means of, not to know how.*

ἀπορίᾱ, ας, ἡ (from α, *not*, and πόρος, *a way through*). Primitive meaning, *a situation from which there is no escape.*—Hence, *perplexity, embarrassment, want, uncertainty.*

ἀπορρήγνῡμι, fut. ἀπορρήξω, &c. (from ἀπό, intens., and ῥήγνῡμι, *to break*). *To tear asunder, to break in pieces, to tear off, to cast away.*

ἀπόρρητος, ον (adj. from ἀπό, *from*, and ῥέω, *to speak*). *That cannot be uttered.*—Hence, *secret, prohibited, forbidden.*—In the plural, τὰ ἀπόρρητα, *secrets.*

ἀπορριζόω, ῶ, fut. ἀπορριζώσω, &c. (from ἀπό, *from*, and ῥιζόω, *to root out*). *To tear up from the roots, to eradicate, to extirpate.*

ἀπορρίπτω, fut. ἀπορρίψω, &c. (from ἀπό, *from*, and ῥίπτω, *to cast*).

To cast away, to tear off, to hurl from, to reject with disdain.

ἀπόῤῥοιᾰ, ας, ἡ (from ἀποῤῥέω, *to flow from*). *A flowing from, a discharge*, exuding juice.

ἀποσβέννῡμι, fut. ἀποσβέσω, &c. (from ἀπό, intens., and σβέννῡμι, *to extinguish*). *To extinguish, to suppress, to quench.*

ἀποσείω, fut. ἀποσείσω, perf. ἀποσέσεικα (from ἀπό, *from*, and σείω, *to shake*). *To shake down from, to shake off.*

ἀποσεύω, fut. ἀποσεύσω, 1st aor. ἀπέσσευα, dropping σ, perf. pass. ἀπέσσῡμαι (from ἀπό, *from*, and σεύω, *to drive*). *To drive forth, to urge on.*—In the middle voice, ἀποσεύομαι, 1st aor. ἀπεσσευάμην, 2d aor. syncopated, ἀπεσσῡμην. *To drive one's self forth, to rush forth from, to hasten onward.*

ἀποσιωπᾰω, ῶ, fut. ἀποσιωπήσω, &c. (from ἀπό, *from*, and σιωπάω, *to be silent*). *To become silent, to remain silent.*

ἀποσκευή, ῆς, ἡ (from ἀποσκευάζω, *to pack up for removal*). *A packing up for removal of baggage, removal, baggage.*

ἀποσπᾰω, ῶ, fut. ἀποσπᾰσω, &c. (from ἀπό, *from*, and σπάω, *to drag*). *To tear off, to pull asunder, to drag away by force.*

ἀποστάζω, fut. ἀποστάξω, perf. ἀπέστᾰχα (from ἀπό, *from*, and στάζω, *to drop*). *To fall from in drops, to exude, to distil from.*

ἀποστέλλω, fut. ἀποστελῶ, &c. (from ἀπό, *from*, and στέλλω, *to send*). *To send away*, either to or from. —*To dismiss, to banish.*—*To send on a mission, to invest with command abroad.*

ἀποστερέω, ῶ, fut. ἀποστερήσω, perf. ἀπεστέρηκα (from ἀπό, *from*, and στερέω, *to deprive*). *To deprive of, to despoil.*

ἀποστεφᾰνόω, ῶ, fut. ἀποστεφανώσω, &c. (from ἀπό, *from*, and στεφᾰνόω, *to crown*). *To deprive of a crown.*—In the middle voice, *to deprive one's self of a crown* or *garland, to lay aside one's garland.*

ἀποστιλβόω, ῶ, fut. ἀποστιλβώσω, perf. ἀπεστίλβωκα (from ἀπό, *from*, and στιλβόω, *to make shining*). *To render brilliant, to emit brilliancy, to reflect.*

ἀπόστολος, ου, ὁ (from ἀποστέλλω, *to send forth*). *A naval armament, an expedition.*—*The person who directs the fitting out of a fleet, the commander of an expedition.*

ἀποστρέφω, fut. ἀποστρέψω, &c. (from ἀπό, *from*, and στρέφω, *to turn*). *To turn from, to divert, to remove, to turn back.*—In the middle voice, *to turn one's self back, to return.*

ἀποστροφή, ῆς, ἡ (from ἀποστρέφω). *A turning away from, aversion, a defection, a turning aside.*

ἀποστῡγέω, ῶ, fut. ἀποστῡγήσω and ἀποστύξω, perf. ἀπεστύγηκα and ἀπέστῡχα, 2d aor. ἀπέστῡγον (from ἀπό, *from*, and στῡγέω, *to hate*). *To hate bitterly, to abhor, to detest.*

ἀποσφάζω, fut. ἀποσφάξω, &c. (from ἀπό, *from*, and σφάζω, *to slay*). *To kill in cold blood, to butcher, to slaughter, to murder.*

ἀποσφενδονᾶω, ῶ, fut. ἀποσφενδονήσω, perf. ἀπεσφενδόνηκα (from ἀπό, *from*, and σφενδονάω, *to sling*). *To cast from a sling, to hurl as if from a sling.*

ἀποσχίζω, fut. ἀποσχῖσω, &c. (from ἀπό, *from*, and σχίζω, *to cleave*). *To split asunder, to disjoin, to divide, to separate.*

ἀποσώζω, fut. ἀποσώσω, &c. (from ἀπό, *from*, and σώζω, *to save*). *To save from* danger, *to preserve, to bring back in safety.*

ἀποτελέω, ῶ, fut. ἀποτελέσω, &c. (from ἀπό, *from*, and τελέω, *to finish*). *To perform completely, to accomplish, to terminate, to produce, to fulfil, to assume.*

ἀποτέμνω, fut. ἀποτεμῶ, &c. (from ἀπό, *from*, and τέμνω, *to cut*). *To cut off, to retrench, to divide, to separate from.*

ἀποτίθημι, fut. ἀποθήσω, &c. (from ἀπό, *from*, and τίθημι, *to place*). *To lay aside, to deposite, to put away, to reject.*

ἀποτμήγω, fut. ἀποτμήξω, perf. ἀποτέτμηχα, 2d aor. ἀπέτμᾰγον (an

epic form of ἀποτέμνω). *To cut off from, to intercept from.*

ἀπότομος, ον (adj. from ἀποτέμνω, *to cut off*). *Cut off, severed from, abrupt, precipitous, steep, rugged.*

ἀποτρέπω, fut. ἀποτρέψω, &c. (from ἀπό, *from*, and τρέπω, *to turn*). *To turn aside from, to divert, to dissuade, to prevent.*

ἀπότροπος, ον (adj. from ἀποτρέπω). *Turned away from, averted.*—Hence, *displeased.*—Also actively, *from which one turns with aversion, deserving hatred, odious, detestable, that ought to be avoided by all.*

ἀποτυγχᾰνω, fut. ἀποτεύξομαι, &c. (from ἀπό, *from*, and τυγχᾰνω, *to meet*). *To miss the attainment of, to fail in obtaining, to lose, to be deprived of.*

ἀποτυμπᾰνίζω, fut. ἀποτυμπᾰνῐσω, perf. ἀποτετυμπάνῐκα (from ἀπό, *from*, and τυμπᾰνίζω, *to strike with a club*). *To kill by beating.—To kill, to destroy.*

ἀπούρας (1st aor. part. act. from an obsolete root, but assigned, from similarity of signification, to the verb ἀπαυράω, *to despoil*). *Having taken away, having deprived of.*

ἀπουρίζω, fut. ἀπουρῐσω, perf. ἀπούρῐκα (Ionic for ἀφορίζω). *To remove the boundaries* or *land-marks of, to encroach upon the boundaries of.*—The primitive meaning is, to take away the land-marks of another's property so as afterward to dispossess him of it.

ἀπουσίᾱ, ας, ἡ (from ἀποῦσα, fem. of pres. part. of ἄπειμι, *to be absent*). *Absence, want, deficiency, departure.*

ἀποφαίνω, fut. ἀποφᾰνῶ, &c. (from ἀπό, *from*, and φαίνω, *to show*). *To make appear, to expose to view, to display, to produce, to declare.*—In the middle voice, *to display one's self to view, to announce, to proclaim, to express.—To appear.*

ἀποφέρω, fut. ἀποίσω, &c. (from ἀπό, *from*, and φέρω, *to bear*). *To carry away, to transport, to bring forward, to produce.*

ἀποφορά, ᾶς, ἡ (from ἀποφέρω). *A bearing away, a contribution, a tax, tribute.*

ἀποφράττω and ἀποφράσσω, fut. ἀποφράξω, perf. ἀποπέφρᾰχα (from ἀπό, *from*, and φράττω, *to stop up*). *To obstruct, to block up, to stop up.*

ἀποχέω, fut. ἀποχεύσω, &c. (from ἀπό, *from*, and χέω, *to pour*). *To pour out, to spill.—To cast away, to cause to fall from.*

ἀποχρᾶομαι, ῶμαι, fut. ἀποχρήσομαι, perf. ἀποκέχρησμαι and ἀποκέχρημαι (from ἀπό, *from*, and χράομαι, middle voice, *to use*). *To use away from the true purpose, to misuse, to abuse.*—Also, *to make use of, to be contented with.*

ἀποχώννῡμι, fut. ἀποχώσω, &c. (from ἀπό, *from*, and χώννῡμι, *to heap up*). *To keep off by throwing up dams, to obstruct, to dam up.*

ἀποχωρέω, ῶ, fut. ἀποχωρήσω, &c. (from ἀπό, *from*, and χωρέω, *to depart*). *To go away from, to withdraw, to depart, to retire.*

ἀποχώρησις, εως, ἡ (from ἀποχωρέω). *A withdrawing, a retreat, a departure.*

ἀποψῑλόω, ῶ, fut. ἀποψῑλώσω, perf. ἀπεψῑλωκα (from ἀπό, *from*, and ψῑλόω, *to make bald*). *To strip off the hair.—To lay bare, to strip off.*

ἀποψῡχω, fut. ἀποψύξω, &c. (from ἀπό, *from*, and ψῡχω, *to breathe*). *To breathe out, to breathe forth.—To cool, to refresh.*

ἀπραγμόνως (adv. from ἀπράγμων). *Without occupation, indolently, idly.*

ἀπράγμων, ον (adj. from α, *not*, and πρᾶγμα, *business*). *Free from occupation, averse to active pursuits, quietly disposed, peaceable, indolent.*

ἄπρακτος, ον (adj. from α, *not*, and πράσσω, *to perform*). *Not capable of performing, weak*—In a passive sense, *that cannot be performed, impracticable.*

ἀπρεπής, ές (adj. from α, *not*, and πρέπω, *to become*). *Unbecoming, unseemly, disgraceful.*

ἀπρονοήτως (adv. from ἀπρονόητος, *imprudent*). *Without previous reflection, improvidently, rashly.*

ἀπροσδόκητος, ον (adj. from α, *not*, and προσδόκητος, *expected*). *Unexpected, contrary to expectation.*

ἀπροσδοκήτως (adv. from ἀπροσδόκητος). *Unexpectedly, suddenly, unawares.*

ἄπτερος, ον (adj. from α, *not*, and πτερόν, *a wing*). *Without wings.—Without feathers.*

ἅπτω, fut. ἅψω, perf. ἧφα, perf. pass. ἧμμαι, perf. pass. part. ἡμμένος. *To bind to, to fasten to, to apply anything to*, as fire.—Hence, *to kindle, to light, to set fire to.*—In the middle voice, *to fasten one's self to, to lay hold of, to seize, to touch, to enjoy.*

ἄπῡρος, ον (adj. from α, *not*, and πῦρ, *fire*). *Without fire, that needs not the action of fire, native.*

ἀπωθέω, ῶ, and ἀπώθω, fut. ἀπώσω, &c. (from ἀπό, *from*, and ὠθέω, *to push*). *To drive away, to repel, to exclude.*

ἄρ, an Epic form of ἄρα, used before a consonant.

ἄρα (conj.). *Then, therefore, yet.* ἆρα, with circumflex on first syllable, is interrogative; *is it that? is it so? whether?*—It often has the meaning of *forsooth, to wit*, &c.

Ἀρᾰβίᾱ, ας, ἡ. *Arabia*, a large country of Asia, forming a peninsula between the Arabian and Persian Gulfs.

Ἀρᾰβῐκός, ή, όν (adj.). *Arabian.*—Ἀραβικὸς Κόλπος, *the Red Sea.*

Ἀρᾰβῖος, ᾱ, ον (adj.). *Arabian.*

ἀραιός, ά, όν (adj.). *Thin, porous, fine.*

Ἄραψ, ᾰβος, ὁ. *An Arabian.*—οἱ Ἄρᾰβες, *the Arabians.*

Ἀργανθώνῐος, ου, ὁ. *Arganthonius*, a king of Tartessus in Spain, who is said to have lived 150, and to have reigned 80, years.

Ἀργεῖᾱ, ας, ἡ. *Argīa*, or, as it is usually called, *Argŏlis*, a country of the Peloponnesus, to the east of Arcadia.

Ἀργεῖος, ᾱ, ον (adj. from Ἄργος, *Argos*). *Argive, Grecian.*—οἱ Ἀργεῖοι, in Homer a general term for *the Greeks.*

ἀργεννός, ή, όν (adj., Æol. and Dor. for ἀργός). *White, shining.*

ἀργίᾱ, ας, ἡ (from ἀργέω, *to be idle*). *Idleness, indolence, inactivity, quiet.*

Ἀργῑλεωνίς, ῐδος, ἡ. *Argileōnis*, the mother of Brasĭdas.

Ἀργοναῦται, ῶν, οἱ. *The Argŏnauts*, the heroes who went with Jason to Colchis, in the ship Argo, in search of the golden fleece.

Ἄργος, ου, ὁ. *Argus.* He had a hundred eyes, of which only two slept at a time; he was therefore employed by Juno to watch Io, who had been turned into a heifer by Jupiter, but he was lulled asleep and killed by Mercury.—Also, *Argus*, a son of Phryxus.

Ἄργος, εος, contr. ους, τό. *Argos*, the capital of Argolis. It was situated on the river Inăchus, and generally regarded as the most ancient city of Greece.

ἀργός, όν, also, but seldom, ός, ή, όν (adj. contr. from ἀεργός, from α, *not*, and ἔργον, *work*). *Doing no work, idle, inactive.*—Of land, *not cultivated, unproductive.*

ἀργῦρεος, ον, and ἀργῦρέος, έα, έον, contr. οῦς, ᾶ, οῦν (adj. from ἄργῡρος, *silver*). *Made of silver, silver.*

ἀργῡρῖον, ου, τό (dim. of ἄργῡρος, *silver*). *A small piece of silver, a silver coin, silver.*

ἀργῡρῖτις, ῐδος, ἡ (fem. of ἀργυρίτης, with γῆ understood). *A soil rich in silver.—Silver ore.*

ἄργῡρος, ου, ὁ. *Silver.*

ἄργῡφος, ον (adj. from ἀργός, *shining*). *White.*

Ἀργώ, όος, contr. οῦς, ἡ. *The Argo*, the name of the ship built by Argus for Jason and his companions when they went to recover the golden fleece.

ἀρδεύω, fut. ἀρδεύσω, perf. ἤρδευκα (a form of ἄρδω). *To give water to drink.*—Hence, *to water* plants, *to irrigate, to refresh, to revive.*

ἄρδην (adv. contr. from ἀέρδην from αἴρω, *to raise*). *Raised on high, wholly, utterly, entirely.*

Ἀρέθουσᾰ, ης, Doric ας, ἡ. *Arethūsa*, a nymph of Elis, daughter

of Oceanus, and one of Diana's attendants.—Also, a fountain, in the island of Ortygia, in the harbour of Syracuse, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god of the Alphēus.

Ἀρειᾶ, ας, ἡ (from Ἄρης, *Mars*). *Arīa*, a fountain in Bœotia sacred to Mars.

ἀρέσκω, fut. ἀρέσω, perf. ἤρεκα, perf. pass. ἤρεσμαι, 1st aor. pass. ἠρέσθην (from ἄρω, *to fit*). *To fit one's self to another's wishes.*—Hence, *to suit, to please, to gratify, to appease.*

ἀρετή, ῆς, ἡ (from ἀρέσκω, *to fit*). Primitive meaning, *fitness, ability.*—Hence, *virtue, merit, valour, bravery, excellence.*—Applied to soil, *fertility.*

ἀρή, ῆς, Ionic for ἀρά, ᾶς, ἡ. *A curse, an imprecation.*—Hence, as the consequence of a curse, *evil, injury, ruin.*

ἀρήγω, fut. ἀρήξω, perf. ἤρηχα. *To ward off from, to lend aid to, to assist.*

ἀρήν (not in use, from it the other cases are derived), gen. ἀρνός, &c., nom. pl. ἄρνες, gen. ἀρνῶν, dat. ἄρνᾶσι, in Homer ἄρνεσσι, &c. *A ram*, mostly *a lamb.*

Ἄρης, εος, contr. ους, and Ionic ῆος, ὁ. *Mars*, a son of Jupiter and Juno, god of war and bloodshed.

Ἀρῐάδνη, ης, ἡ. *Ariadnē*, daughter of Minos II., king of Crete, by Pasiphāë. She was carried away by Theseus, who afterward abandoned her in the isle of Naxos.

ἀριθμέω, ῶ, fut. ἀριθμήσω, perf. ἠρίθμηκα (from ἀριθμός). *To count, to enumerate, to reckon according to.*

ἀριθμός, οῦ, ὁ (from ἀρθμός, *union*). *A regular order* or *connexion.*—Hence, *a series of numbers, enumeration, number, notation.*

Ἀρῐομάνδης, ου, ὁ. *Ariomandes*, son of Gobryas, was, according to Callisthēnes, commander of the Persian land-forces at the battle of the Eurymēdon.

ἀριπρεπής, ές (adj, from ἀρι, an intensive particle, and πρέπω, *to be eminent*). *Very eminent, very distinguished.*

Ἀριστᾰγόρας, ου, ὁ. *Aristagŏras*, nephew of Histiæus, tyrant of Milētus, by whom he was incited to revolt against Persia. He was killed in a battle against the Persians, B.C. 499.

Ἀρισταῖος, ου, ὁ. *Aristæus*, son of Apollo and the nymph Cyrēnē, and father of Actæon.

ἀριστᾶω, ῶ, fut. ἀριστήσω, perf. ἠρίστηκα (from ἄριστον, *breakfast*). *To breakfast.*

Ἀριστείδης, ου, ὁ. *Aristīdes*, a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of the Just.

ἀριστεῖον, ου, τό (from ἀριστεύω, *to excel*). *The palm of valour, the prize of bravery.*

ἀριστερός, ά, όν (adj.). *The left.*—ἡ ἀριστερά (χείρ understood), *the left hand.*—ἐν ἀριστερᾷ (χειρί understood), *on the left, to the left.*

ἀριστεύς, έως, ὁ (from ἄριστος, *the best*). *The bravest warrior, the most distinguished.*

ἀριστεύω, fut. ἀριστεύσω, perf. ἠρίστευκα (from ἄριστος, *best*). *To be the best, to be eminent, to excel, to bear off the palm, to signalize one's valour.*

ἀριστίνδην (adv. equiv. to κατ' ἄριστον, *according to what is best*). *With reference to merit, according to merit.*

Ἀρίστιππος, ου, ὁ. *Aristippus*, a philosopher of Cyrēnē, disciple to Socrates, and founder of the Cyrenāic sect.

ἀριστοποιέω, ῶ, fut. ἀριστοποιήσω, perf. ἠριστοποίηκα (from ἄριστον, *breakfast*, and ποιέω, *to prepare*). *To prepare breakfast, to make breakfast ready.*—In the middle voice, *to breakfast.*

ἄριστος, η, ον (adj., irreg. superl. of ἀγᾰθός, *good*). *Best, most virtuous, bravest, most excellent*, &c.

Ἀριστοτέλης, εος, contr. ους, ὁ. *Aristotle*, a celebrated Grecian

philosopher, born at Stagyra, B.C. 384. He was a pupil of Plato's, and the instructer of Alexander the Great. He founded also the sect termed Peripatetic.

Ἀριστοφάνης, εος, contr. ους, ὁ. *Aristophănes*, a famous Greek comic poet of Athens, born in the island of Ægīna.

Ἀρκαδία, ας, ἡ. *Arcadia*, a country in the centre of the Peloponnesus. Its inhabitants were generally of pastoral habits.

ἄρκευθος, ου, ἡ. *The juniper-bush.*

ἀρκέω, ῶ, fut. -έσω, perf. ἤρκεκα. *To ward off, to keep off, to avert*, with the accusative of the thing or person kept off, and the dative of the person or thing from which it is kept off.—*To hinder, to prevent, to restrain.*—Hence, with a dative of the person, *to aid, to assist, to succour.*—As a neuter verb, *to suffice, to be equal to*, &c.—ἀρκεῖ, *it is sufficient.*—In the middle, ἀρκέομαι, *to content one's self with, to acquiesce in*, &c.

ἄρκτος, ου, ὁ and ἡ. *A bear.*—αἱ ἄρκτοι, *the greater and smaller bears* (in the heavens), *the north.*—ἡ ἄρκτος, *the greater bear, the ursa major, the north.*

ἅρμα, ἄτος, τό (from ἄρω, *to join, to attach*). *A chariot.*

ἁρμάμαξᾱ, ης, ἡ (from ἅρμα, and ἅμαξα, *a wagon?*). *A covered chariot*, for conveying women and children on journeys, &c., *a coach, a travelling coach.*

ἁρματηλατέω, ῶ, fut. -ήσω, perf. ἡρματηλάτηκα (from ἅρμα, and ἐλαύνω, *to drive*). *To drive* or *conduct a chariot* or *car, to drive a chariot, to drive.*

Ἀρμενιστί (adv.). *In Armenian, in the Armenian tongue.—After the Armenian fashion* or *manner.*

ἁρμοδίως (adv. from ἁρμόδιος, *fitting*). *In a fitting manner, conveniently, suitably.*

ἁρμόζω, fut. ἁρμόσω, perf. ἥρμοκα (from ἄρω, *to fit, to join*). *To fit, to adapt, to be fitted for, to be suited to.*—In the middle voice, *to adapt one's self, to join for one's self, to construct for one's self*, or by one's own skill.

Ἁρμονίᾱ, ας, ἡ. *Harmonĭa*, or, as she is more commonly called, *Hermiŏne*, daughter of Mars and Venus, given in marriage to Cadmus.

ἁρμοστής, οῦ, ὁ (from ἁρμόζω). *A governor.* An appellation used by the Spartans to designate the governors placed by them in the conquered cities during their hegemony.—It was the title also of governors sent by the mother state to a colony, when the latter was dependant on the former.

ἁρμοστός, ή, όν (adj. from ἁρμόζω). *Joined together, fitted, that fits close, bound together, adapted.—Regulated, governed, set in order.*

ἀρνέομαι, οῦμαι, fut. ἀρνήσομαι, perf. ἤρνημαι. *To refuse, to deny, to assert a thing not to be.*

ἄρνῡμαι (deponent middle, from the obsolete ἄρνῡμι, which is from αἴρω, fut. ἀρῶ, *to take up*), used only in the present and imperfect. *To obtain, to acquire.—To endeavour to obtain, to strive to gain.—To sustain, to maintain, to protect.*

ἀροτός, οῦ, ἡ (properly an adjective, with γῆ understood, from ἀρόω, *to plough*). *Arable land.*

ἀροτρεύς, έως, ὁ (from ἀρόω, *to plough*). *A ploughman, a husbandman.*

ἄρουρᾱ, ας, ἡ (from ἀρόω, *to plough*). *Tilled land, cultivated land, a field.*

ἁρπᾱγή, ῆς, ἡ (from ἁρπάζω). *Robbery, seizure, rapine, forcible carrying off, pillage*, &c.

ἁρπάζω, fut. ἁρπάξω, Attic ἁρπᾱσω, perf. ἡρπᾱχα and ἡρπᾱκα, 2d aor. ἡρπᾱγον, perf. pass ἡρπασμαι. *To seize, to carry off by violence, to rob, to plunder.*

ἅρπη, ης, ἡ. *A sickle.* Hence the *harpē*, or sickle-shaped sword, which Perseus used in cutting off the Gorgon's head.

Ἅρπυιαι, ῶν, αἱ (from ἅρπω, obsolete form for ἁρπάζω, *to seize, to carry off*). *The Harpies*, three winged monsters, having the faces of women and the bodies of vultures.

ἀῤῥενῐκός, ή, όν (adj. from ἄῤῥην, *male*). *Masculine, male.*

ἀῤῥενωπός, όν (adj. from ἄῤῥην, and ὤψ, *the aspect*). *Of a manly aspect, of a bold look.*

ἄῤῥηκτος, ον (adj. from α, *not*, and ῥήγνῡμι, *to break*). *Unbroken.—Not to be broken, impenetrable.*

ἄῤῥην, εν (adj.). *Male, manly.—οἱ ἄῤῥενες, males.*

ἄῤῥητος, ον (adj. from α, *not*, and ῥητός, *said*). *Unsaid, unuttered.—Not to be uttered, unutterable, shameful, abominable.*

ἀῤῥωστέω, ῶ, fut. ἀῤῥωστήσω, perf. ἠῤῥώστηκα (from ἄῤῥωστος, *without strength*). *To be feeble, to be sick.*

ἀῤῥώστημᾰ, ᾰτος, τό (from ἀῤῥωστέω). *Sickness, a malady, a disorder.*

ἄῤῥωστος, ον (adj. from α, *not*, and ῥώννῡμι, *to be strong*). *Weak, sick, feeble.*

ἄρσην, εν (adj., the old Attic form of ἄῤῥην). *Male, masculine.—Manly, brave, vigorous.*

Ἀρσινόη, ης, ἡ. *Arsinŏē*, a city of Egypt, near Lake Mœris, called also Crocodilopŏlis, from the veneration paid by the inhabitants to crocodiles.

Ἀρταξέρξης, ου, ὁ. *Artaxerxes*, the second king of Persia that bore this name, was the son of Darius II. He was surnamed *Mnemon*, on account of his extensive memory.

ἀρτᾶω, ῶ, fut. ἀρτήσω, perf. ἤρτηκα (from ἄρω, *to join*). *To attach, to hang to, to connect.*—In the passive, ἀρτάομαι, *to be connected* or *attached.*—ἐξ ἀλλήλων ἤρτηται, consult note, page 57, line 3–10.

Ἄρτεμις, ῐδος, ἡ. *Artĕmis*, or *Diana*, daughter of Jupiter and Latona, and sister of Apollo. She was the goddess of hunting.

Ἀρτεμίσῐον, ου, τό. *Artemisium*, a promontory of Eubœa, on which was a temple sacred to Artemis or Diana.

ἄρτῐ (adv.). *Lately, just now.—ἄρτι . . . . ἄρτι, now . . . . now.*

ἄρτος, ου, ὁ. *Bread, wheaten bread* (as distinguished from barley-bread, the Greek for which is μᾶζα), *a loaf.*

ἀρῦω and ἀρῦτω, fut. ἀρῦσω, perf. ἤρῦκα. *To draw up.*—In the middle, ἀρύομαι, *to draw up for one's self.*

ἀρχαῖος, α, ον (adj. from ἀρχή). *Ancient, old, of yore.—οἱ ἀρχαῖοι, the ancients, the men of earlier days.*

Ἀρχελᾶος, ου, ὁ. *Archelāus*, a king of Macedonia, son of Perdiccas II. He patronised Euripides, who died in his dominions.

ἀρχέτας, Doric for ἀρχέτης, ου, ὁ (from ἄρχω, *to rule*). *A leader, a founder, the author* of an enterprise or undertaking.

ἀρχή, ῆς, ἡ. *The beginning, an origin.—The kingdom, the government.—A pretence* for beginning or entering on a thing.—*αἱ ἀρχαί, the magistrates.—ἐξ ἀρχῆς, from the first.*

ἀρχηγέτις, ῐδος, ἡ (fem. of ἀρχηγέτης, from ἀρχή, and ἡγέομαι, *to lead*). *A patroness, a patron-goddess.*

ἀρχηγός, οῦ, ὁ (from ἀρχή, and ἄγω, *to lead*). *A chief, a leader.—An author, a founder, an inventor.*

Ἀρχῖας, ου, ὁ. *Archĭas*, the person employed by Antipăter to seize Demosthenes.

Ἀρχίδᾱμος, ου, ὁ. *Archidāmus*, son of Agesilāus, of the family of the Proclidæ.

Ἀρχίλοχος, ου, ὁ. *Archilŏchus*, a Greek poet, born in the island of Paros, and who flourished 688 B.C. He was noted for the bitterness of his satire.

ἀρχιτεκτονῐκός, ή, όν (adj. from ἀρχιτέκτων). *Appertaining to architecture, architectural.*

ἀρχιτέκτων, ονος, ὁ (from ἄρχω, and τέκτων, *a builder*). *A head builder, an architect.*

ἄρχω, fut. ἄρξω, perf. ἦρχα, perf. pass. ἦργμαι. *To begin, to take the lead, to rule, to govern.*—In the middle voice, ἄρχομαι, *to begin* (i. e., for one's self).

ἄρχων, οντος, ὁ (properly the pres. part. of ἄρχω). *A ruler.—An archon*, an Athenian magistrate.

ἀρωματίζω, fut. ἀρωματῖσω, perf. ἠρωμάτῖκα (from ἄρωμα, *a spice*). *To have a spicy smell, to be aromatic.—To perfume with spices.*

ἀρωματοφόρος, ον (adj. from ἄρωματα, *spices*, and φέρω, *to produce*). *Producing spices.*

ἀσᾰφής, ές (adj. from α, *not*, and σᾰφής, *clear*). *Obscure, not clear, uncertain, not to be depended on.*

Ἀσδρούβας, ᾱ, ὁ. *Asdrŭbal*, son-in-law of Amilcar, whom he succeeded in the government of Spain. He was the founder of Carthago Nova, or *Carthagena*.

ἀσέβειᾰ, ας, ἡ (from ἀσεβής, *impious*). *Impiety, irreverence towards the gods, irreligion.*

ἀσεβής, ές (adj. from α, *not*, and σέβω, *to worship*). *Impious, irreligious, profane.*

ἄσημος, ον (adj. from α, *not*, and σῆμα, *a mark*). *Not marked, undistinguished, obscure, unimportant.*

ἀσθένεια, ας, ἡ (from ἀσθενής, *weak*). *Weakness, feebleness, illness.*

ἀσθενέω, ῶ, fut. -ήσω, perf. ἠσθένηκα (from ἀσθενής). *To be weak, to be feeble, to be sick, to be ill.*

ἀσθενής, ές (adj. from α, *not*, and σθένος, *strength*). *Weak, feeble, sick.*

ἄσθμα, ᾰτος, τό (from ἄω, *to blow*). *Breath, a breathing.—A deep* or *laborious breathing, a gasp.*

Ἀσῖᾱ, ας, ἡ. 1. *Asia.* 2. *Asia Minor*, now *Anadoli*, corrupted from *Anatolia*. 3. One of the Oceanĭdes. She married Iapĕtus.

ἄσῖτος, ον (adj. from α, *not*, and σῖτος, *food*). *Without food, without eating, fasting.*

Ἀσκανῖος, ου, ὁ. *Ascanĭus*, son of Æneas and Creüsa. He accompanied his father to Italy, and succeeded him in the kingdom of the Latins.

ἀσκέω, ῶ, fut. -ήσω, perf. ἤσκηκα. *To exercise, to practise, to go over a thing carefully.*

ἄσκησις, εως, ἡ (from ἀσκέω). *Practice, a practising, exercise, application.*

ἀσκητός, ή, όν (ad. from ἀσκέω). *Practised, exercised.—Adorned, skilfully wrought.*

Ἀσκληπιεῖον, ου, τό (properly an adjective, with ἱερόν understood). *A temple of Æsculapius.*

Ἀσκληπῖός, οῦ, ὁ. *Æsculapĭus*, son of Apollo, and god of medicine. He was killed by Jupiter with a thunderbolt for restoring the dead to life.

Ἄσκρᾱ, ας, and Ionic Ἄσκρη, ης, ἡ. *Ascra*, a town of Bœotia, famous for having been the residence of Hesiod.

ᾆσμα, ᾰτος, τό (from ᾄδω, *to sing*, perf. pass. ᾆσμαι). *A strain, a song.*

ἄσμενος, η, ον (adj. from ἥδομαι, *to please*, perf. pass. part. ἡσμένος). *Willing, glad, with pleasure*, and the neuter, as an adverb, *gladly.*

ἀσμένως (adv. from ἄσμενος). *Willingly, gladly, with pleasure.*

ἀσπάζομαι, fut. ἀσπάσομαι, perf. ἠσπασμαι (from α, intensive, and σπάω, *to draw*). *To draw close to one, to embrace, to greet, to hold in one's arms.—βίον ἀσπάσασθαι, to embrace a mode of life, to adopt a course of living.*

ἀσπαίρω, fut. ἀσπᾰρῶ, perf. ἤσπαρκα (from α, intensive, and σπαίρω, *to pant*). *To palpitate, to pant heavily, to be convulsed, to oppose, to struggle against.*

ἄσπασμα, ᾰτος, τό (from ἀσπάζομαι). *An embrace.*

ἀσπίς, ῐδος, ἡ. *A shield.*—Also *an asp.*

ἄσπορος, ον (adj. from α, *not*, and σπείρω, *to sow*, perf. mid. ἔσπορα). *Unsown, uncultivated, rugged.*

ἀστεροπή, ῆς, ἡ, poetic form for ἀστραπή, ῆς, ἡ. *Lightning.*

ἀστήρ, έρος, ὁ. *A star.*

ἀστός, οῦ, ὁ (from ἄστυ, *a city*). *A citizen, a fellow-citizen.*

Ἀστός, οῦ, ὁ. *Astus*, the name of a dog.

ἀστράγᾰλος, ου, ὁ. *A die.*

ἀστρᾰπή, ῆς, ἡ (from ἀστράπτω). *Lightning.*

ἀστράπτω, fut. ἀστράψω, perf. ἤστρᾰφα (from α, intensive, and

στράπτω for στρέφω, *to whirl*). *To lighten, to flash forth lightning.*

ἀστρολογέω, ῶ, fut. -ήσω, perf. ἠστρολόγηκα (from ἄστρον, *a star*, and λέγω, *to discourse about*). *To study astronomy, to turn one's attention to astronomy.*

ἄστρον, ου, τό. *A star, a constellation.*

ἄστυ, εος, τό. *A city.* When Attic affairs are spoken of, ἄστυ signifies *the city of Athens.*

Ἀστυάναξ, ακτος, ὁ. *Astyanax*, the name given by the Trojans, out of gratitude to the father, to Scamandrius, the son of Hector and Andromache (from ἄστυ, *a city*, and ἄναξ, *a prince* or *defender*).

ἄστυδε (adv. from ἄστυ, with the suffix δε, denoting motion towards). *To the city.*

ἀσυνεσίᾱ, ας, ἡ (from α, *not*, and σύνεσις, *understanding*). *Want of understanding, folly, stupidity.*

ἀσυνήθης, ες (adj. from α, *not*, and συνήθης, *intimate*). *Unacquainted, unusual, unaccustomed.*

ἀσφάλειᾱ, ας, ἡ (from ἀσφᾰλής). *Security, safety.*

ἀσφᾰλής, ές (adj. from α, *not*, and σφάλλομαι, *to totter*). *Safe, secure.*

ἀσφαλῶς (adv. from ἀσφᾰλής). *Securely, safely, with safety.*

ἀσχαλάω, ῶ, fut. -ήσω, perf. ἠσχάληκα; and ἀσχάλλω, fut. ἀσχᾰλῶ, perf. ἤσχαλκα. *To be indignant at, to be impatient at, to bear impatiently.*

ἄσχετος, ον (adj. from α, *not*, and ἔχω, *to hold, to contain*, 2d aor. infin. σχεῖν). *Intolerable, insupportable.*

ἀσχημονέω, ῶ, fut. ήσω, perf. ἠσχημόνηκα (from ἀσχήμων, *unseemly*). *To do an unseemly act, to behave disgracefully, to disgrace one's self by one's conduct.*

ἀσχημοσύνη, ης, ἡ (from ἀσχήμων, *unseemly*). *Indecency, indecorum.—Deformity.*

ἀσώμᾰτος, ον (adj. from α, *not*, and σῶμα, *a body*). *Incorporeal.*

ἄσωτος, ον (adj. from α, *not*, and σώζω, *to preserve*). *Not to be saved.—Profligate, prodigal, a spendthrift.*

ἀτακτέω, ῶ, fut. -ήσω, perf. ἠτάκτηκα (from ἄτακτος, *in disorder*). *To be in disorder* or *confusion, not to keep the ranks.*

Ἀταλάντη, ης, ἡ. *Atalanta*, a daughter of Schoeneus, king of Scyrus, and famed, as a huntress, for her speed in running.

ἀταλάφρων, ον (adj. from ἀτᾰλός, *tender*, and φρήν, *mind*). *Of tender mind.—Tender, innocent.*

ἀτάρ (conj.). *But.*

ἀτάσθᾰλος, ον (adj. from ἀτᾰω, *to injure*). *Wicked, criminal, insolent, impious, ungodly, rash, overbearing, arrogant, foolish.*

ἄτᾰφος, ον (adj. from α, *not*, and τάφος, *a tomb*). *Unburied, without the rites of sepulture.*

ἄτε (conj., originally the accus. plur. neuter of ὅστε, and equivalent to καθ' ἄτε). *Since, inasmuch as, seeing that, because, whereas.*

ἄτεκνος, ον (adj. from α, *not*, and τέκνον, *a child*). *Childless.*

ἀτέρμων, ον (adj. from α, *not*, and τέρμα, *a limit*). *Unlimited, without limits, boundless.*

ἄτη, ης, ἡ (from ἀάω, *to injure?*). *Harm, injury, evil, wrong.—A curse, a calamity, misfortune.*

ἀτιθάσσευτος, ον (adj. from α, *not*, and τιθασσεύω, *to tame*). *Untameable, not to be tamed.—Untamed, fierce.*

ἄτῑμος, ον (adj. from α, *not*, and τιμή, *honour*). *Unhonoured, contemned.—Dishonoured, deprived of all civil rights, infamous.*

Ἀτλαντίς, ῐδος, ἡ (a female patronymic derived from Ἄτλας). *A daughter of Atlas.*—In the plural, Ἀτλαντῐδες, αἱ, *the Atlantides*, or seven daughters of Atlas, who were made a constellation after death, under the name of the *Pleiades.*

ἄτοπος, ον (adj. from α, *not*, and τόπος, *a place*). *Out of place, misplaced, unbecoming, improper, silly, absurd.—Uncommon, extraordinary.*

Ἀτρείδης, ου, ὁ (patronymic from Ἀτρεύς). *Son of Atreus.*—In the plural, Ἀτρεῖδαι, ῶν, οἱ, *the Atrīdæ*, or *sons of Atreus*, an appellation given to Agamemnon and Menelaus.

ἀτρεκέως (adv. from ἀτρεκής, *exact*). *Truly, faithfully.*

ἀτρέμᾰ, and, before a vowel, ἀτρέμᾱς (adv. from *a*, *not*, and τρέμω, *to tremble*). *Quietly, gently, softly, in an under tone.*

ἀτρεμέω, ῶ, fut. -ήσω, perf. ἠτρέμηκα (from ἀτρεμής, *unmoved*). *To be quiet, to be tranquil, not to tremble.*

ἄτρεπτος, ον (adj. from *a*, *not*, and τρέπω, *to turn* or *move*). *Immoveable, unchanging.—Not moved, unmoved, fixed, firm, unchanged, unaltered.*

ἄτρωτος, ον (adj. from *a*, *not*, and τιτρώσκω, *to wound*). *Invulnerable.—Unwounded.*

Ἀττῐκή, ῆς, ἡ (properly the feminine of Ἀττῐκός, with γῆ understood). *Attica*, a country of Greece, without the Peloponnesus, and lying to the south of Bœotia.

Ἀττῐκός, ή, όν (adj.). *Attic, of Attica.*

ἀτύζω, fut. ἀτύξω, perf. ἤτῠχα. *To frighten, to perplex.*—In the passive, ἀτύζομαι, *to be frightened, to be perplexed, to be powerfully agitated* or *wrought upon.*—ἀτυζομένην ἀπολέσθαι, consult note, page 162, line 99.

Ἄτυς, ῠος, ὁ. *Atys*, an ancient king of Lydia.

ἀτυχέω, ῶ, fut. -ήσω, perf. ἠτύχηκα (from ἀτῠχής, *unfortunate*). *To be unfortunate.*

ἀτῠχής, ές (adj. from *a*, *not*, and τύχη, *fortune*). *Unfortunate, unhappy.*

ἀτυχῐᾱ, ας, ἡ (from ἀτυχέω). *Misfortune, adversity, a misfortune, a disappointment, a failure, want of success.*

αὖ (adv.). Primitive meaning, *back, backward;* more usual signification, *again, back again, anew, once more, on the contrary*, &c.

Αὐγείας, ου, ὁ. *Augēas*, king of Elis, whose stables, containing an immense number of cattle, were cleansed by Hercules after they had remained for thirty years without cleansing. The hero accomplished the task in one day, by turning upon them the waters of a river.

αὐθᾱδῶς (adv. from αὐθᾱδής, *arrogant*). *Arrogantly, obstinately, in a self-willed manner*, &c.

αὖθις (adv., a lengthened form of αὖ). *Again, anew.*

αὐλέω, ῶ, fut. -ήσω, perf. ηὔληκα (from αὐλός, *a pipe*). *To play on the pipe.—To buzz, to hum*, said of insects, and their peculiar music.

αὐλή, ῆς, ἡ (from ἄω, *to blow*). 1. *A courtyard, an open airy court before a dwelling*, surrounded with offices and stables.—A similar enclosure before a tent or hut.—2. *A porch*, or rather *hall, a palace.*

αὐλητής, οῦ, ὁ (from αὐλέω, *to play upon the pipe*). *A piper, one who plays upon the pipe, a musician.*

αὐλητική, ῆς, ἡ (properly the feminine of αὐλητῐκός, with τέχνη understood). *The art of playing on the pipe.*

αὐλητικός, ή, όν (adj. from αὐλέω, *to play upon the pipe*). *Appertaining to the pipe, relating to the art of playing upon the pipe.*

αὐλητρίς, ῐδος, ἡ (from αὐλητής). *A female player on the pipe, a female musician.*

αὐλός, οῦ, ὁ (from ἄω, *to blow, to inflate*). *A pipe.*—Erroneously rendered by many *a flute.*

αὐξᾱνω and αὔξω, fut. αὐξήσω, perf. ηὔξηκα, *to increase, to augment, to enlarge, to cause to grow, to put forth.*—In the middle, αὔξομαι, *to grow, to prosper, to increase in size, to attain to power, to increase in popularity, to come into notice.*

αὔξησις, εως, ἡ (from αὔξω). *Increase, enlargement, growth.—The act of promoting growth.*

αὖος, α, ον (adj. from αὔω, *to dry up*). *Dry, arid, thirsty, parched.*

ἄϋπνος, ον (adj. from *a*, *not*, and ὕπνος, *sleep*). *Sleepless, unvisited*

by sleep, never closing in sleep (said of the eye), *wakeful, watchful.*

αὔρᾱ, ας, ἡ (from αὔω, *to blow*). *A breeze, the breeze of morning, a gentle current of air.*

αὔρῐον (adv.). *To-morrow, on the morrow.*

Αὔσονες, ων, οἱ. *The Ausŏnes,* an ancient nation of Italy.

αὐστηρός, ά, όν (adj. from αὔω, *to dry up*). *Severe, harsh, austere, morose, sour,* &c.

αὐτάρ (conj., Æolic for ἀτάρ). *But, also, besides, furthermore, for, hereupon, meanwhile.*

αὐτάρκης, ες (adj. from αὐτός, *self,* and ἀρκέω, *to suffice*). *Satisfied, contented, having sufficient.—Sufficient, equal* or *competent to a thing.*

αὖτε (adv. from αὖ and τε). *Back again, again.—Thereupon, hereupon.—In turn.—On the other hand, on the contrary.—Moreover, farther,* &c.

αὐτῐκᾰ (adv. from αὐτός, *the same,* as though *at the same instant*). *Immediately, instantly, straightway.*

αὖτις, Ionic and Doric for αὖθις. *Again.*

αὐτόθι (poetic for αὐτοῦ, adv. from αὐτός). *There, in that very spot.*

Αὐτόλῠκος, ου, ὁ. *Autolŭcus.* 1. A son of Mercury and Chione, and famed for his craft in stealing. He was one of the Argonauts, and the instructer of Hercules in wrestling. —2. The name of an athlete at Athens, in the time of the thirty tyrants.

αὐτόμᾰτος, ον (adj. from αὐτός, *self,* and the old verb μάω, *to desire*). *Of one's own accord, of one's own free will, spontaneous, voluntary.*

Αὐτομέδων, οντος, ὁ. *Automĕdon,* the charioteer of Achilles, and, after his death, of Pyrrhus. He went to the Trojan war with ten ships.

αὐτομολέω, ῶ, fut. -ήσω, perf. ηὐτομόληκα (from αὐτόμολος). *To run away, to desert.*

αὐτόμολος, ου, ὁ (from αὐτός, *self,* and μολέω, *to go*). *A deserter,* one who goes away to the enemy of his own accord.

Αὐτονόη, ης, ἡ. *Autonŏe,* daughter of Cadmus and mother of Actæon.

αὐτόνομος, ον (adj. from αὐτός, *self,* and νόμος, *a law*). *Independent, controlled by laws of one's own making,* said of states and communities.—*Pasturing in freedom, feeding at large,* said of animals.

αὐτός, ή, ό (pron.). *Self, he himself, she herself, itself.*—In the oblique cases it signifies *him, her, it.*—In the nominative with a verb, or in the oblique cases before or after the article, and with a noun, it denotes *self,* for the three persons, as above given.—ὁ αὐτός, *the same.*—ταὐτόν for τὸ αὐτό, *the same thing.*—ταὐτά for τὰ αὐτά, *the same things.*

αὐτοῦ, contracted for ἑαυτοῦ.

αὐτοῦ (adv., properly gen. sing. of αὐτός, and the same as ἐπ' αὐτοῦ τοῦ τόπου). *On the same place, on the very spot.* More commonly, *here, there.*

αὐτοφῦής, ές (adj. from αὐτός, and φύω, *to produce*). *Produced by nature alone, without art.—Native, indigenous, natural, real, genuine.* —τροφαὶ αὐτοφυεῖς, *means of subsistence that are produced spontaneously; spontaneous nurture.*

αὐτόχθων, ον (adj. from αὐτός, and χθών, *the earth*). *Sprung from the earth, born in the land, native, indigenous.*

αὕτως and αὔτως (adv.). *Thus, so.*

αὐχήν, ένος, ὁ. *The neck.*

Αὐχῖσαι, ῶν, οἱ. *The Auchīsæ,* an African tribe, which inhabited the western part of Africa.

αὐχμηρός, ά, όν (adj. from αὐχμός). *Dry, squalid, neglected, ill-looking, dirty, poor of aspect, rude, rough,* &c.

αὐχμός, οῦ, ὁ (from αὔω, *to dry up*). *Dryness, aridity, drought.—Squalidness,* &c.

αὔω, fut. αὔσω, perf. ηὔκα. *To dry up, to parch.*

ἀφαιρέω, ῶ, fut. ἀφαιρήσω, &c. (from ἀπό, *from,* and αἱρέω, *to take*).

To take away, to remove, to deprive, to separate, to cut off, to rob, to abrogate, &c.—In the passive, ἀφαιρέομαι, fut. ἀφαιρήσομαι, perf. ἀφῄρημαι, &c.

ἀφάλλομαι, fut. ἀφαλοῦμαι, perf. pass. ἀφῆλμαι, 2d aor. mid. ἀφηλόμην, 2d aor. part. syncopated, in Homer, into ἀπάλμενος. *To leap from, to leap from place to place.*

ἀφαμαρτέω, ῶ, and ἀφαμαρτάνω, fut. ἀφαμαρτήσω, &c. (from ἀπό, *from*, and ἁμαρτάνω, *to wander, to err*). *To miss a mark, to miss, to lose, to be deprived of.*

ἀφᾰνής, ές (adj. from α, *not*, and φαίνομαι, *to appear*). *Unseen, not visible, unknown, obscure*, &c.—ἐξ ἀφανοῦς, *unobserved, unseen.*

ἀφανίζω, fut. ἀφανῐσω, perf. ἠφάνῐκα (from ἀφᾰνής, *invisible*). *To render invisible, to remove from the view, to conceal, to destroy, to annihilate.*—In the middle, ἀφανίζομαι, *to disappear, to vanish.*

ἄφαντος, ον (adj. from α, *not*, and φαίνομαι, *to appear*). *Not visible, unseen.*

ἁφαρπάζω, fut. ἁφαρπᾰσω, &c. (from ἀπό, *from*, and ἁρπάζω, *to seize*). *To seize* or *snatch from, to take from, to rob, to plunder.*

ἀφαυρός, ά, όν (adj. from ἀφαύω, *to dry up*). *Weak, feeble, powerless.*

ἀφειδῶς (adv. from ἀφειδής, *prodigal*). *Unsparingly, profusely, lavishly.—Rigorously, severely, cruelly.*

ἀφέλειᾱ, ας, ἡ (from ἀφελής, *simple, clear*). *Sincerity, candour, freedom from art* or *affectation, simplicity, purity, brightness.*

ἀφελῶς (adv. from ἀφελής, *simple*). *Brightly, purely.*

ἁφή, ῆς, ἡ (from ἅπτω, *to touch*). *Touch, the sense of touch, feeling.*

ἄφθογγος, ον (adj. from α, *not*, and φθόγγος, *sound*). *Without sound, dumb, mute, silent.*

ἀφθονῐᾱ, ας, ἡ (from ἄφθονος). *Abundance, opulence.*

ἄφθονος, ον (adj. from α, *not*, and φθόνος, *envy*). *Abundant, opulent.*

ἀφίημι, fut. ἀφήσω, perf. ἀφεῖκα, &c. (from ἀπό, *from*, and ἵημι, *to send*). *To send away, to let go, to dismiss, to allow to escape, to fling away, to neglect, to abandon, to omit*, &c.—1st aor. ἀφῆκα, 2d aor. ἀφῆν, &c.

ἀφικᾰνω, poetic form for ἀφικνέομαι.

ἀφικνέομαι, fut. ἀφίξομαι, perf. ἀφῖγμαι, 2d aor. mid. ἀφῑκόμην (from ἀπό, *from*, and ἱκνέομαι, *to come*). *To come from.—To come to, to reach.*

ἀφίπτᾰμαι, fut. ἀποπτήσομαι, 1st aor. mid. ἀπεπτάμην, part. ἀποπτάμενος, 2d aor. act. ἀπέπτην, from ἀφίπτημι, which is not, however, in use in the present active, &c. (from ἀπό, *from, away*, and ἵπτᾰμαι, *to fly*). *To fly away, to escape.*

ἀφίστημι, fut. ἀποστήσω, perf. ἀφέστηκα (from ἀπό, *from*, and ἵστημι, *to place*). *To put away from, to put aside, to remove, to repel.*—In the middle voice, ἀφίστᾰμαι, *to withdraw one's self from a party* or *opinion, to give up* or *resign* (as an office), *to withdraw, to retire*, &c.

ἄφλαστον, ου, τό. *The bent part of the poop of a vessel, together with the ornaments* with which it was generally decorated.—τὰ ἄφλαστα, *the stern ornaments of a vessel.*

ἀφνειός, όν (adj. from ἄφενος, *wealth*). *Rich, opulent.*

ἄφνω (adv.). *Suddenly.*

ἀφορᾰω, ῶ, fut. ἀφορᾱσω, more commonly ἀπόψομαι, &c. (from ἀπό, *from*, and ὁράω, *to see*). *To see in the distance* or *from afar.—To look down, to look from.*

ἀφορῐᾱ, ας, ἡ (from ἄφορος, *unfruitful*). *Unfruitfulness, unproductiveness.*

ἀφορίζω, fut. ἀφορῐσω, &c. (from ἀπό, *from*, and ὁρίζω, *to limit, to bound*). *To separate by marking limits, to separate, to divide, to bound, to limit, to circumscribe.*

Ἀφροδῖτη, ης, ἡ. *Aphrodītē*, or, as she is commonly called by her Latin name, *Venus*, the goddess of love and beauty, said to have

sprung from the foam (ἀφρός) of the sea. She was the wife of Vulcan and mother of Cupid.

ἄφροντις, ῑδος (adj. from α, *not*, and φροντίς, *care*). *Free from care, exempt from disquietude.*

ἀφρός, οῦ, ὁ. *Foam.*

ἀφροσύνη, ης, ἡ (from ἄφρων, *foolish*). *Want of sense* or *reason, folly.*

ἄφρων, ον (adj.). *Foolish*, &c.

ἀφυής, ές (adj. from α, *not*, and φυή, *natural talent*). *Unskilful.*

ἀφύλακτος, ον (adj. from α, *not*, and φυλάσσω, *to watch*). *Not watched, unguarded, not on his guard.*

Ἀχαία, ας, ἡ. *Achaia*, a country of the Peloponnēsus, lying along the Sinus Corinthiăcus.

Ἀχαιοί, ῶν, οἱ. *The Achæans*, or people of Achaia.—In Homer, however, a name applied to the Greeks in general, though especially denoting the old Achæan stem.

ἀχαριστῖα, ας, ἡ (from ἀχάριστος). *Ingratitude, unthankfulness.*

ἀχάριστος, ον (adj. from α, *not*, and χαρίζομαι, *to thank*). *Ungrateful, thankless.*

Ἀχαρναί, ῶν, αἱ. *Acharnæ*, one of the most important boroughs of Attica, situate about seven miles to the northwest of Athens.

Ἀχελῴος, ου, ὁ. *Achelōus*, 1. a river of Epirus, rising in Mount Pindus, and, after dividing Ætolia from Acarnania, falling into the Sinus Corinthiacus. It is now the *Aspro Potamo*.—2. A river of Phrygia, rising in Mount Sipylus.

Ἀχερούσιος, α, ον (adj.). *Acherusian.*

Ἀχέρων, οντος, ὁ (from ἄχος, *sorrow*, and ῥέω, *to flow*, as if denoting "the river of sorrow" ?). *Achĕron*, a river of Epirus, rising in the mountains west of Pindus, and falling into the Ionian sea. In the early part of its course it forms the *Acherusia Palus*, after which it disappears under ground, rises at some distance again, and then pursues its course to the sea. From its peculiar nature it is placed by Homer in the lower world.

ἄχθομαι, fut. ἀχθέσομαι and ἀχθήσομαι, perf. ἤχθημαι, 1st aor. pass. ἠχθέσθην (from ἄχθος, *a burden*). *To be heavily laden with sorrow, to sorrow, to grieve.—To be disgusted, to be displeased.*

Ἀχῑλεύς, ῆος, ὁ, and

Ἀχιλλεύς, έως, ὁ. *Achilles*, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war. He killed Hector in single combat, and was himself afterward slain with an arrow by Paris.

ἀχλύς, ύος, ἡ. *Gloom, darkness, thick darkness.*

ἄχνῡμι, not in use, but from it we have the deponent middle ἄχνῡμαι, fut. ἀχνύσομαι, perf. ἤχνυσμαι, (from ἀχνύς, same as ἄχος). *To grieve, to be sad, to be afflicted, to be distressed.—To be filled with indignant grief, to be angry.*

ἄχος, εος, τό. *Grief, pain.*

ἀχράς, ἄδος, ἡ. *A wild pear-tree.*

ἄχρηστος, ον (adj. from α, *not*, and χρηστός, *useful*). *Useless, unprofitable, valueless.*

ἄχρι, and, before a vowel, ἄχρις (adv.). *Up to, even to, as far as.—ἄχρις οὗ, until.—ἄχρι νῦν, until now.*

ἀχώ, Doric for ἠχώ.

ἄψ (adv.). *Back, backward.*

ἀψιμαχῖα, ας, ἡ (from ἀψιμαχέω, *to skirmish*). *A skirmish, a collision.*

ἀψοφητί (adv. from ἀψόφητος, *noiseless*). *Without tumult, noiselessly, silently.*

Ἄψυρτος, ου, ὁ. *Absyrtus*, a son of Æētes, and brother of Medēa.

ἄψῡχος, ον (adj. from α, *not*, and ψῡχή, *life*). *Without life, lifeless, inanimate, senseless.*

ἀώς, όος, contracted οῦς, ά, Doric for ἠώς, ἡ. *Dawn.*

B.

Βαβῡλών, ῶνος, ἡ. *Babylon*, capital of the Babylonian empire, situated on the river Euphrates.

Βαβυλώνῑος, ᾱ, ον (adj.). *Babylonian.*

βαδίζω, fut. βαδῑσω, Attic fut. βαδῑῶ,

perf. βεβάδικα (from βάδος, *a step*). *To go, to move along, to journey, to travel.*

βᾰθος, εος, τό (from βᾰθύς, *deep*). *Depth.*

βαθύκολπος, ον (adj. from βαθύς, *deep*, and κόλπος, *a bosom*). *Deep-bosomed.*

Βάθυλλος, ου, ὁ. *Bathyllus*, a youth of Samos, a favourite of Anacreon's.

βᾰθύς, εῖα, ύ (adj.). *Deep, dense.*—βαθὺν κοιμᾶσθαι, *to sleep deeply* or *soundly.*

βαίνω, fut. βήσομαι, perf. βέβηκα, 2d aor. ἔβην. *To go.*

βαιός, ά, όν (adj.). *Small.*

Βαιτῖκή, ῆς, ἡ. *Bætica*, the southern division of Spain, so called from the river Bætis, which flowed through it. It corresponds to the modern *Andalusia.*

Βαῖτις, ῖος, ὁ. *The Bætis*, a river of Spain, now the *Guadalquivir.*

βακτηρία, ας, ἡ (from the old verb βάζω, fut. βάξω, same as βαίνω, *to go, to walk*). *A staff.*

Βακτριᾱνός, ή, όν (adj.). *Bactrian.*

Βακτριᾱνή, ῆς, ἡ (properly the feminine of Βακτριᾱνός, with χώρα understood). *Bactriāna*, a country of Upper Asia, now forming part of *Cabulistan.*

Βάκτριος, α, ον (adj.). *Bactrian.*

βάκτρον, ου, τό (from the old verb βάζω, fut. βάξω, same as βαίνω, *to go*). *A staff.*

βακχεύω, fut. βακχεύσω, perf. βεβάκχευκα (from Βάκχος). *To be inspired by Bacchus, to rave, to celebrate the orgies of Bacchus.*

Βάκχη, ης, ἡ (from Βάκχος). *A female Bacchanalian, a Bacchante.*

Βάκχος, ου, ὁ. *Bacchus*, son of Jupiter and Semĕlē, was the god of wine. He married Ariadne, after she had been abandoned by Theseus in the isle of Naxos.

βᾰλᾰνεῖον, ου, τό. *A bath.*

Βαλλῖᾱρεῖς, ῶν, οἱ. *Baleāres*, the ancient name of the islands *Majorca* and *Minorca.* The word is derived from βάλλειν, *to throw*, from the expertness of the inhabitants in the use of the sling.

βάλλω, fut. βᾰλῶ, perf. βέβληκα, 2d aor. ἔβᾰλον. *To throw, to cast, to strike, to beat down, to lay down.*—In the middle voice, *to lay for one's self.*

βάπτω, fut. βάψω, perf. βέβᾰφα, 2d aor. ἔβᾰφον. *To dip, to plunge, to immerse.*—Hence, *to dye.*

βᾰράθρον, ου, τό. *A gulf, an abyss, a deep cavern.*—Also, the name of a deep pit at Athens, into which those convicted of capital crimes were thrown and left to perish.

βαρβᾰρῐκός, ή, όν (adj. from βάρβᾰρος). *Foreign, barbarous, barbarian.*

βάρβᾰρος, ον (adj.). *One who is not a Greek, foreign.*—Hence, as removed from the refinement of Greece, *uncultivated, rude, unpolished, barbarous, barbarian.*—As a noun, Βάρβαρος, ου, ὁ, *a foreigner, a barbarian*, applied particularly to *the Persians.*

βάρβῐτος, ου, ὁ and ἡ, and βάρβῐτον, ου, τό. *A lyre.*

βᾰρέω, ῶ, fut. βᾰρήσω, perf. βεβάρηκα, perf. part. βεβᾰρηώς, syncopated for βεβᾰρηκώς (from βάρος, *a heavy burden*). *To burden, to load heavily, to weigh down.*—Hence, *to oppress, to afflict.*

βᾰρέως (adv. from βᾰρύς, *heavy*). *Heavily, grievously, hardly, oppressively, impatiently.*

Βάρκας, ᾱ, ὁ. *Barcas*, the founder of a celebrated Carthaginian family, to which Hamilcar and Hannibal belonged.

βᾰρος, εος, τό. *A weight, a load, a burden.*—Hence, *affliction, distress.*

βᾰρῡνω, fut. βᾰρῡνῶ, perf. βεβᾰρυγκα (from βᾰρύς). *To load heavily, to burden, to press down* under a load, *to incommode.*—Hence, *to weigh down with grief, to afflict, to distress.*

βᾰρύς, εῖα, ύ (adj. from βᾰρος, *a weight*). *Heavy, weighty, burdensome, grievous.*

βᾰρῡτης, ητος, ἡ (from βᾰρύς). *Weight, heaviness, distress, difficulty, affliction.*

βᾰσᾰνίζω, fut. *βᾰσᾰνίσω*, Attic fut. *βασᾰνῖῶ*, perf. *βεβᾰσάνῖκα* (from *βᾰσᾰνος*). *To apply to a touchstone* to ascertain the quality of anything.—Hence, *to test, to examine carefully, to put to the test, to torture.*

βᾰσᾰνος, ου, ἡ. *A touchstone* to try the quality of metals.—Hence, *a test, a trial, an inquiry, an examination.*

βᾰσῖλείᾱ, ας, ἡ (with long final *α*, from *βασιλεύω, to reign;* whereas *βασίλειᾰ*, with short final *α*, comes from *βασιλεύς*, and signifies *a queen*). *The sovereign power, royalty, a realm, a kingdom.*

βᾰσῖλειον, ου, τό, and in the plural *βασίλειᾰ, ων, τά.* *A royal mansion, a palace.* In strictness, however, a mere adjective, *δῶμα, a building*, being understood with *βασίλειον*, and *δώματα*, in the plural, with *βασίλεια.*

βᾰσῖλειος, ον (adj. from *βασιλεύς*). *Pertaining to a king, kingly, royal, regal.*

βᾰσῖλεύς, έως, ὁ. *A king, a monarch.* When *βασιλεύς* stands without a case depending on it, in Greek writers, *the king of Persia* is meant.

βᾰσῖλεύω, fut. *βασιλεύσω*, perf. *βεβασίλευκα* (from *βασιλεύς*). *To have the power of a king, to rule over, to reign over, to be a king, to govern.*

βᾰσῖλῖκός, ή, όν (adj. from *βασιλεύς, a king*). *Kingly, regal, royal.*

βᾰσις, εως, ἡ (from *βαίνω, to go*). *A going forward, a step, progress.*—Also that on which one goes or stands, *a foot, a base, a pedestal.*

βασκαίνω, fut. *βασκᾰνῶ*, perf. *βεβάσκαγκα* (from *βάσκω, to speak*). *To bind with a spell, to bewitch, to injure by the evil eye.*

βασκᾰνίᾱ, ας, ἡ (from *βάσκᾰνος*). *The act of binding with a spell.—Envy, detraction, calumny.*

βάσκᾰνος, ον (adj. from *βασκαίνω*). *Injuring by magic spells*, or *by the evil eye.*—Hence, from the feeling that induces such acts, *envious, slanderous, calumnious.*

βαστάζω, fut. *βαστᾰσω*, perf. *βεβάστᾰκα.* *To lift up, to carry, to bear away, to hold, to support.*

βᾰφή, ῆς, ἡ (from *βάπτω, to dye*). *An immersion* into colouring matter.—*Colouring liquid, dyestuff, colouring.*

βδάλλω, fut. *βδᾰλῶ*, perf. *ἔβδαλκα.* *To draw off by suction, to milk.*

βδελλύττω, fut. *βδελλύξω*, perf. *ἐβδέλλῦχα.* *To excite disgust.*—In the middle voice, *to have disgust excited in one's self, to feel disgust, to loathe, to abhor, to detest.*

βέβαιος, α, ον, and *ος, ον* (adj.). *Secure, firm, steady, permanent, to be relied on.*

βεβαιόω, ῶ, fut. *βεβαιώσω*, perf. *βεβεβαίωκα* (from *βέβαιος*). *To render secure, to make firm, to assure, to strengthen, to confirm.*

βεβαίως (adv. from *βέβαιος*). *Firmly, securely, permanently.*

βείομαι, poetic for *βέομαι.*

βέλεμνον, ου, τό, poetic for *βέλος.* *An arrow, a dart.*

Βελέρῖον, *ου, τό.* *Bŏlĕrĭum*, a promontory of Britain, now the *Land's End* in Cornwall.

βέλος, εος, τό (from *βάλλω, to cast*). Any missile cast at a distant object.—*An arrow, a dart, a javelin.*

βελτῖων, ον (adj., irreg. comp. to *ἀγᾰθός*). *Better, braver, more virtuous, preferable.*—Superl. *βέλτιστος, η, ον, best*, &c.

βέομαι (an old epic present from *βάω, βείω, βαίνω, to go*, generally, though not always, with a future signification). *To go on* in life, *to continue to live, to live.*

βέρεθρον, ου, τό, Ionic for *βάραθρον.* *An abyss*, &c.

Βῆλος, *ου, ὁ.* *Bēlus*, a king of Egypt, son of Epăphus and Libya, and father of Agēnor.

βῆμᾰ, ᾰτος, τό (from *βαίνω, to go*). *A step, a pace, a step* to mount upon.—Hence, *a judgment-seat, the public tribunal* from which the orators spoke.

βίᾱ, ας, ἡ. *Strength, force, power, violence, constraint.*

βῖάζω, fut. *βῖᾰσω*, perf. *βεβῖᾰκα* (from *βία*). *To accomplish by an exer-*

tion of strength.—Hence, *to force, to compel, to use violence in order to perform, to drag down by force.*

βῖαιος, α, ον (adj. from *βία*). *Violent, powerful, oppressive.*

βιβλῖον, ου, τό (dim. of *βίβλος*). *A small book, a treatise, a tablet, a letter.*

βίβλος, ου, ἡ. A book.—Properly, *the inner bark of the papyrus,* of which paper was first made.

βιβρώσκω, fut. *βρώσω,* perf. *βέβρωκα,* 2d aor. *ἔβρων. To eat, to devour, to consume.*

βίος, ου, ὁ. Life, a life, a mode of life, the means of supporting life, a livelihood.

βῐός, οῦ, ὁ (note the difference of accent from that of *βίος, life*). *A bow.*

βῐόω, ῶ, fut. *βῐώσω,* perf. *βεβίωκα,* 2d aor. *ἐβίων,* 2d aor. part. *βιούς. To live.*

Βῐων, *ωνος, ὁ. Bion.* 1. A native of Borysthĕnes, was sold as a slave. His master left him large possessions, upon which he went to Athens and studied philosophy.—2. *Bion,* a Greek poet, born near Smyrna, for an account of whom see page 12.

βλᾰβη, ης, ἡ. Injury, wrong, harm.

βλάπτω, fut. *βλάψω,* perf. *βέβλᾰφα,* 2d aor. *ἔβλᾰβον. To obstruct* one in his course.—Hence, *to injure, to harm, to wrong.*

βλαστᾰνω and *βλαστέω, ῶ,* fut. *βλαστήσω,* perf. *βεβλάστηκα,* 2d aor. *ἔβλαστον. To bud, to sprout, to shoot forth, to grow, to come forth.*

βλασφημέω, ῶ, fut. *βλασφημήσω,* perf. *βεβλασφήμηκα* (from *βλάσφημος, defaming*). *To injure one by speaking against him, to slander, to calumniate, to blaspheme.*

βλέμμᾰ, ᾰτος, τό (from *βλέπω*). *An object of sight, an aspect, a look.—A glance.*

βλέπω, fut. *βλέψω,* perf. *βέβλεφα. To see, to behold, to look at, to look towards.—βλέπω πρός, to face, to be turned in the direction of.*

βλέφᾰρον, ου, τό (from *βλέπω*). *An eyelid.*

βληχᾶομαι, ῶμαι, fut. *βληχήσομαι,* perf. *βεβλήχημαι* (from *βληχή, a bleating*). *To bleat.*

βοᾶω, ῶ, fut. *βοήσω,* perf. *βεβόηκα* (from *βοή, a loud cry*). *To cry aloud, to shout, to call out, to call upon* for aid, *to roar, to chirp, to cackle.*

βόεος, ᾱ, ον (adj. from *βοῦς, an ox*). *Made of ox's hide, of oxhide.*

βοή, ῆς, ἡ. A loud cry, a shout, a cry for help, clamour, noise, a cry, a sound.

βοήθειᾰ, ας, ἡ (from *βοηθέω*). *Assistance, succour, support.*

βοηθέω, ῶ, fut. *βοηθήσω,* perf. *βεβοήθηκα* (from *βοή, a cry for help,* and *θέω, to run?*). *To run to relieve upon hearing a cry for aid.*—Hence, *to bring assistance, to offer succour, to aid, to help.*

βοήθημᾰ, ᾰτος, τό (from *βοηθέω*). *Assistance, succour, a source of aid, a remedy.*

βοηθός, όν (adj. from *βοηθέω*). *Aiding, assisting.*—As a noun, *βοηθός, οῦ, ὁ, a helper, an assistant.*

βόθρος, ου, ὁ (from the same root with *βαθύς, deep*). *A deep pit, a ditch, a hole, an excavation.*

Βοιωτάρχης, *ου, ὁ* (from Βοιωτοί, *the Bœotians,* and *ἄρχω, to rule*). *A Bœotarch,* a chief magistrate of the Bœotian confederacy.

Βοιωτής, *οῦ, ὁ. A Bœotian.*

Βοιωτῐᾱ, *ας, ἡ. Bœotia,* a country of Greece Proper, lying to the northwest of Attica.

Βοιωτίς, *ῐδος, ἡ* (fem. adj. from Βοιωτός, *a Bœotian*). *Bœotian.*—As a noun, with *γυνή* understood, *a Bœotian woman.*

βολή, ῆς, ἡ (from *βάλλω, to throw*). *A throw, a cast, a hit, a blow.*

βορά, ᾶς, ἡ (from *βιβρώσκω, to eat,* 2d aor. *ἔβρων*). *Food, fodder, provisions.*

βόρᾰτον, ου, τό. The savin, a species of juniper.

Βορέᾱς, *ου,* and Att. Βορρᾶς, *ᾱ, ὁ. Boreas,* the name of the north wind. He was the son of Astræus and Aurora.—Also, *the north wind, the north.*

βόρειος, ᾱ, ον, and *ος, ον* (adj.

from βορέας). *Of the north, northern.*

Βορυσθένης, εος, contracted ους, ὁ. *The Borysthĕnes*, a large river of Scythia, falling into the Euxine Sea. It is now called the *Dnieper*.

βόσκημᾰ, ᾰτος, τό (from βόσκω, *to feed*). *A herd.*

βόσμορον, ου, τό. *Bosmŏrum*, an unknown Indian plant. Consult note, page 108, line 27.

Βόσπορος, ου, ὁ (from βοῦς, *an ox*, and πόρος, *a passage*). *Bospŏrus*, a long and narrow sea which an ox may swim over. The name was applied to two straits: the *Thracian*, connecting the Propontis with the Euxine, now the *Straits of Constantinople;* and the *Cimmerian*, connecting the Palus Mæotis with the Euxine, now the *Straits of Jenicali.*

βόστρῠχος, ου, ὁ. *A lock of hair, a tress.*

βότρυς, ῡος, ὁ. *The grape, a cluster of grapes, a bunch of grapes.*

βούβρωστις, εως, ἡ (from βου, an inseparable particle denoting *great size, excess*, &c., and βιβρώσκω, *to devour*). *Excessive hunger, voracious appetite.*

βουκολέω, ῶ, fut. βουκολήσω, perf. βεβουκόληκα (from βουκόλος). *To pasture oxen, to tend a herd of cattle, to be a herdsman.*

βουκόλος, ου, ὁ (from βοῦς, *an ox* or *cow*, and κόλον, *food*). *A herdsman, a grazier.*

βούλευμᾰ, ᾰτος, τό (from βουλεύω). *The result of deliberation, a resolve, counsel.*

βουλεύω, fut. βουλεύσω, perf. βεβούλευκα (from βουλή, *counsel, will*). *To counsel, to advise, to deliberate, to plan.*—In the middle voice, *to deliberate with one's self.*—Hence, as the result, *to come to a determination, to resolve.*

βουλή, ῆς, ἡ. *Will, counsel, intention, purpose, resolution.*

βούλησις, εως, ἡ (from βούλομαι, *to wish*). *Wish, desire, will, intention.*

βουληφόρος, ον (adj. from βουλή, *counsel*, and φέρω, *to bring, to offer*). *Giving counsel, presiding in council.*

βούλομαι, fut. βουλήσομαι, perf. βεβούλημαι (from βουλή, *will*). *To will, to wish, to desire, to resolve, to prefer.*

βοῦς, βοός, ὁ. *An ox, a bull.*—ἡ βοῦς, *a cow.*—Also, *cattle* generally.

Βούσῖρις, ῐδος, ὁ. *Busĭris*, a king of Egypt, son of Neptune and Libya, who sacrificed all foreigners that came to his dominions to Jupiter. He was slain, together with his son, by Hercules.

Βούτης, ου, ὁ. *Būtes*, a Persian general. See note, p. 131, l. 21–28.

βρᾰδέως (adv. from βρᾰδύς, *slow*). *Slowly, heavily.*

βρᾰδῡνω, fut. βραδῡνῶ, perf. βεβράδυγκα (from βραδύς). *To render slow, to retard.*—As a neuter, *to delay, to wait, to be tardy.*

βρᾰδύς, εῖα, ύ (adj.). *Slow, tardy, heavy, dull, late, stupid.*

Βρᾰσῖδας, ου and ᾱ, ὁ. *Brasĭdas*, a famous general of Lacedæmon, slain in the defence of Amphipolis against the Athenians.

βρᾰχεᾰ (adv., properly accus. pl. neut. of βραχύς, *short*). *Shortly, little, briefly, not far.*

βρᾰχέα, ων, τά (neut. plur. of βραχύς, used as a noun). *Shoals, quicksands, shallows.*

βρᾰχῖων, ονος, ὁ. *The arm.*

βρᾰχος, εος, τό (from βραχύς). *A shoal, a quicksand.*—Used most commonly in the plural, τὰ βράχεα, *shoals*, &c.

βρᾰχύς, εῖα, ύ (adj.). *Short, small, little, brief, scanty.*—βραχύ, acc. sing. neut., used adverbially, *briefly, shortly, not far.*—ἐν βραχεῖ, *in a short space of time.*

βρέγμᾰ, ᾰτος τό. *A scull.*

Βρεττανίᾱ, ας, ἡ. *Britain.*

Βρεττανῖκή, ῆς, ἡ (with νῆσος, *an island*, understood). *The Isle of Britain, Britain.*

Βρεττανῖκός, ή, όν (adj.). *British.*

Βρεττᾱνός, οῦ, ὁ. *A Briton, an inhabitant of Britain.*

βρέφος, εος, τό. *An infant, a young child, a child.*

Βρέχω, fut. *βρέξω*, perf. *βέβρεχα*, perf. mid. *βέβρεχα*, 2d aor. *ἔβρᾰχον*. *To wet, to moisten, to bedew, to shower upon, to soften.*

Βρῐᾰρός, ά, όν (adj. from *βριάω, to strengthen*). *Strong, powerful, violent.*

Βρόμῐος, ου, ὁ (from *βρόμος, noise*; alluding to the noisy revels of the Bacchantes). *Bromius*, a surname of *Bacchus*.

βρόμῐος, ᾱ, ον (adj. from *βρόμος, noise*). *That makes a loud noise, noisy, riotous, bacchanalian.*

βροντᾰω, ῶ, fut. *βροντήσω*, perf. *βεβρόντηκα* (from *βροντή, thunder*). *To thunder.*

Βροντή, ῆς, ἡ. Thunder. As opposed to *κεραυνός*, it denotes the *noise of the thunder*, in Latin *tonitru*; whereas *κεραυνός* means the *thunderbolt* (i. e., lightning), in Latin *fulmen*.

βροτόεις, εσσα, εν (adj. from *βρότος, gore*). *Covered with gore, sprinkled with blood, bloody.*

βροτός, οῦ, ὁ. A mortal, a human being, a man.

βρόχος, ου, ὁ. A cord with a noose. —*A cord, a rope.*

βρῦχᾰομαι, ῶμαι, fut. *βρῦχήσομαι*, perf. *βεβρύχημαι* (from *βρῦχω, to roar loudly*). *To roar, to bellow, to low, to howl.*

βρῦχηθμός, οῦ, ὁ (from *βρῦχω, to roar loudly*). *A roaring, a bellowing, a howling.*

βρῦω, fut. *βρῦσω*, perf. *βέβρῦκα. To bubble up.—To spring up, to bud forth, to sprout up, to put forth buds, to be in full bloom.*

Βυζάντῐον, ου, τό. *Byzantium*, a town situate on the Thracian Bosporus. It is now *Constantinople*.

Βυζάντῐος, ου, ὁ. *An inhabitant of Byzantium, a Byzantine.*

βύθῐος, ᾱ, ον (adj. from *βῦθός*). *Lying in the depths of the sea.*—Hence, *deep in the sea, submerged, deep.*

βῦθός, οῦ, ὁ (Æolic for *βάθος*). *Depth, the deep, the sea.*

βύρσᾰ, ης, ἡ. A hide, a skin.

Βύρσα, ης, ἡ (from the Punic word *Basra, a citadel*, by a transposition of *sr*). *Byrsa*, a citadel in Carthage, on which was the temple of Æsculapius.

βωκόλος, ω, Doric for *βουκόλος, ου, ὁ. A herdsman.*

βῶλος, ου, ἡ. A clod of earth, a lump, a mass.

βωμός, οῦ, ὁ (from *βαίνω*, old form *βάω, to go*). *A step, an elevation, an altar.*

βωστρέω, ῶ, fut. *βωστρήσω*, perf. *βεβώστρηκα* (formed from *βοάω, to call out*). *To call aloud for, to make proclamation for.*

βώτας, ᾱ, Doric for *βούτης, ου, ὁ. A herdsman, a keeper of herds.*

Γ.

γᾱ, Doric for *γῆ*.

Γάγγης, ου, ὁ. *The Ganges*, a famous river of India.

γαῖα, ας, ἡ (poet. for *γῆ*). *The earth.*

γᾰλᾰ, ακτος, τό. Milk.

γᾰλαξίας, ου, ὁ (from *γᾰλα*, with *κύκλος*, understood). *The milky way, the galaxy.*

Γᾰλᾰταί, ῶν, οἱ. 1. *The Galatians*, inhabitants of Galatia.—2. *The Gauls*, the inhabitants of ancient Gaul.

Γᾰλᾰτίᾱ, ας, ἡ. *Galatia*, a country of Asia Minor, lying west of Pontus and northeast of Phrygia.—2. The name of ancient *Gaul* among the Greeks.

Γᾰλᾰτῐκός, ή, όν (adj.). *Gallic.*

γᾰλήνη, ης, ἡ. A calm at sea, a calm.

Γᾰλήνη, ης, ἡ. *Galēnē*, one of the Nereïds.

Γαλλίᾱ, ας, ἡ. *Gaul*, an extensive country of Europe, comprising considerably more than modern France.

Γαλλῐκός, ή, όν (adj.). *Gallic.*

γᾰλοως, ω, and Attic *γᾰλως, ω, ἡ. A sister-in-law.*

γᾰμέω, ῶ, fut. *γᾰμήσω, γαμέσω*, and Attic *γᾰμῶ*, 1st aor. *ἐγάμησα* and *ἔγημα*, perf. *γεγάμηκα. To take to wife, to marry* (said of the man). —In the middle voice, *γαμέομαι, οῦμαι, to marry, to be given in marriage* (said of the female).

γᾰμήλιος, ον (adj. from γαμέω). *Of* or *belonging to marriage, nuptial.*

γᾰμος, ου, ὁ (from γᾰμέω, *to marry*). *The marriage ceremony, marriage, nuptials.*

Γᾰνῡμήδης, εος, contr. ους, ὁ. *Ganymēdes*, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jove, and made cup-bearer of the gods in the place of Hēbē.

γάρ (conj.). *For.* It is never used at the beginning of a sentence; is employed sometimes in interrogations with the force of *then*; as, τίς γάρ; *who then?*

γαστήρ, τέρος, contr. τρός, ἡ. *The belly, the stomach.*—Hence, *appetite, greediness.*

γαστρῐμαργος, ου, ὁ (from γαστήρ and μάργος, *gluttonous*). *A greedy eater, a glutton, a gormandizer.*

γαυλός, οῦ, ὁ. *A milk-pail, a bucket.*

γαυρόω, ῶ, fut. γαυρώσω, perf. γεγαύρωκα (from γαῦρος, *proud*). *To render proud, to make proud.*—In the middle voice, *to render one's self proud, to be elated.*

γέ (an enclitic particle, of a limiting or distinctive force). *Indeed, at least, in particular, yet.*—ἔγωγε, *I for my part;* σύγε, *thou for thy part,* &c.

Γεδρωσίᾱ, ας, ἡ. *Gedrosia*, a barren province of Persia, lying along the Red Sea. It is now called *Mekran.*

γείνομαι (a poet. form from the old verb γένω, *to beget*), used only in the pres., imperf., and 1st aor. *To beget, to bring forth, to bear, to be born.*—1st aor., ἐγεινάμην, always transitive.

γειτνῐᾶσις, εως, ἡ (from γειτνιάζω). *Neighbourhood, vicinity, proximity.*

γειτνιάζω and γειτνιᾶω, ῶ, fut. γειτνιᾶσω, perf. γεγειτνίᾰκα (from γείτων). *To be neighbouring, to be near, to border upon, to adjoin.*

γείτων, ον (adj. from γέα, γῆ, *land*). *Neighbouring, contiguous.*—As a noun, ὁ γείτων, *a neighbour.*

γελᾶω, ῶ, fut. γελᾶσω, perf. γεγέλᾰκα. *To laugh, to smile.*—*To laugh at, to deride, to ridicule.*

γελοῖος, α, ον (adj. from γελᾶω. *Laughable, ridiculous.*

γέλως, ωτος, ὁ (from γελᾶω). *Laughter, a laugh, a smile.*

γέμω, fut. γεμῶ, perf. γεγέμηκα, perf. mid. γέγομα. *To be filled, to be loaded, to be full, to be loaded with.*

γενεά, ᾶς, ἡ (from γένος, *a race*). *Generation, birth, a family, a race.*

γενειάζω, fut. γενειᾰσω, perf. γεγενείᾰκα and γενειᾰω, ῶ, fut. γενειήσω, perf. γεγενείηκα (from γένειον). *To have a beard, to be bearded, to attain the age of manhood.*

γενειάς, ᾰδος, ἡ (from γένειον, *the chin*). *The chin, the hair on the chin, the beard.*

γενειήτης, ου, ὁ (from γενειάω). *Bearded.*

γένειον, ου, τό. *The chin, the beard.*

γένεσις, εως, ἡ (from the obsolete γένω, *to beget*). *Generation, origin, creation, birth, formation.*

γενετή, ῆς, ἡ (from γένος, *a race*). *Birth, origin.*

γενναῖος, ᾱ, ον (adj. from γέννᾰ, poetic for γένος, *a race*). *Of a noble race, noble, excellent, generous, brave.*—Used as a noun in the neuter, γενναῖον, ου, τό, *that which is inborn, noble disposition, generous sentiment.*

γενναίως (adv. from γενναῖος). *Nobly, generously, bravely, gallantly.*

γεννᾰω, ῶ, fut. γεννήσω, perf. γεγέννηκα (from γένος). *To beget, to bear, to generate, to bring forth, to produce.*

γένος, εος, contr. ους, τό (from the old verb γένω, *to beget*). *Birth, a race, lineage, descent, a kind, a family, a tribe, a nation, a species.*

γεραιός, οῦ, ὁ (properly an adj. from γῆρας, *old age*, with ἀνήρ understood). *An old man, an elder.*

γέρᾰνος, ου, ὁ. *A crane.*

γέρας, ᾰτος, sync. ᾰος, contr. ως, τό. *A reward* given to merit, as distinguished generally from what one receives by lot, or by equal distribution.—*Honour, dignity, rank, esteem, an expression of esteem.*

Γερμανίᾱ, ας, ἡ. *Germany.* This name was applied by the ancients

not only to *Germany*, but also to *Denmark*, *Sweden*, and the neighbouring countries, comprising about one third part of Europe.

Γερμᾱνοί, ῶν, οἱ. *The Germans.*

γέρρον, ου, τό. *Anything made of osier twigs interwoven, wicker-work, a wicker shield.*

γέρων, ον (adj.). *Old, aged, advanced in years.*—As a noun, γέρων, οντος, ὁ, *an old man; οἱ γέροντες, the old, the aged.*

γεῦμᾰ, ᾰτος, τό (from γεύομαι). *The thing tasted, meat, drink.*—Also, *taste, the act of tasting.*

γεύω, fut. γεύσω, perf. γέγευκα. *To give to taste.*—In the middle voice, *to give to one's self to taste, to taste, to partake of, to enjoy.*

γεφῡρόω, ῶ, fut. γεφῡρώσω, perf. γεγεφῡρωκα (from γέφῡρᾱ, *a bridge*). *To make a bridge, to build a bridge over, to connect by a bridge, to bridge.*

γεωγρᾰφέω, ῶ, fut. γεωγρᾰφήσω, perf. γεγεωγρᾰφηκα (from γέα, γῆ, *the earth*, and γρᾰφω, *to describe*). *To write a description of the earth, to be a geographer.*

γεώδης, ες (adj. from γέα, γῆ, *earth*, and εἶδος, *appearance*). *Resembling earth, earthy.*—*Rich, fertile.*—In the neuter, as a noun, τὸ γεῶδες, *earthy matter.*

γεωλοφίᾱ, ας, ἡ (from γέα, γῆ, *the earth*, and λόφος, *an elevation*). *A slight elevation of ground, a hill, a mound, a hillock, an eminence.*

γεωργέω, ῶ, fut. γεωργήσω, perf. γεγεώργηκα (from γεωργός). *To cultivate land, to subsist by tilling land, to be a husbandman.*

γεωργίᾱ, ας, ἡ (from γεωργέω). *Cultivation of the soil, husbandry.*—In the plural, αἱ γεώργιαι, *the labours of the husbandman, agricultural operations.*

γεωργῐκός, ή, όν (adj. from γεωργός). *Pertaining to a husbandman, agricultural, engaged in agriculture, rural, rustic.*—As a noun, in the neut. plural, τὰ γεωργικά, *agricultural pursuits, branches of agriculture, matters appertaining to agriculture.*

γεωργός, οῦ, ὁ (from γέα, γῆ, *earth*, and ἔργον, *work*). *A cultivator of the soil, a husbandman, a farmer.*

γεωρῦχος, ον (adj. from γέα, γῆ, and ὀρύσσω, *to dig*). *Digging in the earth.*

γῆ, γῆς, contr. from γέα, γέας, ἡ. *The earth, the ground, land, soil.*

Γῆ, Γῆς, ἡ (as a proper name). *Gæa* or *Terra*, the same as *Earth*, the most ancient of all the divinities after Chaos.

γηγενής, ές (adj. from γῆ, and γένος, *a race*). *Sprung from the earth, earth-born, aboriginal.*

γηθέω, ῶ, and γήθω, fut. γηθήσω, perf. γεγήθηκα, perf. mid. (with a present signification) γέγηθα (from γαίω, *to rejoice*). *To rejoice, to be glad.*

γηραιός, ά, όν (adj. from γῆρας). *Old, aged, advanced in years.*

γῆρας, ᾰτος, by syncope ᾰος, contr. ως, τό. *Old age, advanced age.*

γηράσκω and γηρᾰω, ῶ, fut. γηρᾰσω, γεγήρᾰκα (from γῆρας). *To grow old, to be old.*

Γηρῡόνης, ου, ὁ. *Gerȳon*, a monster having three bodies and three heads, who lived in the island of Gades, on the coast of Spain. He himself was killed, and his flocks and herds were carried off, by Hercules.

γίγας, αντος, ὁ. *A giant.*—οἱ Γίγαντες, *the Giants*, sons of Cœlus and Terra.

γίγνομαι (later form γῑνομαι), fut. γενήσομαι, perf. γεγένημαι, perf. mid. γέγονα, 2d aor. mid. ἐγενόμην (from the obsolete γένω, *to beget*). *To become, to exist, to be, to spring, to arise, to be born.*—Perf. mid. part., in neut., as a noun, γεγονός, ότος, τό, *the occurrence, the event.*

γιγνώσκω (later form γῑνώσκω), fut. γνώσομαι, perf. ἔγνωκα, 2d aor. ἔγνων, 2d aor. part. γνούς (from γνοέω, a form of νοέω, *to perceive*). *To know, to perceive, to discern, to understand, to recognise, to decide.*

Γλαῦκος, ου, ὁ. *Glaucus*, 1. A son of Minos II., king of Crete, and

Pasiphaë; he was smothered in a vessel of honey.—2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.

γλαυκῶπις, ῐδος, ἡ (from γλαυκός, *bluish-green*, and ὤψ, *the eye*). *Having eyes of a bluish-green.*—An epithet of Minerva, from the fierce expression of her eyes, which resembled those of the lion, &c.

γλαύξ, κός, ἡ. *A screech-owl, an owl.*

γλᾰφῠρός, ά, όν (adj. from γλάφω, *to hollow out*). *Hollowed* (as if by a chisel).—Hence, *polished, elegant, ornamental, fine, pretty.*

γλῠκερός, ά, όν (a poetic form of γλυκύς). *Sweet, agreeable, pleasant.*

γλῠκῠθῡμῐα, ας, ἡ (from γλυκύς, and θῡμός, *spirit*). *Sweetness of disposition, gentleness, tenderness.*

γλῠκύς, εῖᾰ, ύ (adj.). *Sweet, agreeable, gentle, kind, pleasant.*

γλῶσσᾰ, ης, and Att. γλῶττᾰ, ης, ἡ (from γλώξ, same as γλωχίν, *a point?*). *The tongue.*

γνᾰθος, ου, ἡ (from κνάω, *to scrape*). *The jaw, the cheek, the jaw-teeth.*

γνᾰφεῖον, ου, τό (from γνάπτω, *to card wool*). *A fuller's shop.*

γνήσῐος, ᾱ, ον (adj. contr. from γενέσιος, *natal*). *Sprung from the same origin, of the same race.*

Γνίφων, ωνος, ὁ. *Gniphon.*

γνώμη, ης, ἡ (from γιγνώσκω, *to know*). *The faculty of judgment, reason.—Good sense.—Opinion, knowledge, understanding, mind, counsel, deliberation.*

γνώμων, ον (adj. from γιγνώσκω, *to know*). *Discerning, discovering.*—As a noun, γνώμων, ονος, ὁ and ἡ, *a discoverer, an investigator, a judge, the index of a dial.*

γνωρίζω, fut. γνωρῐσω, perf. ἐγνώρῐκα. *To know, to recognise.*

γνώρῐμος, ον (adj. from γνωρίζω). *Known, recognised, well-known, famous, distinguished.*

γοᾶω, ῶ, fut. γοήσω, perf. γεγόηκα, irreg. 1st aor. ἐγόηνα, 2d aor. ἔγοον. *To lament, to bewail, to deplore.*

γονεύς, έως, ὁ (from γένω, obsolete, *to beget*). *A father.*—In the plural, οἱ γονεῖς, *parents.*

γονή, ῆς, ἡ (from the old verb γένω, *to beget*). *That which is produced, offspring, a race, production, origin.*

γόνυ, γόνᾰτος, poet. gen. γούνᾰτος, contr. γουνός, τό. *The knee.*—Poet. plural, γοῦνα, γούνων, &c.

γόος, ου, ὁ, and γόη, ης, ἡ (from γοάω, *to lament*). *Lamentation, wailing, mourning.*

Γοργίας, ου Doric ᾱ, ὁ. *Gorgĭas*, a celebrated rhetorician who lived at Athens about 430 B.C. He was surnamed Leontīnus, from Leontīni in Sicily, his native town.

Γοργώ, όος, contr. οῦς, and Γοργών, όνος, ἡ. *A Gorgon.*—αἱ Γοργόνες, *the Gorgons*, three sisters, daughters of Phorcys and Cēto, whose names were *Stheno, Euryăle*, and *Medūsa*, all immortal except *Medusa.*

Γοργώ, όος, contr. οῦς, ἡ. *Gorgo*, the daughter of Cleomĕnes.

Γόρτῡνᾰ, ης, ἡ. *Gortyna*, a city of Crete, next to Cnossus in importance.

γοῦν (adv. for γε, οὖν). *Then at least.—Therefore, certainly, then, for, at least, now, accordingly.*

γραῖα, ας, ἡ (fem. of γραῖος, contr. for γεραιός, *old*, with γυνή, *woman*, understood). *An old woman, an aged female.*

γράμμᾰ, ᾰτος, τό (from γράφω, *to write*). *Any written character* or *figure, a letter* of the alphabet.—In the plural, τὰ γράμμᾰτα, a number of *letters* put together.—Hence, *an epistle, literature, learning, the sciences, languages, letters, elementary studies.*

γραμμᾰτεύς, έως, ὁ (from γράφω, *to write*). *A writer, a secretary.*

γραῦς, ᾱός, ἡ (from γεραός, *old*). *An old woman, an aged female attendant.*

γρᾰφεῖον, ου, τό (from γράφω, *to write*). *An instrument to write with, a stylus* or *style.* See note on page 49, line 24.

γρᾰφή, ῆς, ἡ (from γράφω). *A writing, a painting.—A charge, an*

indictment or *legal accusation* of a public delinquent. The term employed for a charge in a private suit was *δίκη*.

γρᾰφω, fut. *γράψω*, perf. *γέγρᾰφα*. *To scratch, to trace marks* or *lines*.—Hence, *to paint, to represent, to delineate.—To write, to write down, to propose* a law.—In the middle voice, *to cause a person's name to be written down by the magistrate, to accuse, to prosecute.*

Γρύλλος, ου, ὁ. *Gryllus*, a son of Xenophon, who killed Epaminondas, and was himself slain at the battle of Mantinēa, B.C. 363.

γρύψ, ῡπός, ὁ. A griffon, a fabulous animal, partaking of the nature of the lion and eagle.

γυῖον, ου, τό. A limb, a member.

γυμνάζω, fut. *-ᾰσω*, perf. *γεγύμνᾰκα* (from *γυμνός, naked*). *To lay bare.—To exercise naked.—To exercise, to practise.*

γυμνᾰσῖον, ου, τό (from *γυμνάζω*). *A place where gymnastic exercises are taught, a school for exercise, a gymnasium.*—In the plural, *τὰ γυμνάσια, gymnastic exercises.*

γυμνής, ῆτος, ὁ (from *γυμνός, naked*). *Naked, poorly clad, bare.*

γυμνήτης, ου, ὁ, and *γυμνῆτις, ῖδος, ἡ* (from *γυμνός, naked*). *Naked, bare, destitute.*

Γυμνησῖαι, ων, αἱ (*νῆσοι* understood). *Gymnēsiæ*, the Greek name of the *Baleāres*.

γυμνῑκός, ή, όν (adj. from *γυμνός, naked*). *Of* or *pertaining to gymnastic exercises, gymnastic.*

γυμνόπους, ουν, gen. *-ποδος* (adj. from *γυμνός*, and *πούς, a foot*). *Barefooted.*

γυμνός, ή, όν (adj.). *Naked, bare, not clothed, thinly clad, without an outer garment.—Destitute, poor.*

γυμνόω, ῶ, fut. *-ώσω*, perf. *γεγύμνωκα* (from *γυμνός*). *To make bare, to strip, to uncover, to expose to view.*

γυναικεῖος, ᾱ, ον (adj. from *γυνή*). *Of* or *pertaining to women, womanish, feminine, female, effeminate.*

γυνή, γυναικός, ἡ. A woman, a female, a wife.—Voc. sing. *γύναι*, from the old nominative *γύναιξ*.

γύψ, ῡπός, ὁ. The vulture.

Γωβρῦας, ου, ὁ. *Gobrĭyas*, a Persian, one of the seven noblemen who conspired against the usurper Smerdis.

γῶνος, ου, ὁ, and *γωνίᾱ, ας, ἡ. An angle, a corner, a retired place.*

Δ.

δᾳδοῦχος, ου, ὁ (from *δᾴς*, contr. for *δαΐς, a torch*, and *ἔχω, to hold*). *A torch-bearer.*

δαιδᾰλεος, ᾱ, ον (adj. from *δαιδάλλω, to work skilfully*). *Highly ornamented, skilfully wrought, variegated.*

Δαίδᾰλος, ου, ὁ. *Dædălus*, a famous Athenian artist, who built the Cretan labyrinth for King Minos. Having been confined in this along with his son, they made their escape by means of wings formed of feathers and wax.

δαιμόνῖος, ᾱ, ον, and *ος, ον* (adj. from *δαίμων*). *Proceeding from the divinity, divine, godlike.—Strange, infatuated.* See note on page 156, line 39.

δαίμων, ονος, ὁ. A divinity, a deity, a genius or *guardian spirit.—Fortune, chance, fate.*

δαίνῡμι, fut. *δαίσω*, perf. *δέδαικα* (from *δαίω, to divide*). *To divide, to distribute.*—Hence, *to give a feast, to entertain.*—In the middle voice, *δαίνῡμαι*, &c., *to feast.*

δαίρω, same as *δέρω*.

δαΐς, ῖδος, contr. *δᾴς, δᾳδός, ἡ. A torch.* See *δᾴς*.

δαιτύς, ῡος, ἡ (Ionic for *δαΐς, a feast*, from *δαίω, to divide*). *A feast, an entertainment, a banquet.*

δάκνω, fut. mid. *δήξομαι*, perf. *δέδηχα*, 2d aor. *ἔδᾰκον* (most of the tenses are formed from the obsolete *δήκω*). *To bite, to sting* (said of a serpent, also of a bee), *to wound.*

δάκρῡ, ῡος, τό (poet. for *δάκρυον*). *A tear.*—In the plural, *tears, lamentations*, &c.

δακρῡόεις, όεσσα, όεν (adj. from *δάκρυον*). *Shedding tears, weeping.*

—Sing. neut. used as an adverb, δακρυόεν, *tearfully, amid tears.*

δάκρῡον, ου, τό. *A tear.—Weeping, lamentation.*—Applied also to the *exuding juices* of trees.

δακρῡχέων, έουσα, εον (pres. part. from δακρυχέω, *to shed tears*, of which no other part is used by Homer). *Shedding tears, weeping, pouring forth tears.*

δακρῡω, fut. -ῡσω, perf. δεδάκρῡκα (from δάκρυον). *To weep, to shed tears, to lament.*

δακτῡλήθρᾱ, ας, ἡ (from δάκτυλος, *a finger*, with ending τρα, θρα, denoting the *instrument*). *A finger-tip, a covering for the fingers.*

δακτῡλῐος, ου, ὁ (from δάκτῡλος). *A ring for the finger, a ring.*

δάκτῡλος, ου, ὁ. *A finger.—*ὁ μέγας δάκτυλος, *the thumb.—*δάκτυλος ποδός, *a toe.*

δᾰμάζω and δᾰμᾰω, ῶ, fut. δᾰμᾰσω, perf. δέδμηκα (as from δέμω); 2d aor. ἔδᾰμον. *To tame, to subdue, to bring under the yoke, to break* (said of horses).

δάμᾰλις, εως, ἡ. *A heifer, a calf.*

Δᾰνᾰη, ης, ἡ. *Danăē*, daughter of Acrisius, king of Argos, and mother of Perseus by Jupiter.

Δᾰνᾰός, οῦ, ὁ. *Danăus*, a son of Belus, who sailed from Egypt with his fifty daughters, on account of a dissension with his brother Ægyptus, and settled at Argos in Greece. From him the people of that city were called Δαναοί, *Danăi*, a name which was afterward applied to all *the Greeks.*

δᾰνείζω, fut. -είσω, and Att. -ειῶ, perf. δεδάνεικα (from δάνος, *a loan*). *To loan out, to lend on interest, to lend.*—In the middle voice, *to cause to be lent unto one's self, to borrow.*

δᾰος, εος, τό (from δαίω, *to burn*). *A torch.*

δᾰπᾰνη, ης, ἡ (from δᾰπᾰνάω, *to expend*). *Expense, waste, prodigality, cost.*

δᾰπάνημα, ᾰτος, τό (from the same). *Expense*, &c.

δᾰπεδον, ου, τό (from δᾱ, Doric for γῆ, *earth*, and πέδον, *a basis*). *A floor, a pavement, a foundation, a piece of ground.*

Δαρδᾰνεῖς, ῶν, οἱ. *Dardanians*, inhabitants of Dardania, a region north of Macedonia, afterward called Dacia Mediterranea.

Δαρδᾰνῐδης, ου, ὁ (patronymic from Δάρδᾰνος, *Dardănus*). *Son* or *descendant of Dardanus.*

Δαρδᾰνῐος, α, ον (adj.). *Trojan.*

Δαρεῖος, ου, ὁ. *Darĭus*, the name of three kings of Persia.

δᾷς, δᾷδός, ἡ (contr. from δαΐς, from δαίω, *to burn*). *A torch, a firebrand.*

δασμολόγος, ου, ὁ (from δασμός, *tax*, and λέγω, *to collect*). *A tax-collector, an excise-officer.—An extortioner.*

δασμός, οῦ, ὁ (from δαίω, *to divide*, perf. pass. δέδασμαι). *Division, allotment.—Tax, tribute.*

δᾰσύς, εῖα, ύ (adj.). *Thick, close set.—Covered with hair, bristly, shaggy.*

δάφνη, ης, ἡ. *Laurel*, or, more accurately, *bay, a laurel-tree, a bay-tree.*

Δάφνη, ης, ἡ (as a proper name). *Daphnē*, daughter of the river Penēus. She was changed into a laurel-tree to avoid the pursuit of Apollo.

δαφνηφόρος, ον (adj. from δάφνη, and φέρω, *to bear*). *Bearing laurel, crowned with laurel.*—As a substantive, δαφνηφόρος, ὁ, *the laurel-bearer.*

Δάφνις, ῐδος, ὁ. *Daphnis*, a shepherd of Sicily, son of Mercury by a Sicilian nymph.

δαψῐλεῐᾰ, ας, ἡ (from δαψῐλής). *Profusion, abundance, prodigality.*

δαψῐλής, ές (adj. from δάπτω, *to consume*). *Abundant, profuse, rich, sumptuous, liberal.*

δαψῐλῶς (adv. from δαψιλής). *Abundantly, profusely, richly*, &c.

δέ (a particle). *But, however, yet, therefore, moreover, while, now.* δέ, in the latter member of a proposition, stands opposed to μέν in the former. As an enclitic, δε is appended to nouns to denote *motion to* or *towards.* Compare Ἀθήναζε.

δέησις, εως, ἡ (from δέω, *to want*). *Want, need.*—Also, *prayer, supplication, entreaty.*

δεῖ (an impersonal verb), fut. δεήσει, 1st aor. ἐδέησε, perf. δεδέηκε, pres. inf. δεῖν, pres. part. δέον. *It is necessary, it is fitting, it must.*—δεῖ τινα, *one should, one must.*—δεῖ τινος, *something is wanting.*—μικροῦ δεῖν, *to want but little, to be on the point of.*—As an adverbial phrase, *almost, nearly.*

δεῖγμα, ᾰτος, τό (from δείκνῡμι, *to show*). *A specimen, a sample, example.*

δείδω, fut. δείσω, perf. δέδεικα, perf. mid. δέδοικα, δέδια and δείδια, imp. δείδῐθι. *To fear, to dread, to stand in awe of.*—*To be anxious.*

δείκνῡμι and δεικνῦω, fut. δείξω, perf. δέδειχα. *To show, to point out, to disclose, to make apparent, to represent.*

δείλη, ης, ἡ. *The evening, the decline of the day, the afternoon.*

δειλιᾰω, ῶ, fut. -ιᾰσω, perf. δεδειλίᾰκα (from δειλός). *To be timid, to act in a cowardly manner.*

δειλός, ή, όν (adj. from δείδω, *to fear*). *Fearful, timorous, cowardly.*—*Wretched, unfortunate.*—As a noun, ὁ δειλός, *the coward.*

δειμαίνω, fut. -μᾰνῶ, perf. δεδείμαγκα (from δεῖμα, *fear*). *To fear, to stand in awe, to be terrified.*

δεινός, ή, όν (adj.). *Frightful, terrible, dreadful.*—*Strong, powerful.*—*Grievous, dire, bad, vexatious.*—*Wonderful.*—As a noun, in the neut. plural, τὰ δεινά, *evils, calamities.*—In the neuter sing., as an adverb, δεινόν, *sternly,* &c.

δεινότης, ητος, ἡ (from δεινός). *The quality causing terror* or *amazement.*—*Power, force, skill, cunning.*—*Difficulty, danger.*

δεινῶς (adv. from δεινός). *Terribly, dreadfully, strongly, greatly,* &c.

δειπνέω, ῶ, fut. -ήσω, perf. δεδείπνηκα, Attic 2d perf. δέδειπνα (from δεῖπνον). *To take supper, to dine.*

δεῖπνον, ου, τό. *A supper, a meal, a feast, an entertainment.* The δεῖπνον was the principal meal among the Greeks, and corresponded to the *cœna* of the Romans, which was taken about 3 o'clock in the afternoon.

δειπνοποιέω, ῶ, fut. -ήσω, perf. δεδειπνοποίηκα (from δεῖπνον, and ποιέω, *to make*). *To prepare supper.*—In the middle voice, *to cause supper to be prepared for one's self, to sup, to take the evening meal.*

δείρω, a later form of δέρω. *To flay,* &c. See δέρω.

δέκα (numeral adj. indecl.). *Ten.*

δεκᾰδαρχίᾱ, ας, ἡ (from δεκαδάρχης, *a commander of ten*). *The command of a decade, the office of a decurio, a decadarchy.*

δεκᾰπηχυς, υ (adj. from δέκα, and πῆχυς, *a cubit*). *Ten cubits long.*

δέκᾰτος, η, ον (numeral adj. from δέκα). *The tenth.*—In the neut. sing., as an adverb, δέκατον, *in the tenth place, tenthly.*

δέλεαρ, ᾰτος, τό. *A bait, a lure.*

Δέλτα, τό (indecl.). The fourth letter of the Greek alphabet.—Also, *the Delta,* a triangular island formed at the mouth of the Nile by the mud and sand deposited by the river; so called from its resemblance to the Greek delta.

δελφίν and δελφίς, ῖνος, ὁ. *A dolphin.*

Δελφοί, ῶν, οἱ. *Delphi,* a small but famous city of Phocis, in Greece, situated on the southern side of Mount Parnassus, and containing a celebrated oracle of Apollo.

δέμνῐον, ου, τό (from δέμω, *to construct*). *A bedstead, a couch.*

δενδρᾱεις, ᾱεσσα, ᾱεν, Doric for δενδρήεις, ήεσσα, ῆεν (adj. from δένδρον, *a tree*). *Abounding in trees, woody.*

δενδρῖτης, ου, ὁ, and δενδρῖτις, ῖδος, ἡ (from δένδρον). *Trained on trees.* See note on page 96, line 33.

δένδρον, ου, and δένδρος, εος, τό. *A tree.*

δεξῐά, ᾶς, ἡ (fem. of δεξιός, with χείρ understood). *The right hand.*—ἐν δεξιᾷ, *on the right hand, to the right.*

δεξιόομαι, οῦμαι, fut. -ώσομαι, perf

δεδεξίωμαι (from *δεξιός*). *To take by the right hand, to grasp the right hand.*

δεξῑός, ά, όν (adj. from *δέχομαι, to take*). *The right, on the right.—Dexterous, skilful.—Auspicious, favourable.*—In the neut. plural, *τὰ δεξιά* (*μέρη* understood), *the right.*

δεξῑτερός, ά, όν (adj., poetic for *δεξιός*). *On the right,* &c.

δέος, εος, τό (from *δείδω, to fear*). *Fear, dread.*

δέρας, ᾰτος, and *δέρος, εος, τό* (poetic for *δέρμα*). *A skin, a hide.*

δέρμα, ᾰτος, τό (from *δέρω*). *A hide, a skin* (of the crocodile).

δέρω, fut. *δερῶ,* perf. *δέδαρκα,* 2d aor. *ἔδᾰρον,* perf. mid. *δέδορα. To skin, to flay, to bare.—To flay by stripes, to scourge.*

δέσμα, ᾰτος, τό (from *δέω, to bind*). *A bond, a fastening.*—In the plural, *τὰ δέσμᾰτα, ornaments for the head.*

δεσμεύω, fut. *-εύσω,* perf. *δεδέσμευκα* (from *δεσμός, a fetter*). *To fetter, to bind.*

δεσμός, οῦ, ὁ (from *δέω, to bind*). *A fetter, a chain, a bond* or *tie.*—In the plural, *τὰ δεσμά.*

δεσμωτήριον, ου, τό (from *δεσμόω, to bind*). *A prison.*

δεσπότης, ου, ὁ (from *δεσπόζω, to rule absolutely*). *A lord, a master, a despot.*

Δευκαλῑων, ωνος, ὁ. Deucalĭon, son of Prometheus, married Pyrrha, daughter of Pandōra. When Jupiter destroyed mankind by a flood, Deucalion and Pyrrha alone were saved.

δεῦρο (adv.). *Hither.* Used with verbs of motion. It is employed also in calling to any one, by way of encouragement or request; and if addressed to only one individual, then *δεῦρο* is used; but if to more than one, *δεῦτε* is employed.

δεῦτε (adv.). *Hither.* See *δεῦρο.*

δεύτερος, α, ον (numeral adj.). *Second.*—*δεύτερον* (neut. taken adverbially), *secondly.*

δεύω, fut. *δευήσω,* perf. *δεδεύηκα* (poetic for *δέω*). *To want.* It is used more frequently in the middle voice, *δεύομαι, to be in want.*

δέχομαι, fut. *δέξομαι,* perf. *δέδεγμαι. To receive, to take, to succeed to.—To receive an attack, to sustain an onset.—To lie in wait for.*

δέω, fut. *δήσω,* perf. *δέδεκα,* perf. pass. *δέδεμαι. To bind, to chain, to fetter.*

δέω, fut. *δεήσω,* perf. *δεδέηκα. To want, to need.*—It is usually impersonal in the active.—In the middle, *δέομαι,* with the genitive, *To want, to need, to require, to ask for, to request, to entreat, to pray for.*

δή (conj., a strengthened form of *δέ*). *Now, certainly, truly, indeed, assuredly.—Yet, but then, in fine, then.*—Often used ironically, *forsooth.—ἀλλ' ἄγε δή, but come then.—πῇ δή; where then?—καὶ δή, and even.—ἐνταῦθα δή, thereupon then.*

δῆγμᾰ, ᾰτος, τό (from *δάκνω, to bite*). *A bite, a wound with the teeth, a sting* (of a serpent).

δήϊος, α, ον (adj., Ionic for *δάϊος,* from *δαΐς, a furious combat*). *Hostile.*

δηϊόω, ῶ, fut. *-ώσω,* perf. *δεδηΐωκα* (from *δήϊος*). *To ravage, to lay waste.*

δηλονότι (adv. for *δῆλον ὅτι, it is evident that*). *Evidently, without doubt, namely.*

Δῆλος, ου, ἡ. Dēlos, one of the Cyclādes, which floated beneath the waves until Neptune fixed it firmly to receive Latona, and made it manifest to the view (*δῆλον*). Hence its name. The modern appellation is *Sdille.*

δῆλος, η, ον (adj.). *Manifest, evident, clear, apparent, visible, known.*

δηλόω, ῶ, fut. *-ώσω,* perf. *δεδήλωκα* (from *δῆλος*). *To make manifest, to make known, to show forth, to explain, to announce.*

δημαγωγέω, ῶ, fut. *-ήσω,* perf. *δεδημαγώγηκα* (from *δημαγωγός*). *To be a popular leader, to be a demagogue.*

δημαγωγία, ας, ἡ (from *δημαγωγέω*).

The act of influencing or *leading the people.—The office* or *station of popular leader.*

δημᾰγωγός, οῦ, ὁ (from δῆμος, *the people*, and ἄγω, *to lead*). *A popular leader, a demagogue.*

Δημᾰδης, ου, ὁ. *Demādes*, an Athenian, who, from a sailor, became an orator. He was taken prisoner by Philip at Chæronea, and was afterward put to death by Cassander, B.C. 318.

Δημάρᾱτος, ου, ὁ. *Demarātus*, the son and successor of Ariston on the throne of Sparta, B.C. 526.

Δημήτηρ, τερος, contr. τρος, and Δήμητρα, ας, ἡ. *Ceres*, called by the Greeks *Dēmēter*, goddess of corn and harvests. The name is thought to come from δῆ for γῆ, *the earth*, and μήτηρ, *mother*, making Ceres identical with "mother earth," and the great principle of fertility that pervades its bosom.

Δημήτρῐος, ου, ὁ. *Demetrĭus.* 1. A son of Antigŏnus and Stratonĭcē. He was surnamed *Poliorcētes*, from his skill in besieging cities, employing for that purpose machines and engines of his own invention, and of stupendous size.—2. Surnamed *Phalēreus* (three syllables), from his native place, Phalērum in Attica. He was made governor of Athens by Cassander, B.C. 312, and became at first very popular; but, after having governed the city for the space of ten years, was driven out by Antigonus and Demetrius Poliorcētes. The fickle Athenians now heaped as many contumelies upon his name as they had previously bestowed honours upon him.—3. A Cynic philosopher, who flourished at Rome during the reign of Nero.

δημιουργέω, ῶ, fut. -ήσω, perf. δεδημιούργηκα (from δήμιος, *public*, and ἔργον, *work, a trade*). *To exercise a trade.—To make, produce, to fabricate, to perform* in general.

δημοκρατέομαι, οῦμαι, fut. -ήσομαι, perf. δεδημοκράτημαι (from δῆμος, *the people*, and κρατέω, *to rule*). *To have a democratical form of government, to possess a democracy* (said of a people).

δῆμος, ου, ὁ. *The people, the populace.—A borough, a territory, a land.—A democracy, a democratical form of government.—οἱ δῆμοι, the boroughs* into which Attica was divided, amounting in all to 174.

δημός, οῦ, ὁ. *Fat.*

Δημοσθένης, ους, ὁ. *Demosthĕnes*, the most celebrated of the Grecian orators, a native of the borough of Pæania in Attica.

δημοσιεύω, fut. -εύσω, perf. δεδημοσίευκα (from δημόσιος). *To make public, to publish, to divulge.*—Neuter, *to be public, to be in common.*

δημόσῐος, α, ον (adj. from δῆμος, *the people*). *Public.—δημοσίᾳ, at the public expense*, supply δαπάνῃ.—*παρερχόμενος εἰς τὸ δημόσιον, coming before the people* or *into public.—ὁ δημόσιος, the public executioner*, supply δοῦλος.—*τὰ δημόσια, public affairs.*

δημότης, ου, ὁ (from δῆμος, *a borough*). *One of the same borough.—One of the people.—A private individual.*

δημοτῐκός, ή, όν (adj. from δημότης). *Appertaining to the people, republican.—Well-disposed, popular, affable.*

Δημόφῐλος, ου, ὁ. *Demophĭlus.*

δημώδης, ες (adj. from δῆμος, *the populace*, and εἶδος, *appearance*). *Common, vulgar, public.—Commonly received, prevalent among the people, popular.*

Δημώναξ, ακτος, ὁ. *Demōnax*, a celebrated philosopher of Crete.

δῆτα (particle from δή). *Then, now, in a word, without doubt, surely, very likely, probably.*—Often ironical, *forsooth*, &c.

διά (prep. governing the genitive and accusative). With the genitive it signifies *through, by means of, in, by*, &c. Thus, δι' Ἑλλάδος, *through Greece*; διὰ βίου, *through* or *during life*; διὰ νυκτός, *by night*; δι' ἔτους, *for a year, year-*

ly; δι' ἑαυτοῦ, by means of himself; δι' ὅρκων, by means of oaths; δι' ὑποψίας, in suspicion; διὰ χειρός, in one's hand, in hand, &c.—With the accusative, *through, on account of,* &c.; as, *διὰ πόντον, through the deep; διὰ τοῦτο, on this account, for this reason; διὰ τί; wherefore? on what account? why?*—In composition it has often the force of *dis-* in English, and of *dis, trans, tra,* in Latin, denoting passage, &c. It frequently, too, has the force of *thoroughly.*

διαβαίνω, fut. *διαβήσομαι*, &c. (from *διά, through* or *over*, and *βαίνω, to go*). *To go through* or *over, to cross, to pass over.*—*διαβεβηκὼς τοῖς ποσίν*, see note, page 58, line 7–18.

διαβάλλω, fut. *διαβᾰλῶ*, &c. (from *διά, through*, and *βάλλω, to cast*). *To throw* or *cast through, to transpierce, to slander, to calumniate, to render suspicious, to denounce.—To pass over, to cross.*

διάβᾰσις, *εως, ἡ* (from *διαβαίνω*). *A crossing, a passing over, a passage across.*

διαβᾰτός, *ή, όν* (adj. from *διαβαίνω*). *To be passed* or *crossed over, fordable, passable.*

διαβιβάζω, fut. *διαβιβᾰσω*, perf. *διαβεβίβᾰκα* (from *διά, through*, and *βιβάζω, to cause to go*). *To cause to pass through* or *over, to transport, to carry through* or *over, to assist one in departing, to help off.*

διαβλέπω, fut. *διαβλέψω*, &c. (from *διά, thoroughly, earnestly*, and *βλέπω, to look*). *To look earnestly, to see clearly, to see through.*

διαβοᾶω, *ῶ*, fut. *διαβοήσω*, &c. (from *διά, thoroughly*, and *βοάω, to shout*). *To shout aloud, to cry aloud, to noise abroad, to render famous* or *infamous.*—In the passive, *διαβοάομαι, ῶμαι, to be celebrated, to become famous.*

διαβοητός, *όν* (adj. from *διαβοᾶω*). *Cried aloud, noised abroad, celebrated, rendered famous.—Decried, notorious, infamous.*

διαβολή, *ῆς, ἡ* (from *διαβάλλω, to slander*). *Slander, calumny, a slanderous accusation, a reproach.*

διαγίγνομαι, fut. *διαγενήσομαι*, &c. (from *διά, through*, and *γίγνομαι, to exist*, &c.). *To hold out, to subsist, to continue to live on.—To intervene, to elapse.*

διαγιγνώσκω, fut. *διαγνώσομαι*, &c. (from *διά, thoroughly*, and *γιγνώσκω, to know*). *To know thoroughly* or *accurately, to distinguish, to discriminate* (i. e., to know between), *to ascertain clearly, to decide.*

διαγράφω, fut. *διαγράψω*, &c. (from *διά, throughout*, and *γράφω, to write, to delineate*, &c.). *To delineate, to sketch, to describe.—To draw up a list.—To distribute, to assign*, &c.

διᾰγω, fut. *διάξω*, &c. (from *διά, through*, and *ᾰγω, to lead*). *To transport, to lead* or *convey beyond,* or *to the other side.—To pass, to pass one's time, to continue.*

διαγωνίζομαι, fut. *διαγωνίσομαι*, &c. (from *διά, thoroughly*, and *ἀγωνίζομαι, to contend*). *To contend strenuously, to fight vigorously, to strive resolutely.*

διάδημα, *ᾰτος, τό* (from *διαδέω, to bind around*). *A diadem, a band* or *fillet around the brow.*

διαδίδωμι, fut. *διαδώσω*, &c. (from *διά, through*, and *δίδωμι, to give*). *To transmit, to pass from one to another, to propagate, to spread, to circulate.—To partition, to distribute.*

διαζώννῡμι, fut. *διαζώσω*, perf. *διέζωκα* (from *διά, thoroughly*, and *ζώννῡμι, to encircle*). *To encircle* as with a girdle.

διάθεσις, *εως, ἡ* (from *διατίθημι, to arrange*). *Condition.—Delivery, action, gesture.*

διαθήκη, *ης, ἡ* (from *διατίθημι, to dispose, to arrange*). *A will, a testament.*

διαίνω, fut. *διᾰνῶ*, perf. *δεδίαγκα*. *To moisten, to wet.*

διαιρέω, *ῶ*, fut. *διαιρήσω*, &c. (from *διά, through*, and *αἱρέω, to take*). *To divide, to cut through, to sep-*

arate.—To distinguish, to determine.

διαίρω, fut. διᾰρῶ, &c. (from *διά*, *through* intervening space, and *αἴρω*, *to raise*). *To lift up, to elevate, to raise, to encourage.*

δίαιτᾰ, *ης*, *ἡ*. *A mode of life, a plan of life, means of support, subsistence, diet, regimen.—An abode, a dwelling, an apartment, a chamber.*

διαιτᾰω, ῶ, fut. διαιτήσω, perf. δεδιῄτηκα (from δίαιτα). *To feed, to maintain, to prescribe a certain mode of life* or *regimen.—To act as umpire, to accommodate differences.*

διαιτητής, σοῦ, ὁ (from διαιτᾰω). *A judge, an umpire, an arbitrator.*

διακαθαίρω, fut. διακαθᾰρῶ, &c. (from διά, *thoroughly*, and *καθαίρω*, *to cleanse* or *purify*). *To cleanse thoroughly, to purify completely, to cleanse, to purify.*

διακαίω, fut. διακαύσω, &c. (from διά, *through*, and *καίω*, *to burn*). *To burn through, to burn up, to set completely on fire, to blaze out upon.—To inflame, to arouse, to excite, to kindle up.*

διακαλύπτω, fut. διακαλύψω, &c. (from διά, denoting division or separation, and *καλύπτω*, *to cover*). *To uncover.*

διάκειμαι, future διακείσομαι, &c. (from διά, *completely, throughout*, and *κεῖμαι*, *to lie*). *To be established, to be ordained.—To be disposed* or *affected, to be in a particular state of body* or *mind.—εὖ διακεῖσθαι, to be well.—κακῶς διακεῖσθαι, to be ill.—εἰρηνικῶς διακεῖσθαι, to be peaceably disposed.*

διακείρω, fut. διακερῶ, &c. (from διά, *thoroughly*, and *κείρω*, *to shear*). *To shear off, to cut off, to cut in pieces.—To render null and void, to rescind, to despoil.*

διακελεύομαι, future διακελεύσομαι, perf. διακεκέλευσμαι (from διά, *thoroughly*, and *κελεύω*, *to order*, &c.). *To order earnestly, to command.—To exhort, to encourage, to advise, to warn, to persuade*, &c.

διακληρόω, ῶ, fut. διακληρώσω, &c. (from διά, *throughout*, and *κληρόω*, *to cast lots*). *To distribute by lot, to transfer* or *dispose by lot, to choose by lot.*—In the middle, *διακληροῦμαι, to obtain by lot, to draw lots.*

διακομίζω, fut. διακομῖσω, &c. (from διά, *through, over*, and *κομίζω*, *to carry*). *To convey through, to carry over, to transport, to introduce.*—In the middle, *to pass from one place to another, to pass over.*

διᾱκονέω, ῶ, fut. διᾱκονήσω, perf. δεδιᾱκόνηκα, and διᾱκονέομαι, οῦμαι (from διᾱκονος). *To wait upon, to serve, to attend upon.—To administer, to manage.—To perform any function for another.*

διακονῖω, fut. διακονῖσω, &c. (from διά, *thoroughly*, and *κονῖω*, *to cover with dust*). *To cover with dust.*—In the middle, *διακονίομαι, to cover one's self with dust*, as the athlētæ were accustomed to do before commencing their exercises, *to prepare for combat.—To raise a cloud of dust around one.*

διᾱκονος, *ου*, ὁ and ἡ (from an obsolete verb, *διάκω* or *διήκω*, akin to *διώκω*). *An attendant, a servant, a waiter.—One who acts for another.*

διακόσῐοι, *αι*, *α* (numeral adj.). *Two hundred.*

διακόσμησις, *εως*, ἡ (from διακοσμέω, *to regulate*). *Arrangement, regulation, disposition, administration.*

διακρῖνω, fut. διακρῐνῶ, &c. (from διά, denoting separation, &c., and *κρίνω*, *to judge*). *To separate, to distinguish, to discern, to determine, to decide between*, &c.

διακῡμαίνω, fut. διακυμᾰνῶ, perf. διακεκύμαγκα (from διά, *thoroughly, violently*, and *κυμαίνω*, *to raise in waves*). *To raise up in waves, to render stormy, to make turbulent*, &c.

διακωλῡω, fut. διακωλῡσω, &c. (from διά, *thoroughly*, and *κωλῡω*, *to restrain*). *To impede, to hinder, to restrain, to keep from.*

διαλαμβᾰνω, fut. διαλήψομαι, &c. (from διά, denoting separation or

division, and λαμβάνω, *to take*). *To take a share* or *portion, to participate in.—To separate, to divide, to distinguish between.—To occupy, to take up, to cover, to fill*, &c.

διαλέγω, fut. διαλέξω, &c. (from διά, denoting separation, and λέγω, *to choose*, &c.). *To choose between, to select, to set apart.*—In the middle voice, *to discourse, to converse, to confer, to utter*, &c.

διαλείπω, fut. διαλείψω, (from διά, denoting separation, and λείπω, *to leave*). *To leave an intermediate space, to let an interval of time elapse, to intermit, to omit, to forbear*, &c.

διάλεκτος, ου, ἡ (from διαλέγω). *A dialect, a language, discourse, language.*

διάλεξις, εως, ἡ (from διαλέγομαι). *A conference, a conversation.*

διάλῐθος, ον (adj. from διά, *throughout*, and λίθος, *a precious stone*). *Ornamented with precious stones.*

διαλλᾰγή, ῆς, ἡ (from διαλλάσσω). *A reconciliation.*

διαλλάσσω, fut. διαλλάξω, &c. (from διά, *thoroughly*, and ἀλλάσσω, *to change*). *To change, to alter, to substitute.—To reconcile, to terminate a difference as umpire.—To depart from, to be distant from, to distinguish.*—In the passive, *to be reconciled*, &c.—In the middle, *to become reconciled, to exchange with one another*, &c.

διάλῡσις, εως, ἡ (from διαλῡω, *to separate*). *A reconciliation, a pacification.*—In the plural, *the terms of a treaty, the conditions of a reconciliation.*

διαλῡω, fut. διαλῡσω, &c. (from διά, *thoroughly*, and λύω, *to separate*). *To dissolve, to separate, to loosen, to discharge, to abolish, to destroy, to arrange differences, to reconcile.*—In the middle, *to become reconciled, to enter into a treaty with.*

διαμᾰχομαι, fut. διαμαχέσομαι, and Attic διαμαχοῦμαι, &c. (from διά, *thoroughly*, and μάχομαι, *to fight*). *To fight resolutely, to fight to the end, to contend manfully.—To give battle, to engage.*

διαμείβω, fut. διαμείψω, &c. (from διά, *thoroughly*, and ἀμείβω, *to change*). *To exchange, to change.*—In the middle, *to exchange, to change, to traffic*, &c.

διαμένω, fut. διαμενῶ, &c. (from διά, *thoroughly*, and μένω, *to remain*). *To remain, to continue, to last, to persevere.*

διαμετρέω, ῶ, fut. διαμετρήσω, &c. (from διά, *through*, and μετρέω, *to measure*). *To measure through, to measure thoroughly, to measure off, to proportion, to distribute.*

διάμετρος, ον, ἡ (properly an adj. with γραμμή, *a line*, understood, from διαμετρέω). *A diameter*, a line drawn through a central point, &c.

δίαμμος, ον (adj. from διά, *thoroughly*, and ἄμμος, *sand*). *Sandy throughout, entirely sandy.*

διαμονή, ῆς, ἡ (from διαμένω). *Continuation, perseverance, duration*, &c.

διανέμω, fut. διανεμῶ, &c. (from διά, denoting separation, and νέμω, *to assign*). *To divide, to distribute, to allot, to assign*, &c.

διανίστημι, fut. διαναστήσω, &c. (from διά, *thoroughly*, and ἀνίστημι, *to place up*). *To arouse, to make to stand up, to erect, to rear.—To stand upright.*

διανοέομαι, οῦμαι, fut. διανοήσομαι, perf. διανενόημαι (from διά, *thoroughly*, and νοέομαι, *to reflect*). *To reflect carefully, to reflect, to conceive in mind, to consider of, to design, to intend*, &c.

διανομή, ῆς, ἡ (from διανέμω). *A distribution, an allotment, a division.*

διαπαντός (adv. from διά, *through*, and παντός, gen. sing. of πᾶς, with χρόνου understood). *Always, continually.—Everywhere, thoroughly, wholly.* When it has these latter meanings, some other noun, and not χρόνου, must be supposed to be understood.

διαπερᾶω, ῶ, fut. διαπερᾶσω, and Ionic διαπερήσω, &c. (from διά, *through*, and περάω, *to pass*). *To pass through* or *over, to cross.*

διαπέτομαι, fut. διαπετήσομαι, and contr. διαπτήσομαι, &c. (from διά, *through*, and πέτομαι, *to fly*). *To fly through, to fly.*

διαπίπτω, fut. διαπεσοῦμαι, &c. (from διά, *through*, and πίπτω, *to fall*). *To fall through, to fall in pieces* or *apart, to decay, to fall away.*

διαπλέκω, fut. διαπλέξω, &c. (from διά, *through*, and πλέκω, *to weave*, &c). *To interweave, to intertwine, to weave, to braid.*

διαπλέω, fut. διαπλεύσομαι, &c. (from διά, *through*, and πλέω, *to sail*). *To sail through, to sail over, to sail to.*

διαπνέω, fut. διαπνεύσω, &c. (from διά, *through*, and πνέω, *to breathe, to blow*). *To breathe through, to blow through.—To recover breath, to revive.*—In the passive, διαπνέομαι, *to be ventilated.*

διαπόμπϊμος, ον (adj. from διαπέμπω, *to send away*). *Sent away, despatched, transported.*

διαπονέω, ῶ, fut. διαπονήσω, &c. (from διά, *thoroughly*, and πονέω, *to labour*). *To bestow careful labour upon, to elaborate, to perfect, to toil, to procure by toil*, &c.

διαπορέω, ῶ, fut. διαπορήσω, &c. (from διά, *thoroughly*, and ἀπορέω, *to be at a loss*). *To be in great want, to be embarrassed, to be quite at a loss.*

διαπορθέω, ῶ, fut. διαπορθήσω, &c. (from διά, *thoroughly*, and πορθέω, *to ravage*). *To ravage, to destroy, to lay waste*, &c.

διαπράσσω, fut. διαπράξω, &c. (from διά, *thoroughly*, and πράσσω, *to do*). *To finish, to complete, to effect, to bring to pass.—To put an end to, to destroy.*

διαπρεπής, ές (adj. from διά, *thoroughly*, and πρέπω, *to become*). *Very becoming, distinguished, conspicuous, remarkable, splendid, illustrious, excellent.*

διαπυνθάνομαι, future διαπεύσομαι, &c. (from διά, *thoroughly*, and πυνθάνομαι, *to inquire*, &c.). *To make strict* or *diligent inquiry, to examine thoroughly, to inquire*, &c.

διάπυρος, ον (adj. from διά, *thoroughly*, and πῦρ, *fire*). *Glowing, red hot, fiery*, &c.

διαρκής, ές (adj. from διαρκέω, *to suffice*). *Sufficient.—Equal to, capable of holding out.—Lasting, durable, constant.—Supplied with means of subsistence.*

διαρπάζω, fut. διαρπάσω and διαρπάξω, &c. (from διά, *thoroughly*, and ἁρπάζω, *to seize*). *To plunder, to seize, to carry off, to tear in pieces.*

διαῤῥέω, future διαῤῥεύσω, &c. (from διά, *through*, and ῥέω, *to flow*). *To flow through, to flow away, to escape, to pass away rapidly, to perish.*

διαῤῥήγνῡμι, future διαῤῥήξω, &c. (from διά, *thoroughly*, and ῥήγνῡμι, *to break*). *To break in pieces, to tear, to burst, to break through.*

διάῤῥῡτος, ον (adj. from διαῤῥέω, *to flow through*). *Well watered, irrigated.*

διασεύομαι, fut. διασεύσομαι, 1st aor. διεσσευάμην, perf. pass. διέσσῡμαι, 2d aor. mid. διεσσῡμην (from διά, *through*, and σεύομαι, *to stir one's self, to move rapidly*). *To pass through rapidly, to rush through, to hasten through.*

διασκάπτω, fut. διασκάψω, &c. (from διά, *through*, and σκάπτω, *to dig*). *To dig through, to dig into, to undermine.*

διασκεδάννῡμι, fut. διασκεδᾰσω, perf. διεσκέδᾰκα (from διά, *thoroughly*, and σκέδαννῡμι, *to scatter*). *To dissipate, to disperse, to scatter, to spread abroad.*

διασπᾰω, ῶ, fut. διασπᾰσω, &c. (from διά, denoting separation, and σπάω, *to draw, to drag*). *To draw apart, to drag apart, to tear asunder, to tear in pieces.—To distract, harass.*—In the passive, *to be distracted, to be harassed*, with cares, business, &c.

διασπείρω, fut. διασπερῶ, &c. (from διά, *thoroughly*, and σπείρω, *to sow, to scatter*). *To disseminate widely, to scatter up and down, to disperse.*

διάστᾰσις, εως, ἡ (from διά, *apart*,

and ἵστᾰμαι, *to stand*). *Distance, intermediate space.—An interval, a cleft.—Disagreement, dissension, discord.*

διάστημα, ᾰτος, τό (from διά, *apart*, and ἵστᾰμαι, *to stand*). *Intermediate space, distance, an interval*, &c.

διαστρώννῡμι, fut. διαστρώσω, perf. διέστρωκα (from διά, *thoroughly*, and στρώννῡμι, *to spread*). *To spread out* carpets, couch-coverings, &c., *to smooth down* couch-coverings, &c., *to lay out, to prepare a place* for an entertainment, *to get ready* a place for a public meeting.

διασχίζω, fut. διασχῐσω, &c. (from διά, *through*, and σχίζω, *to split*). *To split, to cut open, to sever, to divide.*

διασώζω, fut. διασώσω, &c. (from διά, *thoroughly*, and σώζω, *to save*). *To save* from any danger, *to carry through safely.*

διαταράσσω, fut. διαταράξω, &c. (from διά, *thoroughly*, and ταράσσω, *to disturb*). *To trouble, to agitate, to alarm, to disturb, to throw into embarrassment.*

διατείνω, fut. διατενῶ, &c. (from διά, *through*, and τείνω, *to extend*). *To stretch out, to extend, to aim at, to tend to, to appertain to, to concern*, &c.

διατειχίζω, fut. διατειχῐσω, &c. (from διά, *through*, and τειχίζω, *to draw a wall, to fortify*). *To draw a wall across, to obstruct with a wall.*

διατελέω, ῶ, fut. διατελέσω, &c. (from διά, *thoroughly*, and τελέω, *to complete*). *To finish, to accomplish.—To continue, to persevere, to remain.* Connected with a participle, it expresses the continuation of a state or condition; as, διατελῶ ποιῶν, *I continue doing.* διατελεῖ ἔχων, *he continues having.*

διατέμνω, fut. διατεμῶ, &c. (from διά, *through*, and τέμνω, *to cut*). *To cut through, to split, to divide, to sever.*

διατηρέω, ῶ, fut. διατηρήσω, &c. (from διά, *thoroughly*, and τηρέω, *to keep*). *To observe, to preserve, to keep.*

διατίθημι, fut. διαθήσω, &c. (from διά, *thoroughly*, and τίθημι, *to place*). *To dispose, to arrange, to set in order*, &c.

διατρέφω, fut. διαθρέψω, &c. (from διά, *thoroughly*, and τρέφω, *to nourish*). *To nourish, to support, to bring up, to provide for.*

διατρῐβή, ῆς, ἡ (from διετρῐβην, 2d aor. pass. of διατρίβω). *Delay, time spent in, a mode of life, abode, sojourn, occupation, zealous application.—A place of amusement, sport, conversation.*—τὴν διατρῐβὴν ποιεῖσθαι, *to abide.*

διατρῐβω, fut. διατρίψω, &c. (from διά, *thoroughly*, and τρίβω, *to spend*, &c.). *To abide, to tarry, to pass time, to live, to spend time.*

διατροφή, ῆς, ἡ (from διατρέφω). *Support, nourishment.*

διατυπόω, ῶ, fut. διατυπώσω, perf. διατετύπωκα (from διά, *thoroughly*, and τυπόω, *to make an impression*). *To form, to fashion, to figure, to represent.*

διαυγής, ές (adj. from διά, *thoroughly*, and αὐγή, *splendour*). *Brilliant, splendid, bright.*

διαφᾰγω (obsolete form, from which comes διέφᾰγον, as a 2d aor. to διεσθίω). *To eat through, to bite through, to bite severely.*

διαφᾰνής, ές (adj. from διά, *thoroughly*, and φαίνομαι, *to appear*). *Transparent, clear, bright, manifest.*

διαφερόντως (adv. from διαφέρω, *to excel*). *Conspicuously, especially, in an especial degree, remarkably.*

διαφέρω, fut. διοίσω, &c. (from διά, *through*, and φέρω, *to bring*, &c.). *To bring* or *carry through, to carry.—To differ from another.—To surpass, to excel, to be eminent, to be different.*

διαφεύγω, fut. mid. διαφεύξομαι, &c. (from διά, *through*, and φεύγω, *to flee*). *To flee through, to flee across, to escape.*

διαφθείρω, fut. διαφθερῶ, &c. (from διά, *thoroughly*, and φθείρω, *to*

destroy). *To ruin totally, to destroy, to corrupt.*

διαφλέγω, fut. *διαφλέξω*, perf. *διαπέφλεχα* (from *διά*, *thoroughly*, and *φλέγω*, *to burn*). *To burn completely, to consume, to burn through.*

διαφορά, *ᾶς*, *ἡ* (from *διαφέρω*, *to differ*). *A difference, an alteration, a change.—A controversy, a feud.*

διάφορος, *ον* (adj. from *διαφέρω*, *to differ*). *Different, distinguished, remarkable, eminent, excelling.*

διαφῦή, *ῆς*, *ἡ* (from *διαφύω*, *to grow between*). *An interval.—A vein, a seam*, in mining.

διαφυλάσσω, fut. *διαφυλάξω*, &c. (from *διά*, *thoroughly*, and *φυλάσσω*, *to guard*). *To preserve, to watch over carefully, to guard effectually, to watch, to observe narrowly.*

διαχαίνω, fut. *διαχᾰνῶ*, &c. (from *διά*, *thoroughly*, and *χαίνω*, *to gape*). *To open the mouth widely, to gape widely, to gape.*

διάχρῡσος, *ον* (adj. from *διά*, *thoroughly*, and *χρῡσός*, *gold*). *Gilded over.*

διδασκαλεῖον, *ου*, *τό* (from *διδάσκᾰλος*). *A school, a place of instruction.*

διδασκάλῐον, *ου*, *τό* (from *διδάσκᾰλος*). *The fee of a teacher, pay for instruction.*

διδάσκᾰλος, *ου*, *ὁ* (from *διδάσκω*). *A teacher.*

διδάσκω, fut. *διδάξω*, perf. *δεδίδᾰχα*. *To teach, to instruct.*—In the middle, *to cause to be instructed.*

διδυματόκος, *ον* (adj. from *δίδυμος*, *twin*, and *τίκτω*, *to bring forth*). *Bringing forth twins, the mother of twins.*

Διδῦμοι, *ων*, *οἱ*. 1. *The Twins*, the constellation *Gemini*.—2. A place in the vicinity of Miletus, in Asia Minor, where Apollo (hence surnamed Didymæus) had a celebrated temple and oracle. The priests who served here were called Branchidæ.

δῐδῦμος, *ον* (adj. from *δίς*, *twice*). *Double, twin.*—As a noun, *δίδυμος*, *ὁ* and *ἡ*, *a twin child.*

Διδώ, *όος*, contr. *οῦς*, *ἡ* *Dido*, daughter of Belus king of Tyre, and wife of Sichæus. After the murder of her husband by Pygmalion, she fled with a few followers and founded Carthage in Africa.

δίδωμι, fut. *δώσω*, perf. *δέδωκα*, 2d aor. *ἔδων*, perf. pass. *δέδομαι*, 1st aor. pass. *ἐδόθην*. *To give, to bestow, to permit, to grant, to assign, to deliver.*

διείργω, fut. *-είρξω*, &c. (from *διά*, *between*, and *εἴργω*, *to separate*). *To separate between, to divide, to keep apart.*

δῐέξειμι, fut. *-εἴσομαι*, &c. (from *διά*, *completely*, and *ἔξειμι*, *to go forth*). *To go altogether out of.*—Hence, *to pass through, to traverse, to go over.—To read over, to narrate.*

διεξέρχομαι, fut. *-ελεύσομαι*, &c. (from *διά*, *completely*, and *ἐξέρχομαι*, *to go out of*). *To go completely out of.—To go through, to pass over, to come forth.*

διέξοδος, *ου*, *ἡ* (from *διά*, *completely*, *ἐξ*, *out*, and *ὁδός*, *a way*). *A passage out, a way through, an issue, an exit.*

διεργάζομαι, fut. *-ᾰσομαι*, &c. (from *διά*, *completely*, and *ἐργάζομαι*, *to achieve*). *To perfect, to accomplish.—To destroy.*

διέρχομαι, fut. *-ελεύσομαι*, &c. (from *διά*, *through*, and *ἔρχομαι*, *to go*). *To go through, to cross over.—To go over* in mind, *to consider.—To narrate, to treat.*

διευκρῐνέω, *ῶ*, fut. *-ῐνήσω*, perf. *διηυκρίνηκα* (from *διά*, *thoroughly*, and *εὐκρῐνέω*, *to arrange in order*). *To arrange accurately, to examine into* for the purpose of arranging, *to discuss.*

διέχω, fut. *-έξω*, &c. (from *διά*, *asunder*, and *ἔχω*, *to have* or *hold*). *To divide, to open, to cleave.*—As a neuter, *to stand asunder, to be distant, to be apart, to extend.*

διηγέομαι, *οῦμαι*, fut. *-ηγήσομαι*, &c. (from *διά*, *through*, and *ἡγέομαι*, *to lead*). *To lead through.*—Hence, *to relate at length, to recount, to declare.*

διήγημα, ἄτος, τό (from διηγέομαι). *A narration, a recital.*

διήκω, fut. -ήξω, &c. (from διά, *through*, and ἥκω, *to come*). *To come through, to traverse, to reach through, to extend to.*

διηνεκής, ές (adj. from διά, *through*, and ἠνεκής, *extended*). *Extended throughout, continuous, uninterrupted, perpetual.—Persevering.*

διΐστημι, fut. διαστήσω, &c. (from διά, *asunder*, and ἵστημι, *to place*). *To separate, to put asunder, to cause dissension.*—As a neuter, *to be distant, to be at variance.*—διεστηκός, *distant.*

δῑκάζω, fut. -ἄσω, perf. δεδίκᾰκα (from δίκη, *justice*). *To render justice, to judge, to pronounce sentence, to decide.*—In the middle voice, *to cause justice to be rendered to one's self, to go to law.*

δικαιολογία, ας, ἡ (from δικαιολογέω, *to plead a cause*). *A pleading of one's cause, pleading in self-defence, justification.*

δικαιοπρᾱγέω, ῶ, fut. -ήσω, perf. δεδικαιοπρᾱγηκα (from δίκαιος, *just*, and πράσσω, *to do* or *act*). *To do what is just, to act justly.*

δίκαιος, ᾱ, ον (adj. from δίκη, *justice*). *Just, upright.*—ὁ δίκαιος, *the Just*, an epithet of Aristīdes.—παρὰ τὸ δίκαιον, *contrary to justice.*

δικαιοσῡνη, ης, ἡ (from δίκαιος). *Justice.*

δικαίως (adv. from δίκαιος). *Justly, with reason.*

δικαστήριον, ου, τό (from δικάζω, *to pronounce sentence*, with ending τήριον, denoting *place*). *A place where sentence is pronounced, a judgment-seat, a tribunal.*

δικαστής, οῦ, ὁ (from δικάζω, *to pronounce sentence*). *A judge.*

δίκελλα, ης, ἡ. *A mattock, a pick-axe, a spade.*

δῑκη, ης, ἡ. *Justice, right, a suit* or *action at law, penalty, punishment, atonement.*—Adverbially, κατὰ δίκην, or δίκην (κατά understood), *after the manner of, like*, answering to the Latin *instar.*

Δίκη, ης, ἡ. *Dĭcē*, one of the three Hours, goddess of justice.

Δικταῖος, α, ον (adj.). *Dictæan, of Dictē*, an epithet of Jupiter, from Δίκτη, *Dictē*, a mountain in Crete where he was concealed from his father Saturn.

δῑμηνος, ον (adj. from δίς, *twice*, and μήν, *a month*). *Of two months, two months old.*

δῑμορφος, ον (adj. from δίς, *twice*, and μορφή, *a form*). *Having a double form, of a double form, of the mixed nature of two.—Of a mixed nature.*

διό (conj. for δι' ὅ, from διά, *on account of*, and ὅ, *which*). *On which account, wherefore.—Therefore, on this account.*

Δῑογένης, εος, contr. ους, ὁ. *Diogĕnes*, a celebrated Cynic philosopher of Sinōpē.

Διόθεν (adv. from Διός, gen. of Ζεύς, *Jupiter*, with ending θεν, denoting *motion from*). *From Jupiter.*

διοικέω, ῶ, fut. -ήσω, &c. (from διά, *thoroughly*, and οἰκέω, *to manage*). *To regulate, to administer, to dispose, to direct, to govern.*

διοικητής, οῦ, ὁ (from διοικέω). *An administrator, a director, an overseer.*

Διομήδης, εος, ὁ. *Diomēdes.* 1. Son of Tydeus and Deïphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war.—2. A king of Thrace, who fed his horses with human flesh.

Διονῡσῖος, ου, ὁ. *Dionysius*, a celebrated tyrant of Syracuse, raised to that rank from the station of a private citizen.

Διόνῡσος, ου, ὁ. *Bacchus.*

διόπερ (conj. for δι' ὅπερ, *on account of which*). *Wherefore, on which account, whence.—Therefore.*

διορθόω, ῶ, fut. -ώσω, perf. διώρθωκα (from διά, *thoroughly*, and ὀρθόω, *to straighten*). *To make straight, to rectify, to restore, to re-establish, to repair, to remedy.*

διορίζω, fut. -ῐσω, &c. (from διά, *be-*

tween, and *ὁρίζω*, *to limit*). *To set limits between, to bound, to separate, to divide.*

διορύσσω, fut. *-ύξω*, &c. (from *διά*, *through*, and *ὀρύσσω*, *to dig*). *To dig through.*

δῖος, *α*, *ον* (adj. contr. from *δίϊος*, from *Διός*, gen. of *Ζεύς*, *Jupiter*). Properly, *of* or *from Jupiter.*—More commonly, *divine, godlike.*—*Illustrious, distinguished.*

Διόσκουροι, *ων*, *οἱ* (from *Διός*, gen. of *Ζεύς*, *Jupiter*, and *κοῦροι*, Ion. for *κόροι*, *sons*). *Dioscūri*, or *sons of Jupiter*, an epithet of Castor and Pollux.

διότι (for *διὰ ὅτι*, *on which account*). *Wherefore.—On this account, because, therefore, that.*—As an interrogative, *wherefore? why?*

διοτρεφής, *ές* (adj. from *Διός*, gen. of *Ζεύς*, *Jupiter*, and *τρέφω*, *to bring up*). *Brought up by Jupiter, Jove-nurtured.*

Διοφῶν, *ῶντος*, *ὁ*. *Diŏphon.*

δίπλαξ, *ἄκος*, *ἡ* (from *δίς*, *twice*, and *πλάξ*, *a fold*). *A double robe.* See note on page 161, line 66.

διπλᾰσιάζω, fut. *-ᾰσω*, perf. *δεδιπλᾰσίᾰκα* (from *διπλᾰσιος*). *To double, to redouble.*

διπλᾰσιος, *ᾱ*, *ον* (adj. from *δίς*, *twice*, and *πλήσιος*, *equal*). *Twice as much, double.*

διπλόος, *όη*, *όον*, contr. *οῦς*, *ῆ*, *οῦν* (adj. from *δίς*, *twice*, and *πλέω*, an old form of *πλέκω*, *to fold*). *Twofold, double.*—Hence, *ample, spacious.*

δίπους, *ουν*, gen. *-ποδος* (adj. from *δίς*, and *πούς*, *a foot*). *Two-footed, biped.*

δίς (numeral adv.). *Twice, double, in two parts.—Separately.*

δίσκος, *ου*, *ὁ* (from *δῖκεῖν*, *to fling*). *A discus, a quoit, a disk.*

δισσός, *ή*, *όν*, and Att. *διττός*, *ή*, *όν* (adj. from *δίς*, *twice*). *Double.—Two*, in the plural.

δισχῖλῖοι, *αι*, *α* (num. adj. from *δίς*, *twice*, and *χίλιοι*, *a thousand*). *Two thousand.*

δίφρος, *ου*, *ὁ* (contr. from *δῖφόρος*, from *δίς*, *double*, and *φέρω*, *to bear*). Primitively, *a chariot seat holding two persons.—A double seat, a seat, a throne.*

δῖφῦής, *ές* (adj. from *δίς*, *double*, and *φυή*, *nature*). *Of a double nature, of a twofold nature.*

δίχηλος, *ον* (adj. from *δίς*, *in two parts*, and *χηλή*, *a cloven foot*). *Cloven-footed, with cloven hoofs, two-toed.*

δίψᾱ, *ης*, *ἡ*. *Thirst.—Longing.*

διψᾱω, *ῶ*, fut. *-ήσω*, perf. *δεδίψηκα* (from *δίψα*). *To thirst, to be thirsty.—To long for.*

δίω, imperf. *ἔδιον*, perf. mid., with signification of the present, *δέδια* (an old epic form for *δείδω*). *To fear, to be afraid, to flee.* A peculiarity of this verb is, that the active voice is always employed by Homer to express the intransitive signification, while the transitive one is expressed by the passive form, *δίομαι*, inf. *δίεσθαι*, subj. *δίωμαι*, *to cause to flee, to frighten away*, &c.

δῖωγμός, *οῦ*, *ὁ* (from *διώκω*). *Pursuit, prosecution, persecution.*

διώκω, fut. *-ώξω*, perf. *δεδίωχα*. *To put in motion, to pursue, to prosecute, to expel.*

δίωξις, *εως*, *ἡ* (from *διώκω*). *Pursuit, prosecution.*

διώρυξ, *ῦχος*, *ἡ* (from *διά*, *through*, and *ὀρύσσω*, *to dig*). *A canal, a trench.*

δμωή, *ῆς*, *ἡ* (fem. of *δμώς*, from *δᾰμάω*, *to subject*). *One reduced to subjection, a female slave.—A maid-servant, a female attendant.*

δοιώ, dual indecl., and *δοιοί*, *δοιαί*, *δοιά* plural (an Epic form of *δύο*). *Two, both.*

δοκέω, *ῶ*, fut. *-ήσω*, and *δόξω*, perf. *δέδοχα*, perf. pass. *δέδογμαι*. *To think, to be of opinion, to appear, to seem, to suppose, to pretend.*—Impersonal, *δοκεῖ*, 1st aor. *ἔδοξε*, &c., *it seems good, it pleases, it appears, it seems fitting* (with the dative).

δοκός, *οῦ*, *ἡ*. *A beam.*

δόλῖος, *ᾱ*, *ον* (adj. from *δόλος*, *a stratagem*). *Cunning, crafty, artful, deceitful.*

δόμος, ου, ὁ (from *δέμω, to construct*). *A building, an edifice, a house, a mansion.*

δόναξ, ἄκος, ὁ (from *δονέω*, as it is easily shaken by the wind). *A reed.*

δονέω, ῶ, fut. *-ήσω*, perf. *δεδόνηκα. To bend, to agitate, to shake, to disturb.*

δόξᾱ, ης, ἡ (from *δοκέω, to think*). *Opinion, notion, supposition, belief, fame, notoriety, glory, esteem.*

δορά, ᾶς, ἡ (from *δέρω, to flay*). *A skin, a hide.*

δορκάς, ἄδος, ἡ (from *δέδορκα*, perf. mid. of *δέρκω, to see;* from its quick sight). *An antelope.*

δόρπον, ου, τό. Supper, the evening meal.

δόρυ, δόρᾰτος, Ion. *δούρᾰτος*, contr. *δουρός. A spear.*—Poetic plural, *δοῦρα*, gen. *δούρων*, &c.

δορῠφόρος, ου, ὁ (from *δόρυ*, and *φέρω, to carry*). *A spearman, a soldier of the body-guard.*

δόσις, εως, ἡ (from *δίδωμι, to give*). *A gift, a present.*

δουλεύω, fut. *εύσω*, perf. *δεδούλευκα* (from *δοῦλος, a slave*). *To be a slave, to serve.*

δούλη, ης, ἡ (from *δοῦλος*). *A female slave.*

δούλῐος, ον (adj. from *δοῦλος*). *Of slavery, servile.—δούλιον ἦμαρ, the day of slavery.*

δοῦλος, ου, ὁ (from *δέω, to bind*). *A slave.*

δουλόω, ῶ, fut. *-ώσω*, perf. *δεδούλωκα* (from *δοῦλος*). *To enslave, to subjugate.*

δοῦπος, ου, ὁ (akin to *κτύπος*, from *τύπτω, to strike*). *A heavy sound, clash, clangour, noise.*

Δοῦρις, ῐδος, ὁ. Dūris, an historical writer, a native of Samos.

δρᾰκων, οντος, ὁ (from *δρᾰκών*, 2d aor. part. of *δέρκω, to see;* from the piercing sight assigned by the ancients to their fabled dragon). *A dragon, a serpent.*

Δράκων, οντος, ὁ. Draco, an Athenian lawgiver, who lived B.C. 623; he was noted for the extreme severity of his laws.

δρᾱμα, ᾰτος, τό (from *δρᾱω, to act*). *An action, a representation of an action, a play, a drama.*

δρᾱπέτης, ου, ὁ (from *διδράσκω, δράω, to run away*). *A runaway slave, a fugitive.*

δρᾱπετίδας, ου, Doric for *δρᾱπετίδης, ου, ὁ* (from the same). *A runaway slave, a runaway.*

δρασμός, οῦ, ὁ (from *διδράσκω, to run away*). *Flight, escape.*

δραχμή, ῆς, ἡ (from *δράσσω, to grasp with the hand*). Primitive meaning, *a handful* (i. e., *of obŏli*, the term *obolus* being here used in its primitive meaning of *a spike*).—Hence, *a drachma*, an Athenian coin worth seventeen cents, five mills.

δρᾱω, fut. *ᾱσω*, perf. *δέδρᾱκα. To do, to be active.—To perform, to deal with.*

δρέπᾰνον, ου, τό (from *δρέπω, to break off*). *A sickle, a scythe, a curved sword, a goad.*

δρῑμῠλος, ον (adj. from *δρῑμύς, sharp*). *Somewhat sharp, painful, pungent.*

δρομαῖος, α, ον, and *ος, ον* (adj. from *δρόμος*). *Of* or *for running, running, on a run.*

δρομάς, ἄδος, (adj. from *δρόμος*). *Used for running, swift of foot, fleet.*

δρόμος, ου, ὁ (from *δέδρομα*, perf. mid. of obsolete *δρέμω*, assigned to *τρέχω, to run*). *Running, the course, a race-course, a chase.—ἵππου δρόμος, a day's journey on horseback.*

δρόσος, ου, ἡ. Dew.

Δρύας, αντος, ὁ. Dryas, the name of the father and of the son of Lycurgus, king of Thrace.

δρῡμός, οῦ, ὁ (from *δρῦς*). *A forest, a wood.*—Poet. plural, *τὰ δρῡμά.*

δρῦς, ῡος, ἡ. An oak tree, a tree (of any kind).

δύνᾰμαι, fut. *-ήσομαι*, perf. *δεδύνημαι. To be able, to have power, I can, to avail, to be worth, to mean.*

δύνᾰμις, εως, ἡ (from *δύναμαι*). *Power, ability, influence, force, efficacy, worth.*—In the plural, *αἱ δυνάμεις, forces, troops.*

δῡναστείᾱ, ας, ἡ (from δυναστεύω). *Authority, government, rule.*

δυναστεύω, fut. -εύσω, perf. δεδυνάστευκα (from δυνάστης). *To exercise sovereign power, to govern, to rule over.*

δυνάστης, ου, ὁ (from δύνᾰμαι, *to be powerful*). *One who possesses sovereign power, a sovereign, a lord, a despot, a ruler.*

δῡνᾰτός, ή, όν (adj. from δύναμαι, *to be able*). *Having ability, able, capable, powerful, influential.*—ὡς δυνατόν, *as far as possible, as much as possible.*

δύο and δύω, nom. and accus. dual; gen. and dat. δυοῖν, Attic δυεῖν; plural, δύω, δυῶν, δυσί, δύω. *Two.*

δυσάμμορος, ον (adj. from δύς, a negative particle, here used intensively, and ἄμμορος, *unhappy*). *Very unfortunate, ill-fated.*

δυσείδειᾱ, ας, ἡ (from δυσειδής). *Deformity, unsightly appearance, ugliness.*

δυσειδής, ές (adj. from δύς, a negative particle, and εἶδος, *appearance*). *Of an unbecoming appearance, ill-favoured, deformed, ugly.*

δυσείσβολος, ον (adj. from δύς, denoting *difficulty*, and εἰσβολή, *an irruption*). *Difficult to enter, difficult of access, impregnable.*

δυσέλικτος, ον (adj. from δύς, denoting *difficulty*, and ἑλίσσω, *to roll*). *Difficult to unravel, much involved, complicated.*

δυσέξοδος, ον (adj. from δύς, denoting *difficulty*, and ἔξοδος, *a departure*). *From which a departure is difficult, inextricable.*

δυσέργος, ον (adj. from δύς, a negative particle, and ἔργον, *labour*). *Slow in working, inactive, sluggish.*—*Laborious, toilsome.*

δυσημερία, ας, ἡ (from δυσημερέω, *to have ill success*). *Ill success, misfortune.*

δυσθῡμία, ας, ἡ (from δύσθυμος, *dejected*). *Dejection, despondency, despair.*

δῦσις, εως, ἡ (from δύνω, *to go down*). *The setting* (of the sun), *sunset.*—*The west.*—*A descent.*

δυσκαρτέρητος, ον (adj. from δύς, *with difficulty*, and καρτερέω, *to endure*). *Difficult to endure, insupportable.*

δυσκᾰτᾰνόητος, ον (adj. from δύς, *with difficulty*, and κατανοέω, *to comprehend*). *Difficult of comprehension, unintelligible.*

δυσκᾰτᾰπολέμητος, ον (adj. from δύς, *with difficulty*, and καταπολεμέω, *to conquer in war*). *Hard to subdue, unconquerable.*

δυσμᾰθής, ές (adj. from δύς, *with difficulty*, and μᾰθεῖν, 2d aor. inf. of μανθάνω, *to learn*). *Slow to learn, learning with difficulty.*

δύσμᾰχος, ον (adj. from δύς, *with difficulty*, and μάχομαι, *to contend*). *Hard to contend with.*

δυσμενής, ές (adj. from δύς, denoting *aversion*, and μένος, *mind*). *Ill-disposed, hostile.*

δυσμή, ῆς, ἡ (poet. for δύσις, from δύνω, *to go down.*). *Sunset, the west.*—*Descent.*

δύσμορος, ον (adj. from δύς, a negative particle, and μόρος, *fate*). *Ill-fated, unfortunate, wretched.*

δυσξύμβολος, ον (adj. from δύς, *with difficulty*, and ξυμβάλλω, Att. for συμβάλλω, *to hold intercourse*). *Difficult to have dealings with.*—*Difficult to confer with.*

δυσοίκητος, ον (adj. from δύς, *with difficulty*, and οἰκέω, *to inhabit*). *Difficult to be inhabited, uninhabitable.*

δυσπᾰθέω, ῶ, fut. -ήσω, perf. δεδυσπάθηκα (from δυσπαθής, *suffering severely*). *To suffer severely.*—*To be impatient.*

Δύσπᾰρις, ῐδος, ὁ (from δύς, a privative particle, and Πάρις, *Paris*). *Ill-fated Paris.*

δυσπειθῶς (adv. from δυσπειθής, *stubborn*). *Stubbornly, reluctantly.*

δυσπερίληπτος, ον (adj. from δύς, a negative particle, and περιλαμβάνω, *to enclose*). *Difficult to encompass.*—*Hard to understand.*

δυσπίστως (adv. from δύσπιστος, *incredulous*). *Incredibly, mistrustfully.*

δύσπορος, ον (adj. from δύς, *with dif-*

ficulty, and πόρος, *a passage*). *Difficult to pass.—Difficult.*

δύσποτμος, ον (adj. from δύς, a negative particle, and πότμος, *fate*). *Ill-fated, unhappy.*

δύστηνος, ον (adj. from δύς, a negative particle used intensively, and στένω, *to groan*). *Wretched, miserable, unfortunate.*

δυστῠχέω, ῶ, fut. -ήσω, perf. δεδυστύχηκα (from δυστῠχής, *unlucky*). *To be unhappy, to be unlucky.*

δυσφορέω, ῶ, fut. -ήσω, perf. δεδυσφόρηκα (from δύσφορος, *insupportable*). *To be heavily afflicted, to bear impatiently, to grieve.*

δυσχείμερος, ον (adj. from δύς, used intensively, and χεῖμα, *winter*). *Extremely cold, very inclement.*

δυσχεραίνω, fut. -ρᾰνῶ, perf. δεδυσχέραγκα (from δυσχερής). *To be unable to endure, to abhor, to be averse to.*

δυσχερής, ές (adj. from δύς, *with difficulty*, and χείρ, *a hand*). *Awkward in doing a thing, clumsy.—Offensive, vexatious.—Opposing, contradictory, morose, disagreeable*, &c.

δύω, δυῶν, &c., poet. for δύο (num. adj.). *Two.*

δῦω and δῦνω, fut. δῦσω, perf. δέδῦκα, 2d aor. ἔδυν, and middle, with the same signification, δύομαι, &c. *To go into* or *under, to enter, to go beneath, to set, to go down.*

δυωδέκᾰτος, η, ον (num. adj.), poet. for δωδέκατος. *The twelfth.*

δώδεκα (indecl. num. adj., contr. from δύο, *two*, and δέκα, *ten*). *Twelve.*

δωδέκᾰτος, η, ον (num. adj. from δώδεκα). *The twelfth.*—Neuter singular as an adverb, δωδέκατον, *twelfthly.*

Δωδωνίς, ῐδος (adj.). *Dodonēan, of Dodōna*, a town of Epīrus, where were a grove and oracle of Jupiter.

δῶμα, ᾰτος, τό (from δέμω, *to build*). *An edifice, a house, an abode.*

δωρεά, ᾶς, ἡ (from δῶρον, *a gift*). *A gift, a present.*

δωρεάν (adv., properly acc. sing. of δωρεά). *As a gift, gratis.*

δωρέομαι, οῦμαι, fut. -ήσομαι, perf. δεδώρημαι (from δῶρον, *a gift*). *To bestow upon* as a gift, *to give.*

Δωρῐεύς, έως, ὁ. *A Dorian.*

Δωρίς, ῐδος (adj. used only in the feminine). *Dorian.*—As a noun, with γυνή understood, *a Dorian female.*—With γῆ understood, *Doris*, a small district of Greece, situate to the south of Thessaly.—Also, *Doris*, a goddess of the sea, daughter of Oceănus and Tethys.

δῶρον, ου, τό (from δόω, root of δίδωμι, *to give*). *A gift, a present.*

E.

ἐάν, Att. ἤν (conj. contr. from εἰ and ἄν), mostly with the subjunctive mood. *If, in case, whether.—ἐὰν μή, unless, if not, except.*

ἔαρ, ᾰρος, τό, contr. ἦρ, ἦρος, τό. *The spring.*

ἑαυτοῦ, ῆς, οῦ (reflex. pron., nominative wanting). *His own, her own, its own, of himself, of herself*, &c. Used often by the Attics also for the first and second persons.

ἐᾶω, ῶ, imp. εἴων, fut. ἐᾱσω, perf. εἴᾱκα. *To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.*

ἑάων; see note on page 165, line 55.

ἑβδομήκοντᾰ (num. adj. from ἕβδομος, with numeral suffix). *Seventy.*

ἕβδομος, η, ον (num. adj. from ἑπτά, *seven*). *The seventh.*—Neuter sing. as an adverb, ἕβδομον, *seventhly.*

ἔβενος, ου, ἡ. *Ebony.*

ἐγγίγνομαι, fut. ἐγγενήσομαι, &c. (from ἐν, *in*, and γίγνομαι, *to be born*). *To be born in.*—Perf. mid. ἐγγέγᾰα.

ἐγγίζω, fut. ῐσω, perf. ἤγγῐκα (from ἐγγύς, *near*). *To draw near, to approach.*

ἔγγονος, ου, ὁ. *A grandson.—A descendant.*

ἐγγρᾰφω, fut. -γράψω, &c. (from ἐν, *in*, and γράφω, *to write*). *To enrol, to inscribe, to register.*

ἐγγῠάω, ῶ, fut. -ήσω, 1st aor. ἐνεγύησα, perf. ἐγγεγύηκα (from ἐγγύη, *surety*). *To give as security, to pledge one's self, to promise, to deliver.—To betroth.*

ἐγγῦθεν (adv. from ἐγγύς, with termination θεν, denoting *motion from*). *From near, close by, near.*

ἐγγύς, (adv.). *Near, at hand.—Soon.*—Comparative ἐγγυτέρω and ἔγγιον, *nearer.*—Superlative ἐγγυτάτω and ἔγγιστα, *nearest, next.*

ἐγείρω, fut. -ερῶ, perf. ἤγερκα, with Att. redupl. ἐγήγερκα, perf. mid. ἐγρήγορα, with the signification of the present. *To awaken, to excite, to arouse, to animate.*

ἐγκᾰθεύδω, fut. -ευδήσω, &c. (from ἐν, *in*, and καθεύδω, *to sleep*). *To sleep in, to lie down upon.*

ἐγκᾰλέω, ῶ, fut. -καλέσω, &c. (from ἐν, *upon*, and καλέω, *to call*). *To call upon.—To summon, to prosecute, to accuse, to reproach, to inculpate.*

ἐγκᾰλύπτω, fut. -ύψω, &c. (from ἐν, *in*, and καλύπτω, *to hide*). *To hide in, to envelop.*—In the middle voice, *to hide one's self* in anything, *to conceal one's self.—To envelop one's self.*

ἐγκαρτερέω, ῶ, fut. -ήσω, &c. (from ἐν, *in*, and καρτερέω, *to be firm*). *To persist firmly in, to endure, to hold out, to persevere.*

ἐγκαταλείπω, fut. -λείψω, &c. (from ἐν, *in*, and καταλείπω, *to abandon*). *To leave behind in, to abandon in, to leave, to desert.*

ἔγκαυμα, ᾰτος, τό (from ἐγκαίω, *to imprint by burning*). *The print of a burn, a brand, a burn.*

ἔγκειμαι, fut. -είσομαι, perf. wanting (from ἐν, *in*, and κεῖμαι, *to lie*). *To lie in.—To be intent upon, to press upon, to insist, to urge.*

ἐγκελεύω, fut. -εύσω, &c. (from ἐν, *on*, and κελεύω, *to urge*). *To call on in order to excite, to encourage.*

ἐγκέφᾰλος, ου, ὁ (from ἐν, *in*, and κεφᾰλή, *the head*). *The brain.*

ἔγκλημα, ᾰτος, τό (from ἐγκαλέω, *to accuse*). *An accusation, a charge, a reproach.*

ἐγκλῑνω, fut. -κλῑνῶ, &c. (from ἐν, *on*, and κλίνω, *to bend*). *To lean upon, to bend down, to incline, to give a slant to.*

ἐγκλῖσις, εως, ἡ (from ἐγκλίνω). *An inclination, a bend, oblique direction.*

ἐγκονέω, ῶ, fut. -ήσω, perf. ἐγκεκόνηκα (from ἐν, *in*, and κόνις, *dust*). *To be covered with dust* from speed.—Hence, *to make haste.*

ἐγκρᾰτεια, ας, ἡ (from ἐγκρᾰτής). *Self-control, moderation, abstinence.*

ἐγκρᾰτής, ές (adj. from ἐν, *in*, and κράτος, *power, control*). *Having power over, possessed of, continent, temperate, moderate.*

ἐγκρύπτω, fut. -ύψω, perf. ἐγκέκρῡφα (from ἐν, *in*, and κρύπτω, *to conceal*). *To conceal in, to cover.*

ἐγκωμιάζω, fut. -ᾰσω, perf. ἐγκεκωμῑᾰκα (from ἐγκώμιος). *To praise.*

ἐγκώμιος, ον (adj. from ἐν, *in*, and κῶμος, *a festive assembly*). *Pertaining to festivities* at which the praises of heroes were sung.—Hence, *celebrating in song* or *with music*, &c., *panegyrical.*—In the neuter, ἐγκώμιον, ου, τό (with ἔπος understood). *A song in praise of* any one, *encomium, praise, a eulogy.*

ἐγχειρῑδῑον, ου, τό (from ἐν, *in*, and χείρ, *the hand*). *A handle, a dagger.*—Primitive meaning, *anything taken in the hand.*

ἐγχειρίζω, fut. -ῑσω, perf. ἐγκεχείρῑκα (from ἐν, *in*, and χείρ, *the hand*). *To place in the hands.—To deliver, to consign, to intrust.*

ἔγχελυς, υος, Att. εως, ἡ. *An eel.*

ἐγχέω, fut. ἐγχεύσω, &c. (from ἐν, *into*, and χέω, *to pour*). *To pour into* one vessel from another.—*To pour into, to pour out, to fill up.*—1st aor. ἐνέχεα.

ἐγχώριος, ον (adj. from ἐν, *in*, and χώρα, *a country*). *Born in a country, native, indigenous.*—οἱ ἐγχώριοι (ἄνθρωποι understood), *the inhabitants* of a country.

ἐγώ, gen. ἐμοῦ and μοῦ (pers. pron.). *I.*—In Attic, with enclitic γε for emphasis, ἔγωγε, *I at least, I for my part.*

ἐγών, poet. for ἐγώ, used before a vowel.

ἔδᾰφος, εος, τό (from ἕδος, *a basis*).

That on which anything rests, a foundation.—The ground.

ἔδεσμα, ἄτος, τό (from ἔδω, *to eat*). *Food, victuals.*

ἐδητύς, ῦος, ἡ (from ἔδω, *to eat*). *Food.—Feasting.*

ἔδνον, ου, τό (used only in the plural). Plural ἔδνα, Ionic ἔεδνα, τά, *bridal presents.*

ἕδος, εος, τό (from ἕζομαι, *to sit down*). *A seat, a dwelling, an abode.*

ἔδω, fut. ἐδέσω and ἔδομαι, perf. ἐδήδοκα, aor. act. in use is ἔφαγον, from the obsolete φάγω, perf. pass. ἐδήδεσμαι, 1st aor. pass. ἠδέσθην. *To eat, to devour, to consume.*

ἐδωδή, ῆς, ἡ (from ἔδω). *Food, victuals, feasting.*

ἐδώδιμος, ον (adj. from ἐδωδή). *Edible, good for food.*

ἐειπεῖν, poet. for εἰπεῖν.

ἐέργω, poet. for εἴργω.

ἕζομαι, fut. ἑδοῦμαι, perf. wanting, 1st aor. ἐζέσθην. *To seat one's self, to sit down, to sit.*

ἐθέλω, fut. ἐθελήσω, perf. ἠθέληκα. *To will, to wish, to feel inclined.*

ἐθίζω, fut. ἐθίσω, perf. εἴθικα (from ἔθος, *custom*). *To accustom, to habituate.*—As a neuter, *to be wont, to be accustomed.*—Perf. pass., with the signification of the present, εἴθισμαι, *I am wont.*

ἔθνος, εος, τό. *A nation, a people.*

ἔθος, εος, τό (from ἔθω). *Habit, custom, usage.*

ἔθω, the pres. used only in the part. ἔθων. *To be wont.*—Perf. mid., with the signification of the present, εἴωθα, *I am wont.*—κατὰ τὸ εἰωθός, *according to custom.*—ὥσπερ εἴωθε, *as is customary.*

εἰ (conditional particle). *If, whether*, joined with the indicative and optative in Attic writers, but in the epic writers with the subjunctive also.—With the indicative it signifies *since*, and when followed by γάρ, *oh that! would that!*—εἰ καί, *although.*—εἰ μή, *unless.*—εἴτις, *if any one*, also used for ὅστις.

εἶαρ, ἄρος, τό, poet. for ἔαρ. *Spring.*

εἶδος, εος contr. ους, τό (from εἴδω, *to see*). *The look, aspect, exterior, form, figure, appearance.*

εἴδω. *To see.*—An old verb, from which εἶδον, ἴδε, ἴδοιμι, &c., remain in use as aorist to ὁράω.—In the middle, εἴδομαι, 1st aor. εἰσάμην. *To be seen, to appear, to seem.*

εἴδω (present always used in the signification *to see*). Tenses from it with the signification *to know*, &c., fut. εἰδήσω, more commonly εἴσομαι, perf. (from γιγνώσκω) ἔγνωκα.—Perf. mid. οἶδα, *I have comprehended*, and, consequently, *I know*, thus acquiring the force of a present, while the pluperfect ᾔδειν takes the signification of the imperfect, *I knew.*—Perf. imp. ἴσθι, opt. εἰδείην, subj. εἰδῶ, inf. εἰδέναι, part. εἰδώς, υῖα, ός.

εἴδωλον, ου, τό (dim. from εἶδος, *a form*). *An image, a statue, a representation.*

εἴθε (from εἰ, a particle of wishing). *Oh that! would that!* joined with the optative mood, and with the aorist indicative.

εἰκάζω, fut. -ἄσω, perf. εἴκακα, Att. ἤκακα, perf. pass. εἴκασμαι, Att. ἤκασμαι (from εἰκός). *To make like, to liken.—To compare, to conjecture, to represent.*—In the middle, *to liken one's self, to assume a form.*

εἴκελος, ον (adj. from εἰκός). *Like, resembling.*

εἰκός, ότος, τό (neut. of εἰκώς, part. of ἔοικα, perf. mid. of the obsolete εἴκω). *That which is like, that which is probable, what is right, the natural, the reasonable.*—ὡς εἰκός, *as is natural, as is the custom.*

εἴκοσι (num. adj.). *Twenty.*

εἰκοσιτέσσαρες, α (num. adj. from εἴκοσι, and τέσσαρες, *four*). *Twenty-four.*

εἰκοστός, ή, όν (num. adj. from εἴκοσι). *The twentieth.*

εἰκότως (adv. from εἰκότος, gen. of εἰκός). *Justly, rightly, properly.*

εἴκω, fut. εἴξω, perf. εἶχα. *To yield, to give way.*

εἴκω, obsolete in the present, fut. εἴξω, perf. mid., with a present

signification, ἔοικα, pluperf., with the signification of the imperfect, ἐῴκειν. *To be like, to resemble, to appear, to seem.*—ἔοικε (used as an impersonal), *it seems, it is fit.*—Perf. part. ἐοικώς, Att. εἰκώς, *resembling, like.*

εἰκών, ὄνος, ἡ (from εἴκω). *A likeness, an image, a delineation, a statue.*

Εἰλείθυιᾰ, ας, ἡ. *Ilithyia*, called also *Lucina*, the goddess who presided over childbirth.

εἰλίπους, ουν (adj. from εἴλω, *to roll*, and πούς, *the foot*). *Bent-footed*, i. e., rolling the feet in walking; an epithet of oxen, from their peculiar manner of walking, owing to their joints being more loosely set than those of other animals.

εἴλω, more commonly εἰλέω, fut. εἰλήσω and ἕλσω, 1st aor. ἕλσα, perf. pass. ἔελμαι, aor. pass. ἐᾰλην, inf. ἁλῆναι, part. ἁλείς. *To roll up, to press together, to confine, to shut up.*

Εἵλωτης, ου, ὁ. *A Hēlot.* The Helots were so called from Helos, a town of Laconia, which was taken by the Spartans, who reduced the inhabitants to slavery.

εἷμα, ᾰτος, τό (from εἵμαι, perf. pass. of ἕννῡμι, *to clothe*). *Clothing, a garment.*

εἱμαρμένον, ου, τό (neut. of εἱμαρμένος, Att. for. μεμαρμένος, perf. pass. part. of μείρομαι, *to obtain by lot*). *A decree of destiny, destiny, fate.*

εἰμί, fut. ἔσομαι, imperf. mid. ἤμην. *To be, to exist, to live.*—οὐκ ἔστι, *it is not possible.*—ἐσθ' ὅτε, *sometimes, at times.*

εἶμι, imperf. ᾔειν, fut. mid. εἴσομαι, 2d aor. act. ἴον and poet. ἤϊον. *To go, to go* on a journey, *to travel.*—εἰς χεῖρας ἰέναι, *to come to an engagement, to join battle.*

εἰν, poet. for ἐν. *In*, &c.

εἰνᾰτέρες, ων, αἱ. *A husband's brothers' wives.*

εἰνᾰτος, poet. for ἔννᾰτος. *The ninth.*

εἵνεκα, poet. for ἕνεκα. *On account of*, &c.

εἶπον, inf. εἰπεῖν, part. εἰπών (2d aor. of the old verb εἴπω, not in use), assigned as aorist to φημί. *To say, to speak, to utter.*

εἴπερ (conj. from εἰ and πέρ). *If however, although, even though.*

εἴποθι (adv. from εἰ, *if*, and πόθι, *anywhere*). *If anywhere.*

εἴργω, fut. εἴρξω, perf. εἴρχα. *To shut in, to enclose.*—But εἴργω, with lenis, *to shut out, to keep off from, to forbid, to prevent, to restrain.*

εἰρεσίᾱ, ας, ἡ (from ἐρέσσω, *to row*). *Rowing.*

εἰρήνη, ης, ἡ. *Peace.*—As a proper name, *Irēnē*, one of the three hours, goddess of peace.

εἰρηνῐκῶς (adv. from εἰρηνικός, *peaceable*). *Peaceably, in peace, quietly.*

εἱρκτή, ῆς, ἡ (from εἴργω, *to confine*). *A place of confinement, a prison.*

εἰς (prep., governs the accusative only). *To, into, relating to, with respect to, on, on account of, for, against.*—In the relations of time εἰς signifies *towards, for, during, at.*—With numerals it signifies *about, as many as, to the number of.*—Frequently εἰς is joined with the genitive, where some noun is understood; as, εἰς Ἅιδου, supply δῶμα; εἰς τὰ ὀπίσω, *backward*; εἰς τοῦτο (with the genitive), *to such a degree of.*

εἷς, μίᾱ, ἕν (num. adj.). *One.*

εἰσάγω, fut. -ἄξω, &c. (from εἰς, *to*, and ἄγω, *to bring*). *To lead into, to introduce, to bring forward.*

εἰσβαίνω, fut. -βήσομαι, &c. (from εἰς, *into*, and βαίνω, *to go*). *To go into, to enter, to go on board.*

εἰσβάλλω, fut. -βᾰλῶ, &c. (from εἰς, *into*, and βάλλω, *to throw*). *To throw into, to rush upon, to make an irruption, to invade.*—*To discharge itself, to empty.*

εἰσδῦω and εἰσδῦνω, fut. εἰσδῦσω, &c. (from εἰς, *into*, and δύω, *to go down*). *To go down into, to creep into, to descend into.*—Middle voice, εἰσδύομαι, &c., with the same signification.

εἰσεῖδον, inf. εἰσῖδεῖν, &c. (from εἰς, *into*, and εἶδω, *to look*), assigned as

2d aor. to εἰσοράω. *To look into, to gaze at, to behold.*

εἴσειμι, &c. (from εἰς, *into*, and εἶμι, *to go*). *To go into, to enter, to come into.*

εἰσέρχομαι, fut. εἰσελεύσομαι, &c. (from εἰς, *into*, and ἔρχομαι, *to come*). *To come into, to enter, to go into, to pay a visit.*

εἰσέτι (adv. from εἰς, *into*, and ἔτι, *still*). *Unto a still longer time, still farther, yet longer, still, besides.*

εἰσηγέομαι, οῦμαι, fut. -ηγήσομαι, &c. (from εἰς, *into*, and ἡγέομαι, *to lead*). *To lead forth into, to bring forward, to introduce, to propose, to induce.*

εἰσηγητής, οῦ, ὁ (from εἰσηγέομαι). *One who brings forward, a proposer, an introducer, an inventor.*

εἴσοδος, ου, ἡ (from εἰς, *into*, and ὁδός, *a path* or *way*). *A way into, an entrance.*

εἰσόκε, Doric for εἰσόκα (poetic for εἰς ὅ κε). *Till, until, as* or *so long as.*

εἰσοράω, ῶ, fut. in use εἰσόψομαι, &c. (from εἰς, *into*, and ὁράω, *to look*). *To look into, to see into, to behold, to gaze upon.*

εἰσορμίζω, fut. -ορμίσω, perf. εἰσώρμικα (from εἰς, *into*, and ὁρμίζω, *to bring to a harbour*). *To bring a ship into port.*

εἰσφέρω, fut. εἰσοίσω, &c. (from εἰς, *into*, and φέρω, *to bring*). *To bring into, to bring in.—To introduce, to propose.*

εἰσφορέω, ῶ, fut. -ήσω, &c. (from εἰς, *into*, and φορέω, a form of φέρω, *to bring*). *To bring into, to store up, to collect.*

εἰσχέω, fut. εἰσχεύσω, &c. (from εἰς, *into*, and χέω, *to pour*). *To pour into, to pour out*, i. e., *into* another vessel.—In the middle, *to pour itself into, to empty into, to flow into.*

εἴσω (adv. from εἰς, *into*), and ἔσω. *Within, into, to.*

εἶτα (adv.). *So then, thereupon, thus then, therefore, next.*

εἴτε (conj. from εἰ and τε). *Whether.—εἴτε . . . . . εἴτε, whether . . . . or, as . . . . as, either . . . . . or.*

εἴτις, neuter εἴτι (from εἰ, *if*, and τὶς, *any one*). *If any one.*

ἐκ, before a vowel ἐξ (prep., governs the genitive only). *Out, out of, from, away from, beyond.* It is employed in the relations of time, place, and cause or origin: 1st. As to the place, *out of, from the interior of*, which supposes that one has been *inside of*, whereas ἀπό means *from near, from the vicinity of.* 2d. As to time, ἐξ οὗ, *from the time that, since, after which; ἐκ πολλοῦ, long since, for a long time.* 3d. The cause, &c. *Through, by means of, by.* In composition it denotes *out, away, forth, utterly, completely*, &c.

Ἑκάβη, ης, ἡ. *Hecūba*, daughter of Dymas, according to Homer, but, according to others, of Cisseus; and wife of Priam, king of Troy.

ἕκαστος, η, ον (adj.). *Each, every, every one.*

ἑκάστοτε (adv. from ἕκαστος). *Each time, every time, continually.*

ἑκάτερος, ᾱ, ον (adj. from ἑκάς, *separate*). *Either of two* taken separately, *each one, one* or *other, both.*

ἑκατέρωθεν (adv. from ἑκάτερος). *From either side, on both sides.*

ἕκᾱτι, Doric for ἕκητι. *By the favour of, by the pleasure of, on account of.*

ἑκᾰτόμβη, ης, ἡ (from ἑκᾰτόν, *a hundred*, and βοῦς, *an ox*). *A hecatomb*, properly, a sacrifice of a hundred oxen or victims; *a solemn sacrifice.*

ἑκᾰτόμπῡλος, ον (adj. from ἑκᾰτόν, *a hundred*, and πῡλη, *a gate*). *Hundred-gated, having a hundred gates.*

ἑκᾰτόν (num. adj. indecl.). *A hundred.*

ἑκᾰτοστός, ή, όν (num. adj. from ἑκατόν). *The hundredth.*

ἐκβαίνω, fut. -βήσομαι, &c. (from ἐκ, *out*, and βαίνω, *to go*). *To go forth from, to disembark, to descend from.*

ἐκβάλλω, fut. -βᾰλῶ, &c. (from ἐκ, *out of*, and βάλλω, *to cast*). *To cast out of, to discharge from.—*

To drive forth, to eject, to expel, to banish.

ἐκβιβρώσκω, fut. ἐκβρώσω, &c. (from ἐκ, *completely*, and βιβρώσκω, *to eat up*). *To devour completely, to consume utterly, to eat up.*

ἐκβοᾶω, ῶ, fut. -βοήσω, &c. (from ἐκ, *out, aloud*, and βοάω, *to cry*). *To cry out aloud, to proclaim, to call aloud for, to make loud proclamation for.*

ἐκβολή, ῆς, ἡ (from ἐκβάλλω). *A discharge, the mouth* of a river.

ἐκγελᾶω, ῶ, fut. -γελᾶσω, &c. (from ἐκ, *out, aloud*, and γελάω, *to laugh*). *To laugh aloud, to laugh out.*

ἔκγονος, ου, ὁ (from ἐκγίγνομαι, *to be born of*). *Offspring, a descendant.*

ἐκδέρω, fut. -δερῶ, &c. (from ἐκ, *completely*, and δέρω, *to flay*). *To flay completely, to strip the hide completely off.*

ἐκδέχομαι, fut. -δέξομαι (from ἐκ, *from*, and δέχομαι, *to receive*). *To receive from, to succeed to, to expect.—To stretch away, to extend.*

ἐκδέω, fut. -δήσω, &c. (from ἐκ, *from*, and δέω, *to fasten*). *To fasten from, to bind to.*

ἐκδιδάσκω, fut. -διδάξω, &c. (from ἐκ, *thoroughly*, and διδάσκω, *to teach*). *To teach thoroughly, to instruct carefully, to inform fully.*

ἐκδίδωμι, fut. ἐκδώσω, &c. (from ἐκ, *away*, and δίδωμι, *to give*). *To give away, to yield up, to publish.*

ἐκδιώκω, fut. -διώξω, &c. (from ἐκ, *out*, and διώκω, *to drive*). *To drive out, to put to flight, to pursue.*

ἐκδῦω and ἐκδύνω, fut. δύσω, &c. (from ἐκ, *out*, and δύω, *to come*). *To come forth out of, to appear, to step out.—To put off*, as armour, *to undress*, i. e., to come out of one's armour or clothes.

ἐκεῖ (adv.). *There, in that place.*

ἐκεῖθεν (adv. from ἐκεῖ, with ending θεν denoting *motion from*). *From that place, thence, thenceforward, from the following circumstance.*

ἐκεῖνος, η, ο (pron.). *He, she, it.—This, that.*—Primitive meaning, *that person* or *thing there*, the root being ἐκεῖ.

ἐκθερίζω, fut. -ἴσω, perf. ἐκτεθέρικα (from ἐκ, *completely*, and θερίζω, *to mow*). *To mow down, to reap.—*Also, *to gather in the crop.*

ἐκθνήσκω, fut. -θανοῦμαι, &c. (from ἐκ, *completely*, and θνήσκω, *to die*). *To be quite dead, to perish.*—Also, *to lie as dead.*

ἐκθορέω, ῶ, fut. -ήσω, perf. ἐκτεθόρηκα, 2d aor. ἐξέθορον (from ἐκ, *from*, and θορέω, a later form for θρώσκω, *to leap*). *To leap from, to spring up from.*

ἐκκαθαίρω, fut. -καθαρῶ, &c. (from ἐκ, *thoroughly*, and καθαίρω, *to cleanse*). *To cleanse out thoroughly, to eviscerate.—To purify:* with τὸν βίον, *to purify life*, i. e., to free it from everything lawless and violent.

ἐκκαίδεκα, (num. adj. indecl. from ἕξ, *six*, καί, *and*, and δέκα, *ten*). *Sixteen.*

ἐκκαλέω, ῶ, fut. -έσω, &c. (from ἐκ, *out*, and καλέω, *to call*). *To call out, to summon forth, to convoke.*

ἐκκαλύπτω, fut. -ψω, &c. (from ἐκ, *off, from*, and καλύπτω, *to cover*). *To uncover, to unveil, to expose, to disclose, to reveal.*

ἐκκάμνω, fut. -καμοῦμαι, &c. (from ἐκ, *out of, through*, and κάμνω, *to toil*). *To toil through, to be wearied out.*

ἔκκειμαι, fut. -κείσομαι, &c. (from ἐκ, *out*, and κεῖμαι, *to lie*). *To lie exposed, to lie open, to be public.*

ἐκκλησία, ας, ἡ (from ἐκκαλέω, *to convoke*). *An assembly of the people* convoked by heralds, *a public assembly.*

ἐκκλίνω, fut. -κλινῶ, &c. (from ἐκ, *from*, and κλίνω, *to bend*). *To bend from* a straightforward course, *to turn to one side, to go out of the way, to give way, to incline.*

ἐκκομίζω, fut. -ἴσω, &c. (from ἐκ, *out*, and κομίζω, *to carry*). *To carry out* for interment.

ἐκλάμπω, fut. -λάμψω, &c. (from ἐκ, *out*, and λάμπω, *to shine*). *To shine out brightly, to shine brilliantly.*

ἐκλανθάνω, fut. -λήσω, &c. (from ἐκ, *totally*, and λανθάνω, *to cause to forget*). *To cause total oblivion.*—In the middle, *to forget completely.*

ἐκλείπω, fut. -λείψω, &c. (from ἐκ, *out*, and λείπω, *to leave*). *To leave out, to omit.—To leave behind, to forsake.*—As a neuter, *to disappear, to die.*—In the middle, *to be inferior to, to cease.*

ἐκλύω, fut. -λύσω, &c. (from ἐκ, *from*, and λύω, *to loose*). *To loose from, to release, to soften, to dissolve.—To wear out, to exhaust.*

ἐκνήφω, fut. -νήψω, &c. (from ἐκ, *from*, and νήφω, *to be sober*). *To become sober*, i. e., *from* having been intoxicated.

ἑκούσιος, ᾱ, ον and ος, ον (adj. from ἑκών, *willing*). *Voluntary, of one's own accord, spontaneous.*

ἑκουσίως (adv. from ἑκούσιος). *Voluntarily, willingly, spontaneously.*

ἐκπέμπω, fut. -πέμψω, &c. (from ἐκ, *out*, and πέμπω, *to send*). *To send out, to send away, to send forth* to battle, *to dismiss.*

ἐκπέρθω, fut. -πέρσω, &c. (from ἐκ, *totally*, and πέρθω, *to destroy*). *To destroy totally, to sack.*

ἐκπετάννῡμι, fut. -πετᾰσω, perf. ἐκπεπέτᾰκα, syncopated into ἐκπέπτᾰκα, perf. pass. ἐκπέπτᾰμαι, 1st aor. pass. ἐξεπετάσθην (from ἐκ, *out*, and πετάννῡμι, *to spread*). *To spread out, to unfold, to expand.—To open, to untwine and cast away.* See note, page 175, verse 43.

ἐκπέττω and ἐκπέσσω, fut. -πέψω (from a form πέπτω), &c. (from ἐκ, *thoroughly*, and πέττω, *to cook*). *To cook thoroughly, to hatch.*

ἐκπήγνῡμι, fut. -πήξω, &c. (from ἐκ, *firmly*, and πήγνῡμι, *to fasten*). *To join* or *fasten firmly, to congeal, to freeze, to benumb.*

ἐκπηδᾱω, ῶ, fut. -ήσω, &c. (from ἐκ, *forth*, and πηδάω, *to spring*). *To sally forth, to spring forth from, to rush out of.*

ἐκπίπτω, fut. -πεσοῦμαι, &c. (from ἐκ, *out of*, and πίπτω, *to fall*). *To fall out of, to be banished from, to escape from, to rush forth, to proceed from, to spread abroad, to be imparted to.*

ἐκπλέω, fut. -πλεύσομαι, &c. (from ἐκ, *out of*, and πλέω, *to sail*). *To sail out of, to sail away.*

ἐκπληξις, εως, ἡ (from ἐκπλήσσω). *Sudden terror, consternation, awe.*

ἐκπλήσσω, fut. -πλήξω, &c. (from ἐκ, *completely, suddenly*, and πλήσσω, *to strike*). *To strike with sudden alarm, to terrify, to throw into consternation, to stun.*

ἐκπνέω, fut. -πνεύσω, &c. (from ἐκ, *forth*, and πνέω, *to breathe*). *To breathe forth, to expire, to die*, i. e., to breathe forth life.

ἐκποδών (adv. from ἐκ, *from*, and ποδῶν, gen. pl. of πούς, *the foot*). *From before the feet.*—Hence, *out of the way, apart, away.*—ἐκποδὼν ποιεῖσθαι, *to put out of the way, to despatch, to remove.*

ἐκπολεμόω, ῶ, fut. -ώσω, perf. ἐκπεπολέμωκα (from ἐκ, *completely*, and πολεμόω, *to make war*). *To involve in war, to arouse to open war, to exasperate, to embroil.*

ἐκπονέω, ῶ, fut. -πονήσω, &c. (from ἐκ, *out*, and πονέω, *to work*). *To work out, to produce by labour.*—Hence, *to adorn, to beautify.*

ἐκπρεπής, ές (adj. from ἐκπρέπω, *to excel*). *Excelling, illustrious.*

ἐκπῡρόω, ῶ, fut. -ώσω, perf. ἐκπεπύρωκα (from ἐκ, *completely*, and πυρόω, *to set on fire*). *To set all on fire, to wrap in flames, to destroy by fire.*

ἐκρέω, fut. ἐκρεύσομαι, Attic 2d aor. ἐξερρῡήν, &c. (from ἐκ, *out*, and ῥέω, *to flow*). *To flow out of, to flow away.—To slip out of, to escape.*

ἐκρῑπίζω, fut. -ίσω, &c. (from ἐκ, *completely*, and ῥῑπίζω, *to fan* or *blow*). *To fan* or *blow into a flame, to rekindle.—To revive.*

ἐκρίπτω, fut. -ρίψω, &c. (from ἐκ, *off*, and ῥίπτω, *to cast*). *To cast off, to fling away.*

ἐκσοβέω, ῶ, fut. -σοβήσω, perf. ἐκσεσόβηκα (from ἐκ, *away*, and σοβέω, *to drive.*). *To drive away, to frighten away.*

ἐκστᾰσις, εως, ἡ (from ἐξίστημι, *to displace*). *A displacing, disorder.—Mental distraction, alienation, insanity.*

ἐκτείνω, fut. -τενῶ, &c. (from ἐκ, *out*, and τείνω, *to stretch*). *To stretch out, to extend.*

ἐκτήκω, fut. -τήξω, &c. (from ἐκ, *away*, and τήκω, *to melt*). *To melt away, to dissolve.—To consume.*

ἐκτῐθημι, fut. ἐκθήσω, &c. (from ἐκ, *out*, and τίθημι, *to place*). *To put forth, to expose.*

ἐκτίνω, fut. -τῖσω, &c. (from ἐκ, *off*, and τῖνω, *to pay*). *To pay off, to repay, to atone for, to pay.*

ἐκτοθι (adv. from ἐκτός, *outside*, with ending θι, denoting *place where*). *On the outside, out of, without.*

ἐκτοπίζω, fut. -τοπῖσω, perf. ἐκτετόπῐκα (from ἐκ, *away from*, and τόπος, *a place*). *To remove from one's usual abode, to retire, to depart.*

Ἑκτόρεος, η Ion. for ᾱ, ον (adj. from Ἕκτωρ, *Hector*). *Of* or *belonging to Hector.*

Ἑκτορῐδης, ου, ὁ (patronymic from Ἕκτωρ, *Hector*). *Son of Hector*, epithet of Astyănax.

ἐκτός (adv. from ἐκ, *out*). *Outside, without, away from.—ἡ ἐκτὸς θάλασσα, the outer sea*, i. e., the Atlantic Ocean.

ἕκτος, η, ον (num. adj. from ἕξ, *six*). *The sixth.*—Neut. sing. as an adverb, ἕκτον, *sixthly.*

ἔκτοτε (adv. from ἐκ, *from*, and τότε, *then*). *From that time, since then, thence.*

ἐκτρέπω, fut. -τρέψω, &c. (from ἐκ, *from*, and τρέπω, *to turn*). *To turn away from, to avert.*—In the middle, *to turn one's self aside, to deviate.—To change one's form, to transform one's self.*

ἐκτρέφω, fut. -θρέψω, &c. (from ἐκ, *completely*, and τρέφω, *to bring up*). *To bring up from infancy, to nurture, to support.*

ἐκτρέχω, fut. -θρέξομαι, more commonly -δρᾰμοῦμαι, &c. (from ἐκ, *from*, and τρέχω, *to run*). *To run from, to rush forth, to spring forth.*

ἐκτρῠφᾰω, ῶ, fut. -ήσω, &c. (from ἐκ, *completely*, and τρυφάω, *to be given to pleasure*). *To be wholly given to pleasure, to be sunk in luxury, to indulge in luxury.*

ἐκτυφλόω, ῶ, fut. -ώσω, &c. (from ἐκ, *completely*, and τυφλόω, *to blind*). *To make completely blind, to deprive wholly of sight.*

Ἕκτωρ, ορος, ὁ. *Hector*, son of Priam and Hecuba, the most valiant of all the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκῦρά, ᾶς, Ionic ἐκῦρή, ῆς, ἡ. *A mother-in-law.*

ἐκφαυλίζω, fut. -ῖσω, &c. (from ἐκ, *completely*, and φαυλίζω, *to despise*). *To hold in utter contempt, to despise.*

ἐκφέρω, fut. ἐξοίσω, &c. (from ἐκ, *forth*, and φέρω, *to carry*). *To carry forth* or *out, to bring forward, to produce.—To publish, to make known, to discover.*—In the passive, -ομαι, 1st aor. ἐξηνέχθην, *to be carried forth, to be driven from the right course.*

ἐκφεύγω, fut. -εύξω, &c. (from ἐκ, *from*, and φεύγω, *to flee*). *To flee from, to avoid, to escape.*

ἐκφῡλάσσω, and Att. -φῡλάττω, fut. -άξω, &c. (from ἐκ, *carefully*, and φυλάσσω, *to watch*). *To watch carefully, to wait for.*

ἐκχέω, fut. -χεύσω, &c. (from ἐκ, *out*, and χέω, *to pour*). *To pour out, to spill, to empty.—To waste.*

ἑκών, οῦσα, όν (adj.). *Voluntary, willing, of one's own accord.*

ἐλαίᾱ, ας, ἡ. *An olive-tree, an olive.*

ἔλαιον, ου, τό (from ἐλαία). *Olive oil, oil.*

ἐλασσόω, ῶ, fut. -ώσω, perf. ἠλάσσωκα (from ἐλάσσων, *less*). *To render less, to diminish, to reduce, to depress.*—In the middle, *to render one's self less than, to be inferior to.*

Ἐλᾰτειᾰ, ας, ἡ. *Elatēa*, the most important city of Phocis next to Delphi, situated near the Cephīsus. It is now called *Elephta.*

ἐλάτη, ης, ἡ. *The pine-tree, the fir-tree.*

ἐλάττωμα, ατος, τό (from *ἐλαττόω, to reduce*). *Reduction, diminution, loss.*

ἐλάττων, ον, Att. for *ἐλάσσων, ον* (adj. from poet. *ἐλαχύς*, and assigned as the irregular comparative to *μικρός*). *Smaller, less, worse, inferior,* &c.

ἐλαύνω, fut. *ἐλᾰσω,* Att. *ἐλῶ,* perf. *ἠλᾰκα,* and with Att. redup. *ἐλήλᾰκα* (from the old verb *ἐλάω, to urge onward*). *To drive, to press hard on, to put to flight.—To advance, to ride, to proceed.—To beat out, to work* (of metals).—*ἐλαύνειν κώπην, to pull an oar, to row.*

ἔλᾰφος, ου, ὁ. *A stag.*

ἐλαφρός, ά, όν (adj.). *Light, easy to be borne.*

ἐλαφρῶς (adv. from *ἐλαφρός*). *Lightly, nimbly, gently,* &c.

ἐλᾰχιστος, η, ον (adj., superl. of *ἐλᾰχύς*, an old form; it is assigned as the irregular superlative to *μικρός*). *Smallest, least,* &c.

ἐλᾰχύς, εῖα, ύ (adj., an old poetic form for *μικρός*). *Small, little, short, worthless.*—From it are formed *ἐλάσσων* and *ἐλάχιστος*, assigned as the irregular comparative and superlative to *μικρός*.

ἐλάω, an old verb rarely used in the present. From it the tenses of *ἐλαύνω* are formed.

ἐλεαίρω, fut. *ἐλεᾱρῶ,* perf. *ἠλέαρκα* (from *ἔλεος, pity*). *To pity, to take pity on.*

ἐλεγεῖᾱ, ας, ἡ, and *ἐλεγεῖον, ου, τό* (from *ἔλεγος, an elegy*). *A poem in elegiac measure, an elegy, a poem.* See note, page 119, line 10.

ἔλεγχος, ου, ὁ (from *ἐλέγχω*). *A proof, conviction.*

ἐλέγχω, fut. *ἐλέγξω,* perf. *ἤλεγχα.* *To refute, to convict, to convince.*

ἐλεεινός, ή, όν (adj. from *ἔλεος, pity*). *Pitiable, exciting pity, affecting, sad, meriting compassion.*

ἐλεέω, ῶ, fut. *ἐλεήσω,* perf. *ἠλέηκα* (from *ἔλεος, pity*). *To pity, to commiserate.*

ἐλεημοσύνη, ης, ἡ (from *ἐλεήμων, compassionate*). *Compassion.—Alms, bounty.*

ἔλειος, ον (adj. from *ἕλος, a marsh*). *Marshy, swampy.*

ἐλελίζω, fut. *ἐλελίξω,* perf. *εἰλέλιχα* (poet. for *ἐλίσσω*). *To brandish, to cause to thrill, to quiver,* &c.

Ἑλένη, ης, ἡ. *Helĕna,* daughter of Leda by Jupiter, and wife of Menelaus, king of Sparta. She was the most beautiful woman of her age, and her abduction by Paris was the cause of the Trojan war.

ἔλεος, ου, ὁ. *Pity, compassion, mercy.*—Fem., *the goddess of Mercy.*

ἐλευθερίᾱ, ας, ἡ (from *ἐλεύθερος*). *Freedom, liberty.*

ἐλεύθερος, ᾱ, ον (adj. from *ἐλεύθω,* an old form for *ἔρχομαι, to come and go*). *Free,* i. e., having the right to come and go where one pleases.

ἐλευθερόω, ῶ, fut. *-ώσω,* perf. *ἠλευθέρωκα* (from *ἐλεύθερος*). *To free, to emancipate, to release, to liberate, to deliver.*

Ἐλευσῖνῖος, α, ον (adj.). *Eleusinian.*

Ἐλευσῖνόθεν (adv. from *Ἐλευσίς,* with ending *θεν* denoting *motion from*). *From Eleusis.*

Ἐλευσίς, ῖνος, ἡ. *Eleusis,* a city of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres, called, from the place, Eleusinian.

ἐλεφαντιστής, οῦ, ὁ (from *ἐλέφας*). *An elephant hunter.*

ἐλέφας, αντος, ὁ and *ἡ.* *The elephant.—Ivory.*

Ἑλῑκών, ῶνος, ὁ. *Helĭcon,* a famous mountain in Bœotia, near the Gulf of Corinth, sacred to Apollo and the Muses.

ἑλκεσίπεπλος, ον (adj. from *ἕλκω, to trail,* and *πέπλος, a robe*). *Long-robed, whose garments sweep the ground.*

ἑλκηθμός, οῦ, ὁ (from *ἕλκω, to drag*). *A dragging away into captivity.*

ἕλκος, εος, τό. *A wound.*

ἑλκύω, fut. *-ῡσω,* perf. *εἕλκῡκα* (a later form for *ἕλκω*). *To drag,* &c.

ἕλκω, fut. *ἕλξω,* perf. *εἕλχα.* *To*

draw, to drag, to pull along, to trail on the ground.—To drink.

Ἑλλάς, ᾰδος, ἡ. *Hellas.* The term was first applied to a city and region of Thessaly, where Hellen reigned, but afterward extended to all Thessaly, and finally to the whole of *Greece*, Thessaly itself excluded. Whence, in later writers, Ἑλλάς is to be translated *Greece.*

Ἕλλη, ης, ἡ. *Hellē*, daughter of Athămas and Nephĕlē, sister to Phryxus. She fled from her father's house with her brother, being carried through the air on a golden ram; but in her passage she became giddy, and fell into that part of the sea afterward called from her Hellespont.

Ἕλλην, ηνος, ὁ. 1. *Hellen*, son of Deucalion and Pyrrha, king of Phthiōtis, in Thessaly.—2. *A Greek.*—οἱ Ἕλληνες, *the Greeks*, so called as tracing their descent from the mythic Hellen.

Ἑλληνῑκός, ή, όν (adj. from Ἕλλην, *a Greek*). *Grecian, Greek.*

Ἑλληνίς, ῑδος, ἡ (fem. adj.). *Grecian.*

Ἑλλήσποντος, ου, ὁ (from Ἕλλης, *of Hellē*, and πόντος, *the sea*). *The Hellespont*, a narrow strait between Europe and Asia, near the Ægēan Sea. It is now called *the Dardanelles.*

ἐλλῑπής, ές (adj. from ἐλλείπω, *to leave behind*). *Defective, imperfect, wanting.*

ἐλλοχᾰω, ῶ, fut. -ήσω, &c. (from ἐν, *in*, and λοχάω, *to lie in wait*). *To lie in wait for in* any place.—*To lay snares for.*

ἕλλω, the theme of ἕλσαι, ἔελμαι, &c., assigned to εἴλω. See εἴλω.

ἕλος, εος, τό. *A marsh, a wet meadow.*

ἐλπίζω, fut. -ῐσω, perf. ἤλπῐκα (from ἐλπίς). *To hope, to expect.*

ἐλπίς, ῐδος, ἡ. *Hope, expectation.*

ἔλπω, fut. ἕλψω. *To excite expectation.*—In the middle, ἔλπομαι, fut. ἑλψομαι, perf., with the signification of the present, ἔολπα, pluperf., with the signification of the imperf., ἐώλπειν. *To have hopes raised in one's self, to hope.*

ἔλυμος, ου, ὁ. *Millet*, a species of grain.

ἑλῡω, fut. ἑλῡσω, perf. εἕλῡκα, perf. pass. εἕλῡμαι, 1st aor. pass. part. ἑλυσθείς. *To roll up, to wrap up.*

ἑλώδης, ες (adj. from ἕλος, *a marsh*, and εἶδος, *appearance*). *Marshy, swampy.*

ἐμαυτοῦ, ῆς (reflex. pron., nom. wanting, from ἐμοῦ, gen. of ἐγώ, *I*, and αὐτός, *self*). *Of me myself, my own, mine.*

ἐμβαίνω, fut. -βήσομαι, &c. (from ἐν, *in*, and βαίνω, *to go*). *To go into, to enter, to ascend.—To embark, to go on board, to advance.*

ἐμβάλλω, fut. -βᾰλῶ, &c. (from ἐν, *in*, and βάλλω, *to throw*). *To throw in, to lay upon, to inflict on.—To suggest, to excite in.—To discharge itself, to empty.—To make an irruption into.*

ἐμβῑβάζω, fut. -ᾰσω, perf. ἐμβεβίβᾰκα (from ἐν, *into*, and βιβάζω, *to cause to go*). *To make enter, to cause to go on board, to put on board, to lead into.*

ἐμβιόω, ῶ, fut. -ιώσω, &c. (from ἐν, *in*, and βιόω, *to live*). *To live in.*

ἐμβολή, ῆς, ἡ (from ἐμβάλλω, *to rush into*). *An irruption, an invasion, an attack.*

ἐμβρόντητος, ον (adj. from ἐμβροντάω, *to strike with thunder*). *Thunder-stricken.* See note on page 78, line 19–26.

ἐμβροχίζω, fut. -ῐσω, perf. ἐμβεβρόχῐκα (from ἐν, *in*, and βρόχος, *a hunter's net*). *To catch in a net, to ensnare.*

ἐμβῡθίζω, fut. -ῐσω, perf. ἐμβεβύθῐκα (from ἐν, *in*, and βυθίζω, *to plunge*). *To plunge in the deep, to submerge, to ingulf.*—Perf. pass. part. ἐμβεβυθισμένος.

ἐμμᾰνής, ές (adj. from ἐν, *deeply*, and μαίνομαι, *to rave*). *Raving, frantic, furious.*

ἐμμελής, ές (from ἐν, *in*, and μέλος, *tune*). *In tune, melodious, modulated.—Tasteful, elegant, suitable.*

ἐμμελῶς (adv. from ἐμμελής). *Harmoniously.—Neatly, wittily, properly, in a becoming manner.*

ἐμμένω, fut. -μενῶ, &c. (from ἐν, *in*, and μένω, *to remain*). *To remain in, to persevere in, to continue in.*

ἔμμετρος, ον (adj. from ἐν, *in*, and μέτρον, *measure*). *In measure, measured.—In metre, poetical.*

ἐμμί, Doric for εἰμί.

ἐμός, ή, όν (pronominal adj. from ἐμοῦ, gen. of ἐγώ, *I*). *My, mine.*

ἐμπᾰθής, ές (adj. from ἐν, *in*, and πάθος, *strong feeling*). *With excited feelings, deeply moved* or *affected, impassioned.*

ἐμπᾰθῶς (adv. from ἐμπαθής). *Under strong excitement, ardently, zealously, deeply.*—Comparative, ἐμπᾰθέστερον.

ἔμπᾰλιν (adv. from ἐν, intens., and πάλιν, *back again*). *Backward, back again.—Anew.—Contrary.*

ἐμπάσσω, fut. -πᾰσω, &c. (from ἐν, *on*, and πάσσω, *to scatter*). *To scatter upon, to sprinkle over.*

Ἐμπεδοκλῆς, έους, ὁ. *Empedŏcles*, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished B.C. 444.

ἔμπης, Ionic for ἔμπας (adv. from ἐν, *on*, and πᾶς, *the whole*). *On the whole, however.*

ἐμπίμπλημι, fut. -πλήσω, perf. ἐμπέπληκα (from ἐν, *in*, and πίμπλημι, *to fill*). *To fill up, to fill.*

ἐμπίπρημι, fut. ἐμπρήσω, perf. ἐμπέπρηκα (from ἐν, *in*, and πίπρημι, *to burn*). *To kindle in a flame, to set fire to.*

ἐμπίπτω, fut. -πεσοῦμαι, (from ἐν, *in*, and πίπτω, *to fall*). *To fall in* or *upon, to meet with, to fall into the hands of, to plunge into.*

ἐμπλέω, fut. -πλεύσομαι, &c. (from ἐν, *in*, and πλέω, *to sail*). *To sail in.*

ἐμπλήθω, fut. -πλήσω, &c. (from ἐν, *in*, and πλήθω, *to fill*). *To fill up in, to fill.*

ἐμποδίζω, fut. -δῐσω, perf. ἐμπεπόδῐκα (from ἐν, *on*, and πούς, *a foot*). Literally, *to fasten on the feet.—To shackle, to entangle, to impede.*

ἐμποδών (adv. from ἐν, *among*, and πούς, *a foot*). Literally, *among the feet.—Before the feet, in the way.*

ἐμποιέω, ῶ, fut. -ήσω, &c. (from ἐν, *in*, and ποιέω, *to work*). *To work in, to insert, to infuse, to produce in, to transmit.*

ἐμπορεύομαι, fut. -εύσομαι, &c. (from ἐν, *about, in*, and πορεύομαι, *to travel*). *To travel about in* a country for trade, *to travel as a trader, to traffic.*

ἐμπορίᾱ, ας, ἡ (from ἔμπορος). *Commerce, trade, traffic.*

ἐμπόρῐον, ου, τό (from ἔμπορος). *A market-place* for goods, *an emporium, a mart.—A storehouse.*

ἔμπορος, ου, ὁ (from ἐν, *upon*, and πόρος, *passage to and fro*). *One who trades from place to place, a merchant.*

ἐμπρήθω, fut. -ήσω, perf. ἐμπέπρηκα (from ἐν, *on*, and πρήθω, *to burn*). *To place fire on* anything to burn. *—To set on fire, to burn.*

ἔμπροσθεν (adv. from ἐν, *in*, and πρόσθεν, *before*). *In the fore part, before, in front, in the presence of.*

ἐμπρόσθῐος, ον (adj. from ἔμπροσθεν). *Anterior, fore.—ἐμπρόσθιοι πόδες, the fore feet.*

ἐμπτῡ́ω, fut. ἐμπτῡ́σω, perf. ἐμπέπτῡκα (from ἐν, *in, on*, and πτῡ́ω, *to spit*). *To spit upon, to spit into, to spit into the bosom of.*

ἐμπῡκάζω, fut. -πῡκᾰσω, &c. (from ἐν, *in*, and πυκάζω, *to cover over*). *To cover over in, to cover closely, to conceal carefully.*

ἐμφράσσω and Attic ἐμφράττω, fut. -φράξω, &c. (from ἐν, *in*, and φράσσω, *to shut up*). *To shut up in, to enclose.—To stop up, to block up, to obstruct.*

ἔμφρων, ον (adj. from ἐν, *in*, and φρήν, *mind*). *In his right mind, rational, intelligent.*

ἔμφῡτος, ον (adj. from ἐμφύω). *That is implanted, innate, natural, native.—Ingrafted.*

ἐμφύω, fut. -φῡσω, &c. (from ἐν, *in*, and φύω, *to produce*). *To produce in, to infuse into.*—The perf. and 2d aor. as neuter, *to grow upon, to cling to.* See note, p. 156, v. 38.—Middle voice, *to fasten one's self to*, &c., same as the neuter.

ἐν (prep.), governs the dative only.

In, on, upon, at, among.—ἐν ᾅδου, *in hades* (δόμῳ being understood). —ἐν λόγοις εἶναι, *to be in high repute*, &c.—In composition, with verbs, it retains its usual meaning, *in*, &c., such verbs governing the dative. With adjectives it denotes *in, furnished with, having, containing*, and may also be rendered by *somewhat* or the ending *-ish*.

ἐνᾰγώνῐος, ον (adj. from ἐν, *in*, and ἀγών, *a combat*). *Engaged in combat, warlike, vigorous, energetic.*

ἐνᾰλίγκῐος, ον (adj. from ἐν, intens., and ἀλίγκιος, *like*). *Like in all respects, like.*

ἐνᾰλῐος, ᾱ, ον, and ος, ον (adj. from ἐν, *in* or *on*, and ἅλς, *the sea*). *Maritime, naval, marine.*

ἐναλλάσσω and Attic -αλλάττω, fut. -αλλάξω, perf. ἐνήλλᾰχα (from ἐν, intens., and ἀλλάσσω, *to change*). *To exchange, to trade, to barter, to alter.*

ἐνάλλομαι, fut. -ᾰλοῦμαι, &c. (from ἐν, *on*, and ἅλλομαι, *to leap*). *To leap upon, to leap in.*

ἐνάντῐος, ᾱ, ον (adj. from ἐν, *on*, and ἄντιος, *in front of*). *On the part in front of, opposite, over against, in front.*—*Hostile.*—As a noun, ἐνάντῐος, ου, ὁ, *an enemy, an opponent.*

ἐναντίως (adv. from ἐνάντιος). *In an opposite direction, adversely, on the other side.*—ἐναντίως ἔχειν, *to be opposed to.*

ἐναπολείπω, fut. -λείψω, &c. (from ἐν, *in*, and ἀπολείπω, *to leave behind*). *To leave behind in, to abandon in, to leave on the spot.*

ἐνάπτω, fut. -άψω, &c. (from ἐν, *on*, and ἅπτω, *to fasten*). *To fasten on, to fit to, to attach to.*

ἐνᾰρα, ων, τά (from ἐναίρω, *to kill*), used only in the plural. *Spoils* taken from the slain, *spoils.*

ἐναρμόζω, fut. -αρμόσω, &c. (from ἐν, *in*, and ἁρμόζω, *to fit*). *To fit in, to join into, to adjust, to arrange, to suit.*

ἐνᾰτος, η, ον (num. adj. from ἐννέα, *nine*), a better form than ἐννᾰτος. *The ninth.*

ἐναύω, fut. -αύσω, &c. (from ἐν, *in*, and αὔω, *to kindle*). *To kindle into a blaze, to set fire to, to set on fire.*—*To excite.*

ἐνδεής, ές (adj. from ἐν, intens., and δέω, *to want*). *In great need, needy, destitute, wanting, deficient in, insufficient.*

ἐνδειᾰ, ας, ἡ (from ἐνδεής). *Want, indigence, deficiency.*

ἐνδείκνῡμι, fut. -δείξω, &c. (from ἐν, intens., and δείκνῡμι, *to show*). *To show clearly, to point out, to set forth, to prove.*

ἐνδέκᾰτος, η, ον (num. adj. from ἕνδεκα, *eleven*). *The eleventh.*—As an adverb, in the neuter, ἐνδέκατον, *eleventhly.*

ἐνδελεχής, ές (adj.). *Holding out, permanent, constant.*

ἐνδέχομαι, fut. -δέξομαι, &c. (from ἐν, *in*, and δέχομαι, *to take*). *To take* or *hold in, to receive, to accept, to admit.*—Impersonally, ἐνδέχεται, &c., *it is practicable, it is lawful, it is usual.*

ἐνδέω, fut. -δεήσω, &c. (from ἐν, *in*, and δέω, *to want*). *To be wanting in, to be in need of.*—In the middle, ἐνδέομαι, fut. ἐνδεήσομαι, &c., *to be in want, to suffer want.*

ἐνδέω, fut. -δήσω, &c. (from ἐν, *on*, and δέω, *to bind*). *To bind on, to fasten to, to fix upon, to enclose, to fetter.*

ἐνδεῶς (adv. from ἐνδεής, *needy*). *In want, insufficiently, defectively.* —ἐνδεῶς ἔχειν, *to stand in need of.*

ἐνδιατρῖβω, fut. -τρίψω, &c. (from ἐν, *in*, διά, *throughout*, and τρίβω, *to pass*). *To pass one's whole life* or *time in, to continue, to dwell in, to stay.*

ἐνδίδωμι, fut. -δώσω, &c. (from ἐν, *into*, and δίδωμι, *to give*). *To give up to, to yield, to permit, to submit.*—*To play* or *strike up* (in music).

ἔνδοθι (adv. from ἔνδον). *Within.*

ἔνδον (adv. from ἐν, *in*). *Within.*

ἔνδοξος, ον (adj. from ἐν, *in*, and δόξα, *renown*). *Renowned, glorious, illustrious.*

ἔνδοσις, εως, ἡ (from ἐνδίδωμι, *to*

yield). *A yielding up, a surrender, delivery.*

ἐνδῦμα, ᾰτος, τό (from ἐνδύω). *Anything put on, clothing, a garment, armour.*

ἐνδῦω and -δῦνω, fut. -δῦσω, &c. (from ἐν, *into*, and δύω, *to enter*). *To enter into, to go into, to put on.*—In the middle, *to dress one's self, to clothe one's self*, i. e., to enter into one's clothes.

ἐνέδρᾱ, ας, ἡ (from ἐν, *in*, and ἕδρα, *a sitting*). *A sitting* or *lying in wait, an ambuscade, a reserve.*

ἔνειμι, fut. -ἔσομαι, &c. (from ἐν, *in*, and εἰμί, *to be*). *To be in.*—Impersonally, ἔνεστι and ἔνι, &c., *it is permitted, it is possible.*

ἕνεκα (adv.), governs the genitive. *On account of, for the sake of, because of.*

ἐνέργειᾱ, ας, ἡ (from ἐν, *in*, and ἔργον, *work*). *Activity, operation, energy, striving.*

ἐνεργέω, ῶ, fut. ἐνεργήσω, perf. ἐνήργηκα (from ἐν, *in*, and ἔργον, *work*). *To labour in, to toil in, to perform.—To be active.*

ἔνερθε (adv.). *From below, beneath, under, below.*

Ἐνετοί, ῶν, οἱ. *The Venĕti*, a people of Italy, in Cisalpine Gaul, near the mouths of the Po. They were fabled to have migrated thither from Asia Minor, under the guidance of Antēnor, after the Trojan war.

ἐνέχω, fut. ἐνέξω or ἐνσχήσω, &c. (from ἐν, *on*, and ἔχω, *to hold*). *To hold* or *keep on, to hold fast to, to retain by, to detain upon.*

ἔνθα (adv.). *Here, there, where, whither*, of place.—*Then, when*, of time.

ἐνθᾰδε (adv. from ἔνθα, with ending δε, denoting *motion to*). *To this place, hither.—Thither, there.*

ἐνθεάζω, fut. ἐνθεᾰσω, perf. ἐντεθέᾰκα (from ἐν, *in*, and θεάζω, *to inspire*). *To inspire with a divine spirit.*—In the middle, *to be filled with a divine spirit, to be enthusiastic, to be frantic.*

ἔνθεν (adv.). *Hence, thence, hereupon, whence.*

ἐνθουσιάζω and ἐνθουσιᾰω, ῶ, fut. ἐνθουσιᾰσω, perf. ἐντεθουσίᾰκα (from ἔνθους, *divinely inspired*). *To be divinely inspired, to be enthusiastic, to be filled with martial fury.*

ἐνθουσῐαστῐκός, ή, όν (adj. from ἐνθουσιάζω). *Filled with enthusiasm, frantic.*—Active, *animating, inspiring.*

ἐνθῡμέομαι, οῦμαι, fut. -ήσομαι, perf. ἐντεθῡμημαι (from ἐν, *in*, and θυμός, *the mind*). *To turn over in one's own mind, to revolve, to ponder on, to consider, to reflect upon.*—The active voice is seldom used.

ἐνθῡμημα, ᾰτος, τό (from ἐνθῡμέομαι). *Consideration, reflection, argument.*

ἐνθῡμιος, ον (adj. from ἐν, *in*, and θῡμός, *the mind*). *Taken into the mind, reflected on, considered, pondered on.*

ἔνι for ἔνεστι, 3d sing. pres. indic. of ἔνειμι. *It is lawful, it is possible*, &c.

ἐνί, poetical for ἐν. *In*, &c.

ἐνιαύσῐος, ον (adj. from ἐνιαυτός). *Recurring y arly, annual, for a year.*

ἐνιαυτός, οῦ, ὁ. *A year.*—ἐπ' ἐνιαυτόν and κατ' ἐνιαυτόν, *every year, yearly.*

ἐνῐημι, fut. ἐνήσω, &c. (from ἐν, *into*, and ἵημι, *to cast*). *To cast into, to fling upon.*—πῦρ ἐνεῖναι, *to set fire to.*

ἔνῐοι, αι, α (adj. from ἔνι οἵ, *there are those who*). *Some, certain.*

ἐνίοτε (adv. from ἔνι, for ἔνεστι, *there is*, and ὅτε, *when*). *There is a time when.—Sometimes, at times, occasionally.*

ἔνισπον, imp. ἔνισπε, subj. ἐνίσπω, inf. ἐνισπεῖν, &c., assigned as 2d aor. to ἐννέπω. See ἐννέπω.

ἐνίσσω and ἐνίπτω (a defective verb, used only in the present and aorist). The aorist has two forms, ἐνένῐπον and ἠνῐπᾰπεν (used only in 3d pers. sing.). *To chide, to upbraid, to revile, to rebuke, to reproach.*

Ἐννᾶ, ης, ἡ. *Enna*, a city of Sicily, famed for the worship of Ceres. In the plains of Enna, Proserpina

was sporting when Pluto carried her away.

ἐννᾰτος, η, ον (num. adj. from *ἐννέα, nine*). *The ninth.*

ἐννέα (num. adj. indecl.). *Nine.*

ἐννενήκοντα (num. adj. indecl.). *Ninety.*

ἐννέπω and *ἐνέπω*, fut. *ἐνίψω*, more seldom *ἐνισπήσω* (from the obsolete *ἐνίσπω*), 2d aor. without augment, *ἐνισπον*, subj. *ἐνίσπω*, inf. *ἐνισπεῖν*. *To say, to speak, to utter, to tell, to declare.*

ἐννῆμαρ (adv. from *ἐννέα, nine*, and *ἡμαρ, a day*). *During nine days, for the space of nine days.*

ἐννοιᾰ, ας, ἡ (from *ἐν, in*, and *νοῦς, the mind*). *Thought, reflection, consideration, a conjecture.*

ἐννῡμι, fut. *ἑσω* and *ἐσσω*, 1st aor. *ἔσσα*, 1st aor. mid. *ἐσσᾰμην* and *ἐσᾰμην*, perf. pass. *εἷμαι* (the simple verb occurs only in poetry). *To put on, to clothe one's self in, to cover one's self with.*

ἐνοικέω, ῶ, fut. *-οικήσω*, &c. (from *ἐν, in*, and *οἰκέω, to dwell*). *To dwell in, to inhabit.*

ἐνοπλος, ον (adj. from *ἐν, in*, and *ὅπλον, a weapon*). *In arms, armed, equipped.*

ἐνορᾰω, ῶ, fut. *ἐνόψομαι*, &c. (from *ἐν, in*, and *ὁράω, to see*). *To see in* or *on, to remark in, to perceive.*

ἐνόρνῡμι, fut. *ἐνόρσω*, perf. *ἐνῶρκα* (from *ἐν, in*, and *ὀρνῡμι, to excite*). *To excite in, to arouse in.*

ἐνοχλέω, ῶ, fut. *-οχλήσω*, perf. *ἐνώχληκα* (from *ἐν, on*, and *ὄχλος, burden*). *To be a burden to* or *upon, to incommode, to disturb, to vex.*

ἐνσείω, fut. *-σείσω*, perf. *ἐνσέσεικα* (from *ἐν, on*, and *σείω, to shake*). *To shake upon, to thrust against, to push against.*

ἐνταῦθα (adv.). *Here, hither, there, thither, then, thereupon.*

ἔντεα, ων, τά (from *ἐννῡμι, to put on*), used only in the plural. *Armour, arms, weapons.*

ἐντείνω, fut. *ἐντενῶ*, &c. (from *ἐν, in*, and *τείνω, to stretch*). *To stretch out in, to stretch across, to extend.—ἐντείνειν πληγάς, to inflict blows upon.*

ἐντέλλω, fut. *-τελῶ*, 1st aor. *ἐνέτειλα*, perf. *ἐντέταλκα*, perf. mid. *ἐντέτολα* (from *ἐν, on*, and *τέλλω, to enjoin*). *To enjoin upon, to give a commission to, to command, to instruct.* The middle voice has the same signification as the active.

ἐντεῦθεν (adv. from *ἐνθα, there*, with ending *θεν*, denoting *motion from*). *From that place, thence, hence, therefore.*

ἐντευκτῑκός, ή, όν (adj. from *ἐντυγχᾰνω, to address*). *Easily addressed, affable, sociable.*

ἐντί, Doric for *ἐστί* and *εἰσί*, 3d sing. and 3d pl. of *εἰμί, to be.*

ἐντίθημι, fut. *ἐνθήσω*, &c. (from *ἐν, in*, and *τίθημι, to place*). *To place in, to introduce into, to deposite, to impart to, to communicate.*

ἐντῑμος, ον (adj. from *ἐν, in*, and *τῑμή, honour*). *Held in honour, prized, esteemed, honoured.—Illustrious, precious.*

ἐντολή, ῆς, ἡ (from *ἐντέλλω, to enjoin upon*). *An order, a command, a charge.*

ἔντονος, ον (adj. from *ἐντείνω, to extend*). *Extended, stretched out, strained.—Strong, powerful, vigorous, firm.*

ἐντός (adv. from *ἐν, in*). *Within.—ἡ ἐντὸς θάλασσα, the inner sea*, i. e., the Mediterranean.

ἐντρέχω, fut. *ἐνθρέξομαι*, more commonly *ἐνδραμοῦμαι*, &c. (from *ἐν, in*, and *τρέχω, to run*). *To run in, to rush into.*

ἐντρῑβω, fut. *ἐντρίψω*, &c. (from *ἐν, in*, and *τρίβω, to rub*). *To rub in* or *upon, to anoint with.—ἐντρίβειν χρώματα, to paint.—πληγήν, to inflict a blow.*

ἐντροπᾰλίζομαι (a frequentative of *ἐντρέπομαι*), used only in the present. *To turn round often, to look back from time to time.*

ἐντυγχᾰνω, fut. *ἐντεύξομαι*, &c. (from *ἐν, upon*, and *τυγχᾰνω, to meet*). *To light upon by chance, to meet, to fall in with, to accost.*

ἐνύπνῐον, ου, τό (from *ἐν, in*, and *ὕπ-*

νος, sleep). A vision seen in sleep, a dream.

ἑξ (num. adj. indecl.). *Six.*

ἐξ (prep.), used before a vowel for ἐκ.

ἐξαγγέλλω, fut. ἐξαγγελῶ, &c. (from ἐξ for ἐκ, *abroad*, and ἀγγέλλω, *to announce*). *To announce abroad, to proclaim, to make known, to reveal.*

ἐξαγορεύω, fut. ἐξαγορεύσω, &c. (from ἐξ for ἐκ, *abroad*, and ἀγορεύω, *to publish*). *To publish abroad, to make known, to proclaim aloud, to announce.*

ἐξαγρῐόω, ῶ, fut. ἐξαγριώσω, perf. ἐξηγρίωκα (from ἐξ, *completely*, and ἀγριόω, *to render wild*). *To render completely wild* or *savage, to exasperate.*—In the middle voice, *to be wild, to be ferocious.*

ἐξᾰγω, fut. ἐξάξω, &c. (from ἐξ, *out of*, and ἄγω, *to lead*). *To lead out of, to bring forth from, to fetch out.*

ἐξαιρέω, ῶ, fut. ἐξαιρήσω, &c. (from ἐξ, *out*, and αἱρέω, *to take*). *To take out, to take away, to deprive of, to destroy.—To take out of danger, to save, to rescue.*

ἐξαίρω, fut. ἐξᾰρῶ, &c. (from ἐξ, *out of*, and αἴρω, *to raise*). *To raise up out of, to lift up, to raise on high.*—As a neuter, *to raise one's self from the ground, to rise into the air.*

ἐξαίσῐος, ον (adj. from ἐξ for ἐκ, *out of*, and αἶσα, *fate*). *Exceeding the allotment of fate, immense, inordinate, vast, very great.*

ἐξαιτέω, ῶ, fut. ἐξαιτήσω, &c. (from ἐξ for ἐκ, *from*, and αἰτέω, *to ask*). *To ask from, to demand, to request, to claim.*

ἐξαίφνης (adv. from ἐξ, *altogether*, and αἴφνης, *suddenly*). *All on a sudden, suddenly, rapidly, quickly.*

ἑξᾰκισμύριοι, αι, α (num. adj. from ἑξᾰκις, *six times*, and μύριοι, *ten thousand*). *Sixty thousand.*

ἑξᾰκισχίλιοι, αι, α (num. adj. from ἑξᾰκις, *six times*, and χίλιοι, *a thousand*). *Six thousand.*

ἑξᾰκόσιοι, αι, α (num. adj.). *Six hundred.*

ἐξᾰκούω, fut. ἐξακούσω, &c. (from ἐξ, *from*, and ἀκούω, *to hear*). *To hear from* or *of, to learn from hearsay, to hear.*

ἐξαλλάσσω and ἐξαλλάττω, fut. -άξω, &c. (from ἐξ, *completely*, and ἀλλάσσω, *to change*). *To change completely, to alter.—To depart from, to differ from.*—Perf. pass. part. ἐξηλλαγμένος, η, ον, *strange.*

ἐξᾰμαρτᾰνω, fut. ἐξᾰμαρτήσομαι, &c. (from ἐξ, *completely*, and ἁμαρτάνω, *to miss*). *To miss completely, to fail of.—To commit an offence, to fall into error, to injure.*

ἐξανθέω, ῶ, fut. ἐξανθήσω, &c. (from ἐξ, *forth*, and ἀνθέω, *to bloom*). *To swell forth like an opening flower, to bloom forth.*

ἐξανίστημι, fut. ἐξαναστήσω, &c. (from ἐξ for ἐκ, *completely*, ἀνά, *up*, and ἵστημι, *to place*). *To set up erect, to cause to arise, to arouse.*—ἐξανέστηκα, perfect, *I arise.*—ἐξανέστην, 2d aorist, *I arose.*—In the middle voice, *to arise and go forth from, to depart from.*

ἐξᾰπᾰτάω, ῶ, fut. ἐξᾰπᾰτήσω, perf. ἐξηπάτηκα (from ἐξ, *completely*, and ἀπατάω, *to deceive*). *To deceive completely, to betray.*

ἐξᾰπιναίως (adv. from ἐξαπιναῖος, *sudden*). *Suddenly, unawares.*

ἐξᾰπῖνας, Doric for ἐξαπίνης, which is Ionic for ἐξαίφνης. *Suddenly*, &c.

ἐξᾰπους, ουν, gen. -ποδος (adj. from ἕξ, *six*, and πούς, *a foot*). *Six-footed.*

ἐξάπτω, fut. ἐξάψω, &c. (from ἐξ, *from*, and ἅπτω, *to fasten*). *To fasten from, to hang from, to attach to, to fit.—To set on fire, to kindle.*—In the middle, *to attach one's self to, to lay hold of.*

ἐξαρτάω, ῶ, fut. ἐξαρτήσω, &c. (from ἐξ, *out of* or *from*, and ἀρτάω, *to suspend*). *To suspend from, to hang from, to append.*—In the middle, *to cause to depend on one's self, to attach to one's self.*

ἐξαρχῆς (adv. for ἐξ ἀρχῆς, *from the beginning*). *From the first, anew.*

ἐξάρχω, fut. ἐξάρξω, &c. (from ἐξ, *from*, and ἄρχω, *to begin*). *To*

begin from the origin, *to begin anew, to commence, to originate.*

ἐξεγείρω, fut. ἐξεγερῶ, &c. (from ἐξ, *out of*, and ἐγείρω, *to rouse*). *To rouse out of sleep, to wake up, to awake.*

ἔξειμι, &c. (from ἐξ, *out*, and εἶμι, *to go*). *To go out of, to go forth, to depart out of.*

ἐξεῖπον, imp. ἐξειπέ, inf. ἐξειπεῖν, &c. (from ἐξ, *out*, and εἰπεῖν, *to say*), assigned as 2d aor. to ἐξαγορεύω. *To declare openly, to reveal, to relate*, &c.

ἐξελαύνω, fut. ἐξελᾰσω, &c. (from ἐξ, *out*, and ἐλαύνω, *to drive*). *To drive out, to expel.—To lead forth* an army, *to advance.*

ἐξεμέω, ῶ, fut. ἐξεμέσω and ἐξεμήσω, perf. ἐξήμεκα (from ἐξ, *out*, and ἐμέω, *to throw up*). *To vomit, to disgorge, to throw up.*

ἐξεναντίας (adv. for ἐξ ἐναντίας, with χώρας understood). *From an opposite quarter, opposite.*

ἐξενᾰρίζω, fut. ἐξενᾰρίξω, perf. ἐξενήρῐχα (from ἐξ, *completely*, and ἐναρίζω, *to despoil*). *To despoil completely.—To strip one of* his armour.

ἐξεπίτηδες (adv. from ἐξ, *from*, and ἐπίτηδες, *purposely*). *From set purpose, intentionally.*

ἐξεργάζομαι, fut. ἐξεργᾰσομαι, &c. (from ἐξ, *out*, and ἐργάζομαι, *to work*). *To work out, to effect by labour, to elaborate, to accomplish, to study out.*

ἐξερεύγομαι, fut. ἐξερεύξομαι, perf. ἐξήρευγμαι, 2d aor. act. ἐξήρῡγον (from ἐξ, *forth*, and ἐρεύγομαι, *to belch*). *To belch forth, to pour out.—To discharge itself, to flow out* (said of a river).

ἐξερέω, contr. ἐξερῶ, fut. from an obsolete verb ἐξείρω (from ἐξ, *out*, and ἐρέω, ἐρῶ, *I will say*). *I will declare openly, I will assert, I will mention.* See ἐρέω, ἐρῶ.

ἐξέρχομαι, fut. ἐξελεύσομαι, &c. (from ἐξ, *out of*, and ἔρχομαι, *to come* or *go*). *To come* or *go out of, to go forth, to depart from.*

ἔξεστι (impers. verb from ἔξειμι, not in use). *It is lawful, it is permitted, it is possible.*

ἐξετάζω, fut. ἐξετᾰσω, Attic ἐξετῶ, perf. ἐξήτᾰκα (from ἐξ, *completely*, and ἐτάζω, *to examine into*). *To examine thoroughly into, to put to the proof, to test, to try.*—In the middle, *to give proof of one's self, to display one's self among, to appear.*

ἐξέτᾰσις, εως, ἡ (from ἐξετάζω). *An examination, proof, a review* of an army.

ἐξευρίσκω, fut. ἐξευρήσω, &c. (from ἐξ, *out*, and εὑρίσκω, *to find*). *To find out, to invent, to discover, to contrive.*

ἐξηγέομαι, οῦμαι, fut. -ήσομαι, perf. ἐξήγημαι (from ἐξ, *out*, and ἡγέομαι, *to lead*). *To lead out of, to lead the way, to relate, to explain.*

ἑξήκοντα (num. adj. indecl.). *Sixty.*

ἐξημερόω, ῶ, fut. -ώσω, &c. (from ἐξ, *completely*, and ἡμερόω, *to tame*). *To tame completely, to civilize.—To improve by culture, to cultivate* (of land).

ἑξῆς (adv. from ἕξω, fut. of ἔχω). *Next in order, in order, successively, in a row.—ἡ ἑξῆς ἡμέρα, the following day.*

ἐξίημι, fut. ἐξήσω, &c. (from ἐξ, *out of*, and ἵημι, *to send*). *To send out of, to eject, to dismiss, to expel.—To take away, to allay.—ἐξ ἔρον ἕντο*, see note, p. 168, line 154.

ἐξικνέομαι, οῦμαι, fut. ἐξίξομαι, &c. (from ἐξ, *from*, and ἱκνέομαι, *to arrive at*). *To arrive at from, to come to from.—To attain.*

ἐξῐπτᾰμαι, fut. ἐκπτήσομαι, &c. (from ἐξ, *away*, and ἴπτᾰμαι, *to fly*). *To fly away.*

ἐξῐσόω, ῶ, fut. ἐξῐσώσω, perf. ἐξῐσωκα (from ἐξ, *completely*, and ἰσόω, *to render equal*). *To make exactly equal, to equalize.*—In the middle, *to be equal.*

ἐξῑτός, ή, όν (adj. from ἔξειμι, *to go out*). *Admitting of a passage out, from which one can depart.*

ἐξοίχομαι, fut. -οιχήσομαι, &c. (from ἐξ, *out*, and οἴχομαι, *to go*). *To go out, to depart, to set off.*

ἐξοκέλλω, fut. -οκελῶ, perf. ἐξώκελ-

κα (from ἐξ, *out of*, and ὀκέλλω, a form of κέλλω, *to move*). *To move out of, to remove, to drive out.*—As a neuter, *to run upon* shoals, *to fall into, to decay.*

ἐξομῑλέω, ῶ, fut. -ήσω, &c. (from ἐξ, *out of*, and ὁμῑλέω, *to associate with*). *To go out of* one's usual society *to associate with, to be intimate with.—To confer with.*

ἐξομοιόω, ῶ, fut. -ομοιώσω, perf. ἐξωμοίωκα (from ἐξ, *completely*, and ὁμοιόω, *to make like*). *To make exactly like, to assimilate.*—In the middle, *to resemble exactly.*

ἐξονειδίζω, fut. -ῐσω, &c. (from ἐξ, intens., and ὀνειδίζω, *to reproach*). *To reproach exceedingly, to revile, to abuse.*

ἐξονομάζω, fut. -ᾰσω, &c. (from ἐξ, *out*, and ὀνομάζω, *to name*). *To name out aloud, to call out by name, to pronounce.*

ἐξονομακλήδην (adv. from ἐξ, *by*, ὄνομα, *name*, and καλέω, *to call*). *Calling by name, according to name, namely, singly.*

ἐξοπῑσω (adv. from ἐξ, and ὀπίσω, *backward*). *Backward.—Henceforth.*

ἐξορθόω, ῶ, fut. -ώσω, perf. ἐξώρθωκα (from ἐξ, *completely*, and ὀρθόω, *to make erect*). *To render perfectly erect, to set up, to place erect, to restore, to preserve, to save.*

ἐξορίζω, fut. -ορῐσω, &c. (from ἐξ, *beyond*, and ὁρίζω, *to bound*). *To send beyond* the boundaries of a state, *to exile, to banish.*

ἐξορκίζω, fut. -ῐσω, perf. ἐξώρκῐκα (from ἐξ, intens., and ὁρκίζω, *to cause to swear*). *To bind by an oath, to swear* any one.

ἐξορμᾶω, ῶ, fut. -ήσω, &c. (from ἐξ, *out*, and ὁρμάω, *to urge forward*). *To urge on, to send forth, to encourage, to instigate.*

ἐξορύσσω and -ορύττω, fut. -ύξω, perf. ἐξώρῡχα (from ἐξ, *out*, and ὀρύσσω, *to dig*). *To dig out, to excavate.*

ἐξορχέομαι, οῦμαι, fut. -ήσομαι, &c. (from ἐξ, *out of*, and ὀρχέομαι, *to dance*). *To dance out of* (the ranks).

ἐξοστρᾰκίζω, fut. -ῐσω, &c. (from ἐξ, *out of*, and ὀστρακίζω, *to banish by ostracism*). *To banish by ostracism, to ostracise, to banish.*

ἐξοστρᾰκισμός, οῦ, ὁ (from ἐξοστρακίζω). *Ostracism, banishment.* For an explanation of the term, consult note, p. 121, line 36.

ἐξουσία, ας, ἡ (from ἔξεστι, *it is possible*). *Power, right, privilege, authority.*

ἐξυβρίζω, fut. -ῐσω, &c. (from ἐξ, *completely*, and ὑβρίζω, *to be insolent*). *To become extremely insolent, to act in an insolent manner, to grow insolent, to outrage.*

ἐξυμνέω, ῶ, fut. -ήσω, &c. (from ἐξ, *out aloud*, and ὑμνέω, *to hymn*). *To hymn aloud, to celebrate in song, to praise highly, to extol.*

ἔξω (adv. from ἐξ, *out of*). *Without, outside, away from, externally.*—ἔξω βέλους, "*without the reach of a missile.*"

ἔξωθεν (adv. from ἔξω). *From without, outside, from abroad, irrelevant.*

ἔοικε (3d sing. perf. mid. of εἴκω, impers.). *It is like, it resembles, it seems, it is right*, &c.

ἐοῖσα, Doric for ἐοῦσα, which is Ionic for οὖσα, nom. sing. fem. of pres. part. of εἰμί, *to be.*

ἑορτάζω, fut. -ᾱσω, perf. ἑώρτᾰκα (from ἑορτή). *To celebrate a festival, to keep as a festival, to feast.*

ἑορτή, ῆς, ἡ. *A feast, a festival.*

ἑός, ἑή, ἑόν (pronominal adj.). *His, her, its;* answering to the Latin *suus, sua, suum.*

ἐπαγγέλλω, fut. -αγγελῶ, &c. (from ἐπί, *to*, and ἀγγέλλω, *to announce*). *To announce to, to proclaim, to declare, to enjoin.*—In the middle, *to give one's self out for, to promise.*

ἐπάγγελμα, ᾰτος, τό (from ἐπαγγέλλω). *A promise, a profession.*

ἐπᾰγω, fut. -άξω, &c. (from ἐπί, *towards*, and ἄγω, *to lead*). *To lead towards, to bring on, to introduce, to superinduce, to add to.*

ἐπαγωνίζομαι, fut. -ῐσομαι, &c. (from ἐπί, *in addition to*, and ἀγωνίζομαι, *to contend*). *To contend in addition to, to strive earnestly for.*

ἐπαείδω, contr. ἐπᾴδω, fut. ἐπαείσω, contr. ἐπᾴσω, &c. (from ἐπί, *to*, and ἀείδω, *to sing*). *To sing to, to sing for, to sing in the presence of.* See note, p. 175, line 46.

ἔπαθλον, ου, τό (from ἐπί, *for*, and ἆθλον, *a combat*). *A prize* for a victory at the games, *a prize.*

ἐπαιάζω, fut. -αιάξω, &c. (from ἐπί, *for*, and αἰάζω, *to weep*). *To weep for, to mourn over, to bewail.*

ἐπαινέω, ῶ, fut. ἐπαινέσω and -ήσω, perf. ἐπῄνεκα and ἐπῄνηκα (from ἔπαινος). *To praise, to admire, to approve of, to commend, to laud.*

ἔπαινος, ου, ὁ. *Approbation, praise, a panegyric, a eulogy.*

ἐπαίρω, fut. ἐπᾰρῶ, &c. (from ἐπί, *upon*, and αἴρω, *to raise*). *To raise on high, to elevate, to lift up, to make elated.*—Also, *to raise against.*

ἐπακολουθέω, ῶ, fut. -ήσω, &c. (from ἐπί, *after*, and ἀκολουθέω, *to follow*). *To follow after, to pursue, to follow.*

ἐπακτός, όν (adj. from ἐπᾰγω, *to introduce*). *Introduced from abroad, foreign.*

ἐπαλείφω, fut. -είψω, &c. (from ἐπί, *over*, and ἀλείφω, *to anoint*). *To besmear, to anoint.*

ἐπάλληλος, ον (adj. from ἐπί, *upon*, and ἀλλήλοις, *each other*). *One upon the other, crowded, frequent.*

ἔπαλξις, εως, ἡ (from ἐπαλέξω, *to ward off*). *A breastwork, a battlement.*—*Protection, defence.*

ἐπαμάομαι, ῶμαι, fut. -ήσομαι, perf. ἐπήμημαι (from ἐπί, *upon*, and ἀμάομαι, *to heap up*). *To heap up upon, to cover over with.*

Ἐπαμινώνδας, ου, ὁ. *Epaminondas*, a celebrated Theban commander, who delivered his country from the dominion of Sparta. He was slain in the battle of Mantinēa; according to the common account by Gryllus, the son of Xenophon.

ἐπάν (conj. from ἐπεί and ἄν), Ionic ἐπήν. *After, when, as soon as.*

ἐπαναβαίνω, fut. -βήσομαι, &c. (from ἐπί, *upon*, and ἀναβαίνω, *to ascend*). *To ascend upon, to mount.*

ἐπάνειμι, &c. (from ἐπί, denoting *repetition*, and ἄνειμι, *to return*). *To return again, to go back again, to come back, to resume.*

ἐπανέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, denoting *repetition*, and ἀνέρχομαι, *to come back*). *To come back again, to return.*

ἐπανήκω, fut. -ήξω, &c. (from ἐπί, denoting *repetition*, and ἀνήκω, *to come back*). *To come back again.*

ἐπανθέω, ῶ, fut. -ήσω, &c. (from ἐπί, *upon*, and ἀνθέω, *to bloom*). *To bloom upon, to bloom forth on.*

ἐπαράομαι, ῶμαι, fut. -ήσομαι and -ᾱσομαι, perf. ἐπήρημαι and ἐπήρᾱμαι (from ἐπί, *upon*, and ἀράομαι, *to curse*). *To imprecate curses on, to curse, to execrate.*

ἐπάρδω and -αρδεύω, fut. -άρσω and -αρδεύσω, &c. (from ἐπί, *upon*, and ἄρδω or ἀρδεύω, *to water*). *To pour water upon, to irrigate.*

ἐπαρκέω, ῶ, fut. -έσω, &c. from ἐπί, intensive, and ἀρκέω, *to ward off*). *To ward off from, to lend aid to, to assist, to relieve.*

ἐπάρχω, fut. -άρξω, &c. (from ἐπί, *over*, and ἄρχω, *to rule*). *To rule over, to be governor of.*

ἐπαφίημι, fut. -αφήσω, &c. (from ἐπί, *upon*, and ἀφίημι, *to let loose*). *To let loose upon, to send* or *let into, to direct against.*

ἐπεί (conj. and adv.). *Since, when, after that, after, because, inasmuch as.*

ἐπείγω, fut. ἐπείξω, perf. ἤπειχα. *To push, to urge on, to accelerate.*—In the middle, *to urge one's self on, to hasten.*

ἐπειδάν (conj. from ἐπειδή and ἄν). *When, since, as, because.*

ἐπειδή (conj. from ἐπεί and δή). *Since, when, as, as soon as.*

ἔπειμι, &c. (from ἐπί, *to*, and εἶμι, *to go*). *To go to* or *towards, to approach, to arrive at, to advance against, to attack.*—*To occur to, to come into the mind.*

ἐπεισέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, *upon*, and εἰσέρχομαι, *to rush in*). *To rush in upon, to enter suddenly, to attack unawares.*

ἔπειτα (adv. from ἐπί and εἶτα). *Thereupon, then, next, afterward.*

ἐπεμβαίνω, fut. -βήσομαι, &c. (from ἐπί, *upon*, and ἐμβαίνω, *to mount*). *To mount upon, to ascend.—To make an attack on, to assail.*

ἐπενδῦω and -δῦνω, fut. -δῦσω, &c. (from ἐπί, *over*, and ἐνδύω, *to put on*). *To put on over, to put on in addition to.*

ἐπέοικε (impers. verb from ἐπί, intensive, and ἔοικε, *it is fitting*). *It is becoming, it is proper, it is right, it is fitting.*

ἐπέραστος, ον (adj. from ἐπί, intensive, and ἐραστός, *lovely*). *Very lovely, very desirable, amiable.*

ἐπερείδω, fut. -ερείσω, &c. (from ἐπί, *upon*, and ἐρείδω, *to support*). *To support upon, to stay* or *prop upon.*

ἐπέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, *to*, and ἔρχομαι, *to come*). *To come to, to approach, to advance towards, to arrive at.*

ἐπευθῦνω, fut. -ῦνῶ, perf. ἐπηύθυγκα (from ἐπί, intensive, and εὐθῦνω, *to direct*). *To direct, to guide, to steer.*

ἐπεύχομαι, fut. -εύξομαι, &c. (from ἐπί, *to*, and εὔχομαι, *to pray*). *To pray to, to invoke.—To boast, to profess.*

ἐπέχω, fut. ἐφέξω and ἐπισχήσω, &c. (from ἐπί, *to*, and ἔχω, *to hold*). *To hold to, to apply to.*—As a neuter, *to stop, to restrain one's self, to await.*

ἐπήν, Ion. for ἐπάν.

ἐπί (prep.), governs the genitive, dative, and accusative. The primitive meaning is *on* or *upon.*—Hence, 1st, with the genitive, *on, near, before, upon, in the presence of, of, during, under*; as, ἐπὶ Ἄτυος, *in the reign of Atys: at* or *in*, in the relation of place; as, ἐπὶ ξένης, i. e., γῆς, *in a foreign land.*—2d, with the dative, *under, beneath, among, for, over, upon, on account of, in addition to*; ἐπ' ἐμοί ἐστι, *it depends upon me.*—3d, with the accusative, *upon, against, to, towards, after, for, in quest of, at.*—With numerals it signifies *about.*—ἐπὶ πόλυ, *for the most part, especially.*—ἐπὶ τί; *wherefore?*—In composition it expresses *addition, increase, augmentation, reciprocal action, repetition, mutual assistance, renewal*, &c.

ἐπιβαίνω, fut. -βήσομαι, &c. (from ἐπί, *upon*, and βαίνω, *to mount*). *To mount upon, to ascend.—To go on shore, to disembark, to land upon.*

ἐπιβάλλω, fut. -βᾰλῶ, &c. (from ἐπί, *upon*, and βάλλω, *to cast*). *To cast upon.*

ἐπιβᾰτης, ου, ὁ (from ἐπιβαίνω). *A passenger* on board a vessel.

ἐπιβοᾰω, ῶ, fut. -βοήσω, &c. (from ἐπί, *upon*, and βοάω, *to call*). *To call upon for aid, to call aloud upon.*

ἐπιβόσκω, fut. -βοσκήσω, perf. ἐπιβεβόσκηκα (from ἐπί, *upon*, and βόσκω, *to pasture*). *To pasture upon, to put out to graze upon.*—In the middle, *to feed* or *graze upon, to devour, to revel in.*

ἐπιβουλεύω, fut. -εύσω, &c. (from ἐπί, *against*, and βουλεύω, *to plan*). *To plan against, to plot against, to lie in wait for, to deceive.*

ἐπιβουλή, ῆς, ἡ (from ἐπί, *against*, and βουλή, *a plot*). *A plot formed against any one, an artifice, an ambuscade, a stratagem.*

ἐπίβουλος, ον (adj. from ἐπιβουλή). *Plotting, insidious, treacherous, deceitful.*

ἐπιγελᾰω, ῶ, fut. -ᾰσω, &c. (from ἐπί, *at*, and γελάω, *to laugh*). *To laugh at, to deride, to mock.*

ἐπιγιγνώσκω, fut. -γνώσομαι, &c. (from ἐπί, denoting *addition*, and γιγνώσκω, *to know*). *To recognise, to know again, to observe.*

ἐπιγρᾰφή, ῆς, ἡ (from ἐπιγράφω). *An inscription, a valuation, a contribution.*

ἐπιγρᾰφω, fut. -γράψω, &c. (from ἐπί, *upon*, and γράφω, *to scratch* or *mark*). *To make a mark on.*—Hence, *to write upon, to inscribe, to describe, to value.*

ἐπιδακρῦω, fut. -ῦσω, &c. (from ἐπί, *for*, and δακρύω, *to weep*). *To*

weep for, to deplore.—As a neuter, *to weep.*

ἐπιδείκνῡμι and -δεικνύω, fut. -δείξω, &c. (from ἐπί, intensive, and δείκνυμι, *to show*). *To exhibit, to bring forward, to make a display of, to give a proof of, to show.*—In the middle, *to show one's self off, to give a specimen of one's skill, to make evident.*

ἐπιδέχομαι, fut. -δέξομαι, &c. (from ἐπί, *upon*, and δέχομαι, *to take*). *To take upon, to undertake, to assume, to admit.*

ἐπιδημέω, ῶ, fut. -ήσω, perf. ἐπιδεδήμηκα (from ἐπί, *among*, and δῆμος, *the people*). *To take up one's abode among a people, to arrive as a stranger in, to sojourn in, to settle in.*

ἐπιδίδωμι, fut. -δώσω, &c. (from ἐπί, *in addition to*, and δίδωμι, *to give*). *To bestow in addition to, to annex to, to intrust to, to yield to, to hand to.*

ἐπιδιώκω, fut. -ώξω, &c. (from ἐπί, *in addition to*, and διώκω, *to pursue*). *To pursue still farther.*

ἐπίδοξος, ον (adj. from ἐπί, intensive, and δόξα, *opinion*). *Celebrated, renowned, famous.*—Refers primitively to general opinion or expectation, as in the phrase ἐπίδοξος ἦν ἀποτυμπανίσειν, for which consult note, page 49, line 26.

ἐπίδοσις, εως, ἡ (from ἐπιδίδωμι). *Addition, increase, a donation, a voluntary contribution.*

ἐπίδρομος, ον (adj. from ἐπιδρᾰμεῖν, 2d aor. inf. of ἐπιτρέχω, *to run to attack*). *Easy to be attacked, accessible.*—*Exposed to attack* or *incursions.*

ἐπιείκεια, ας, ἡ (from ἐπιεικής). *Equity, propriety, clemency, mildness, moderation.*

ἐπιείκελος, ον (adj. from ἐπί, intensive, and εἴκελος, *like*). *Very like, strongly resembling.*

ἐπιεικής, ές (adj. from ἐπί, and εἰκός, neut. part. of ἔοικα, perf. mid. of εἴκω). *Seemly, proper, just.*—*Moderate, mild, humane, reasonable.*

ἐπιεικῶς (adv. from ἐπιεικής). *Properly, fitly.*—*Sufficiently, usually.*—*Willingly, contentedly.*

ἐπιέλπομαι, -έλψομαι, &c. (from ἐπί, intensive, and ἔλπομαι, *to hope*). *To long for, to hope for besides, to expect.*

ἐπιζητέω, ῶ, fut. -ήσω, &c. (from ἐπί, intensive, and ζητέω, *to seek*). *To seek* in addition to a previous search, *to seek out earnestly, to search for.*

ἐπίθεμα, ᾰτος, τό (from ἐπιτίθημι, *to place upon*). *A cover, a covering.*

ἐπιθλῑβω, fut. -ίψω, perf. ἐπιτέθλῑφα (from ἐπί, *upon*, and θλίβω, *to press*). *To press upon, to lean upon, to trample on.*

ἐπιθυμέω, ῶ, fut. -ήσω, perf. ἐπιτεθύμηκα (from ἐπί, intensive, and θυμέω, *to desire*). *To desire earnestly, to desire again and again, to long ardently, to set one's heart upon.*

ἐπιθυμία, ας, ἡ (from ἐπιθυμέω). *Longing, ardent desire, passion.*—*Cupidity, avarice.*

ἐπικαθίζω, fut. -ῐσω, &c. (from ἐπί, *upon*, and καθίζω, *to seat*). *To seat upon.*—As a neuter, *to sit upon.*

ἐπικαλέω, ῶ, fut. -καλέσω, &c. (from ἐπί, *upon*, and καλέω, *to call*). *To call upon.*—*To give a name in addition to* a previous name, *to surname, to style, to name.*—In the middle, *to call upon for aid, to implore the aid of.*

ἐπικαλύπτω, fut. -ύψω, &c. (from ἐπί, *upon*, and καλύπτω, *to conceal*). *To conceal* by placing something upon, *to cover over, to hide, to conceal from view.*

ἐπικαταβαίνω, fut. -βήσομαι, &c. (from ἐπί, *upon*, κατά, *down*, and βαίνω, *to go*). *To descend upon.*

ἐπίκειμαι, fut. -κείσομαι, &c. (from ἐπί, *upon*, and κεῖμαι, *to lie*). *To lie* or *be situated upon, to border upon, to be adjacent to, to hang over.*

ἐπικερτομέω, ῶ, fut. -ήσω, perf. ἐπικεκερτόμηκα (from ἐπί, intensive, and κερτομέω, *to rally, to banter*). *To speak in sportive strain, to jest*

with playfully. See note, page 168, line 175.

ἐπικηρῡκεία, ας, ἡ (from ἐπικηρυκεύομαι). *A negotiation.*

ἐπικηρῡκεύομαι, fut. -εύσομαι, perf. -ευμαι (from ἐπί, *thereupon*, and κηρυκεύω, *to send as a herald*). *To make propositions by a herald, to send a herald* to negotiate for a truce, &c.

ἐπικίνδῡνος, ον (adj. from ἐπί, intensive, and κίνδῡνος, *danger*). *Dangerous* in addition to previous danger, *perilous, hazardous.*

ἐπικλᾰω, ῶ, fut. -ᾰσω, perf. ἐπικέκλᾰκα (from ἐπί, *towards*, and κλάω, *to bend*). *To bend* or *move towards.—To excite to compassion, to move to tears, to touch, to affect.*

ἐπίκλησις, εως, ἡ (from ἐπικαλέω, *to give a surname*). *An appellation, a surname.*

ἐπικλύζω, fut. -ῡσω, perf. ἐπικέκλῡκα (from ἐπί, *upon*, and κλύζω, *to flow*). *To flow upon, to overflow, to inundate, to submerge.*

ἐπίκλυστος, ον (adj. from ἐπικλύζω). *Inundated, submerged.—Washed.*

ἐπικλώθω, fut. -ώσω, perf. ἐπικέκλωκα (from ἐπί, intens., and κλώθω, *to spin*). *To spin out, to spin* the thread of human life (as by the Fates), *to destine, to allot, to decree.*

ἐπικοσμέω, ῶ, fut. -ήσω, &c. (from ἐπί, intens., and κοσμέω, *to adorn*). *To adorn* with additional ornaments, *to embellish.*

Ἐπίκουρος, ου, ὁ. *Epicūrus*, 1. A celebrated Grecian philosopher, born at Gargettus in Attica. His doctrine was, that the happiness of man consisted in mental enjoyments and the sweets of virtue.—2. One of the accusers of Phocion, put to death by the son of the latter.

ἐπικροτέω, ῶ, fut. -ήσω, &c. (from ἐπί, intens., and κροτέω, *to make a noise*). *To make additional noise, to redouble acclamation, to applaud loudly, to clap loudly* or *repeatedly.*

ἐπικῡρόω, ῶ, fut. -ώσω, &c. (from ἐπί, intens., and κυρόω, *to confirm*). *To give additional confirmation to, to satisfy, to settle.*

ἐπιλαμβᾰνω, fut. -λήψομαι, &c. (from ἐπί, *in addition*, and λαμβάνω, *to take*). *To take in addition to.—To lay hold upon*, either, *to seize upon*, or, *to hold by.*

ἐπιλάμπω, fut. -λάμψω, &c. (from ἐπί, intens., and λάμπω, *to shine*). *To shine brightly, to beam forth.*

ἐπιλανθᾰνω, fut. -λήσω, &c. (from ἐπί, intens., and λανθάνω, *to cause to forget*). *To cause utter oblivion of.*—In the middle, *to forget completely.*

ἐπιλέγω, fut. λέξω, &c. (from ἐπί, *in addition*, and λέγω, *to speak*). *To add to what has been already said.*—In the middle, *to read over.*

ἐπιλείπω, fut. -λείψω, &c. (from ἐπί, *for*, and λείπω, *to leave*). *To leave one place for another, to desert.—To fail, to be wanting.*

ἐπιμέλειᾰ, ας, ἡ (from ἐπιμελής). *Care, an object of care, a tending, attention, purpose.*

ἐπιμελέομαι, οῦμαι, fut. -ήσομαι, perf. ἐπιμεμέλημαι (from ἐπί, *on account of*, and μέλομαι, *to be careful*). *To be concerned about* or *for, to take care of, to tend.*

ἐπιμελής, ές (adj. from same). *Concerned about, solicitous, careful.*

ἐπιμελητής, οῦ, ὁ (from ἐπιμελέομαι). *One who attends to* the interests of another, *an executor, a guardian, an overseer.*

ἐπιμελῶς (adverb from ἐπιμελής). *Carefully.*

ἐπιμέμφομαι, fut. -μέμψομαι, &c. (from ἐπί, *for*, and μέμφομαι, *to reprove*). *To reprove with, to reproach with.*

Ἐπιμηθεύς, έως, ὁ. *Epimēthcus*, brother of Promētheus, and son of Iapētus. He married Pandōra, by whom he had Pyrrha.

ἐπιμηχᾰνάομαι, ῶμαι, fut. -ήσομαι, perf. ἐπιμεμηχάνημαι (from ἐπί, *against*, and μηχανάω, *to lay plots*). *To lay plots against, to contrive against.*

ἐπιμῑξία, ας, ἡ (from ἐπιμίγνῡμι, *to intermingle*). *Mixture, intercourse, communication.*

ἐπινέμω, fut. -νεμῶ, &c. (from ἐπί, *among*, and νέμω, *to share*). *To share among, to divide, to distribute.*

ἐπινεύω, fut. -νεύσω, &c. (from ἐπί, *towards*, and νεύω, *to bow*). *To bow towards, to nod to, to incline, to grant.*

ἐπινῖκιος, ον (adj. from ἐπί, *upon*, and νίκη, *a victory*). *Following close upon* or *after a victory, triumphal.*—In the neuter, as a noun, τὸ ἐπινίκιον, *a song of triumph.*

ἐπινοέω, ῶ, fut. -ήσω, &c. (from ἐπί, *upon*, and νοέω, *to reflect*). *To reflect upon, to think over, to invent* by continued reflection on, *to devise, to undertake.*

ἐπίορκος, ον (adj. from ἐπί, *over*, and ὅρκος, *an oath*). *Going beyond* or *over one's oath, perjured.*

ἐπιπάσσω, and Attic -πάττω, fut. -πᾰσω, &c. (from ἐπί, *upon*, and πάσσω, *to strew*). *To strew upon, to scatter upon.*

ἐπίπεδος, ον (adj. from ἐπί, *upon*, and πέδον, *the ground*). *On the ground.—Level, even, flat.*

ἐπιπέμπω, fut. -πέμψω, &c. (from ἐπί, intens., and πέμπω, *to send*). *To send in addition to, to send against, to send forth.*

ἐπιπηδᾰω, ῶ, fut. -ήσω, &c. (from ἐπί, *upon*, and πηδάω, *to spring*). *To spring upon, to leap upon.*

ἐπιπλέον (adv. from ἐπί, *in addition*, and πλέον for πλεῖον, neuter of πλείων, *more*). *Still more, in a still greater degree, yet farther, in a more extensive degree.*

ἐπιπλέω, fut. -πλεύσομαι, &c. (from ἐπί, *to*, and πλέω, *to sail*). *To sail to, to sail away for.*

ἐπιπλήσσω, fut. -πλήξω, &c. (from ἐπί, intens., and πλήσσω, *to strike*). *To strike repeatedly, to punish severely.—To reprimand sharply, to rebuke, to reprove.*

ἐπιπνέω, fut. -πνεύσω, &c. (from ἐπί, *upon*, and πνέω, *to breathe*). *To breathe upon, to blow upon.*

ἐπίπονος, ον (adj. from ἐπί, intens., and πόνος, *toil*). *Enduring additional toil, laborious, painful, weary.*

ἐπιπόνως (adv. from ἐπίπονος). *Laboriously, difficultly, wearisomely.*

ἐπιπορπᾰω, ῶ, fut. -ήσω, perf. ἐπιπεπόρπηκα (from ἐπί, *upon*, and πόρπη, *a clasp*). *To fasten on with a clasp, to clasp, to buckle.*

ἐπιῤῥέω, fut. -ῥεύσομαι, &c. (from ἐπί, *upon*, and ῥέω, *to flow*). *To flow upon* or *over, to overflow.—To flow into, to flow towards.*

ἐπιῤῥίπτω, fut. -ῥίψω, &c. (from ἐπί, *upon*, and ῥίπτω, *to throw*). *To throw upon, to cast on.*

ἐπίῤῥοια, ας, ἡ (from ἐπιῤῥέω). *Overflow, afflux, the flow.—A supply.*

ἐπισείω, fut. -σείσω, perf. ἐπισέσεικα (from ἐπί, *over*, and σείω, *to shake*). *To shake* or *brandish over, to hold up as an object of terror, to terrify.*

ἐπίσημος, ον (adj. from ἐπί, *upon*, and σῆμα, *a mark*). *Distinguished by a mark, marked, conspicuous, illustrious.*—In the neuter, as a noun, τὸ ἐπίσημον, *the standard.*

ἐπῖσης (adv. from ἐπί, *upon*, and ἴσος, *equal*, for ἐπ' ἴσης, with μοίρας understood). *In equal shares, upon an equality, equally, alike, just as if.*

ἐπισκέπτομαι, fut. -σκέψομαι, perf. ἐπέσκεμμαι (from ἐπί, intens., and σκέπτομαι, *to consider*). *To consider attentively, to contemplate, to inquire into.*

ἐπισκιάζω, fut. -ᾰσω, perf. ἐπεσκίᾰκα (from ἐπί, *upon*, and σκιάζω, *to shade*). *To cast a shadow upon, to overshadow, to darken, to obscure.*

ἐπισκοπέω, ῶ, fut. -ήσω, &c. (from ἐπί, intens., and σκοπέω, *to consider*). *To consider attentively, to inspect narrowly, to examine.*

ἐπισκοτέω, ῶ, fut. -ήσω, perf. ἐπεσκότηκα (from ἐπί, *upon*, and σκοτέω, *to darken*). *To spread darkness over, to cast a gloom upon, to darken.*

ἐπισκώπτω, fut. -σκώψω, perf. ἐπέσκωφα (from ἐπί, intensive, and σκώπτω, *to deride*). *To deride.*

ἐπίσπω, ῃς, ῃ, 2d aor. subj. act. of ἐφέπω.

ἐπίστᾰμαι, fut. -στήσομαι, 1st aor. pass. ἠπιστήθην. *To know, to be*

skilled in, to understand, to know how.

ἐπιστᾰμένως (adv. from ἐπιστᾰμενος, pres. part. of ἐπίσταμαι). *Intelligently, skilfully.*

ἐπίστᾰσις, εως, ἡ (from ἐφίστημι, *to detain at a place*). *Detention, a halt, a standing still, a stoppage.*

ἐπιστᾰτέω, ῶ, fut. -ήσω, perf. ἐπεστάτηκα (from ἐπιστᾰτης). *To have the superintendence of, to be set in charge over, to oversee, to direct.*

ἐπιστᾰτης, ου, ὁ (from ἐφίστᾰμαι, *to be placed over*). *An overseer, a superintendent.*

ἐπιστέλλω, fut. -στελῶ, &c. (from ἐπί, *to*, and στέλλω, *to send*). *To send to, to send a letter* or *message, to convey an order, to commission.*

ἐπιστενᾰχω, fut. -άξω, &c. (from ἐπί, intens., and στενᾰχω for στενάζω, *to groan*), more commonly as a dep. mid. -ομαι. *To groan aloud, to increase one's lamentations, to lament more deeply.—To join in lamenting.*

ἐπιστήμη, ης, ἡ (from ἐπίστᾰμαι). *Knowledge, acquaintance with.*

ἐπιστολή, ῆς, ἡ (from ἐπιστέλλω). *A letter, a message, a mandate.*

ἐπιστομίζω, fut. -ῐσω, perf. ἐπεστόμῐκα (from ἐπί, *upon*, and στόμα, *the mouth*). *To place over the mouth, to stop up the mouth* (used either of a cave or of animals).—Hence, *to check with a bit, to tame, to muzzle, to obstruct.*

ἐπιστρέφω, fut. -έψω, &c. (from ἐπί, *to*, and στρέφω, *to turn*). *To turn round to* or *towards.*—In the middle, *to turn one's self towards, to turn back, to return.*

ἐπισφάζω and -σφάττω, fut. -άξω, &c. (from ἐπί, *upon*, and σφάζω, *to slay*). *To slay upon, to immolate on.—To kill.*

ἐπισφίγγω, fut. -ίγξω, &c. (from ἐπί, intensive, and σφίγγω, *to press together*). *To press together more closely, to tighten.*

ἐπισφρᾰγίζω, fut. -ῐσω, perf. ἐπεσφρᾰγῐκα (from ἐπί, *upon*, and σφραγίζω, *to seal*). *To stamp a seal upon, to seal, to confirm, to ratify.*

ἐπίσχω, same as ἐπέχω (from ἐπί and ἴσχω). *To refrain*, &c.

ἐπιτᾰράσσω, fut. -άξω, &c. (from ἐπί, intens., and ταράσσω, *to disturb*). *To disturb greatly, to cause confusion, to annoy.*

ἐπιτάσσω, and Attic -τάττω, fut. -άξω, &c. (from ἐπί, *upon*, and τάσσω, *to enjoin*). *To enjoin upon, to give orders to, to command.*

ἐπιτελέω, ῶ, fut. -έσω, &c. (from ἐπί, intens., and τελέω, *to finish*). *To bring to perfection, to finish completely, to accomplish, to perform.*

ἐπιτερπής, ές (adj. from ἐπιτέρπω, *to delight*). *Delightful, pleasing, grateful.*

ἐπιτήδειος, ᾱ, ον, and ος, ον (adj. from ἐπιτηδής, of which the neuter, ἐπιτηδές, *sufficiently, adequately, purposely*, is alone in use). *Fitting, adapted for, necessary, convenient.*—As a noun, ὁ ἐπιτήδειος, *a friend, an intimate acquaintance.*—In the neuter plural, τὰ ἐπιτήδεια, *the necessaries of life.*

ἐπιτήδευμα, ᾰτος, τό (from ἐπιτηδεύω). *An occupation, a mode of life, a pursuit.*

ἐπιτηδεύω, fut. -εύσω, &c. (from ἐπιτήδειος). *To pursue diligently, to attend to, to practise.*

ἐπιτηρέω, ῶ, fut. -ήσω, &c. (from ἐπί, intens., and τηρέω, *to observe*). *To observe attentively, to watch over carefully.*

ἐπιτίθημι, fut. -θήσω, &c. (from ἐπί, *upon*, and τίθημι, *to place*). *To place upon, to set before, to administer.*—In the middle, *to put on one's self, to resume.—To fall upon impetuously, to attack.*

ἐπιτῑμᾰω, ῶ, fut. -ήσω, &c. (from ἐπί, and τῑμάω, *to estimate*). *To reproach, to censure, to blame.*

ἐπίτῑμος, ον (adj. from ἐπί, *in*, and τῑμή, *honour*). *Honoured, respected, honourable.*

ἐπιτοπολύ (adv. for ἐπὶ τὸ πολύ). *For the most part, generally.*

ἐπιτρεπτέον (verbal from ἐπιτρέπω). *To be committed* or *confided.*

ἐπιτρέπω, fut. -τρέψω, &c. (from ἐπί, *to*, and τρέπω, *to turn*). *To turn to, to commit to, to intrust to, to permit.*

ἐπιτρέχω, fut. -θρέξομαι, &c. (from ἐπί, *to*, and τρέχω, *to run*). *To run to, to attack, to run over, to invade.*

ἐπιτρῖβω, fut. -τρίψω, &c. (from ἐπί, *upon*, and τρῖβω, *to rub*). *To rub upon, to wear out by rubbing on.*—Hence, *to destroy, to ruin, to annihilate.*

ἐπιτυγχᾰνω, fut. -τεύξομαι, &c. (from ἐπί, *upon*, and τυγχάνω, *to meet*). *To light upon, to fall in with, to meet.*

ἐπιφάνειᾰ, ας, ἡ (from ἐπιφᾰνής). *External appearance, surface.*—*Celebrity, fame, renown.*

ἐπιφᾰνής, ές (adj. from ἐπιφαίνομαι, *to appear on the surface*). *Apparent, evident.*—*Distinguished, famous, noble.*

ἐπιφᾰνῶς (adv. from ἐπιφᾰνής). *Apparently.*—*Gloriously, nobly, with great honour.*

ἐπιφέρω, fut. ἐποίσω, &c. (from ἐπί, *upon*, and φέρω, *to bring*). *To bring upon, to inflict on, to bring to bear on.*—*To accuse.*—In the middle, *to be borne forward on one's way, to advance.*

ἐπιφλέγω, fut. -ἕξω, perf. ἐπιπέφλεχα (from ἐπί, intens., and φλέγω, *to burn*). *To burn up, to destroy by fire.*

ἐπιφορέω, ῶ, fut. -ήσω, &c., a form of ἐπιφέρω (from ἐπί and φορέω). *To bring upon*, &c.

ἐπιφύω, fut. -ῡσω, &c. (from ἐπί, *upon*, and φύω, *to cause to grow*). *To cause to grow upon.*—The 2d aor. and perf. as neuter, *to grow to* or *upon, to cling to.*—In the middle, ἐπιφύομαι, *to hang on to, to attack.*

ἐπιφωνέω, ῶ, fut. -ήσω, &c. (from ἐπί, *upon*, and φωνέω, *to call*). *To call aloud upon, to call to, to exclaim.*

ἐπιχειρέω, ῶ, fut. -ήσω, perf. ἐπικεχείρηκα (from ἐπί, *upon*, and χείρ, *a hand*). *To lay hands on, to put the hand to, to undertake, to attack.*

ἐπιχέω, fut. -χεύσω, &c. (from ἐπί, *upon*, and χέω, *to pour*). *To pour upon.*—*To heap up, to erect.*

ἐπιχθόνιος, ον (adj. from ἐπί, *upon*, and χθών, *the earth*). *Upon the earth, living, mortal.*

ἐπιχώριος, ᾱ, ον, and ος, ον (adj. from ἐπί, *in*, and χώρα, *a country*). *Born in a country, native, indigenous, peculiar to a country.*

ἐπιψαύω, fut. -ψαύσω, &c. (from ἐπί, *upon*, and ψαύω, *to touch*). *To touch gently*, as it were upon the surface, *to touch lightly.*

ἐποίκιον, ου, τό (from ἐπί, *upon*, and οἶκος, *a house*). *A dwelling upon a farm, a country-house.*—In the plural, τὰ ἐποίκια, *villages.*

ἐποίχομαι, fut. -οιχήσομαι, &c. (from ἐπί, *unto*, and οἴχομαι, *to go*). *To go unto, to ply, to be occupied at.*

ἕπομαι, fut. ἕψομαι, aor. ἑσπόμην, imperf. εἱπόμην (middle of ἕπω, *to be occupied with*). *To follow, to accompany.*

ἐπομβρία, ας, ἡ (from ἔπομβρος). *Copious rain, a shower, rainy weather.*

ἔπομβρος, ον (adj. from ἐπί, intensive, and ὄμβρος, *a shower*). *Subject to showers, where showers are frequent, rainy.*

ἐπόμνῡμι, fut. -ομόσω, &c. (from ἐπί, *in addition*, and ὀμνῡμι, *to swear*). *To add one's oath in confirmation, to swear to, to ratify by an oath.*

ἐπονείδιστος, ον (adj. from ἐπονειδίζω, *to revile*). *Reviled, rebuked, disgraceful.*

ἐπονειδίστως (adv. from ἐπονείδιστος). *Reprehensibly, blameably, shamefully.*

ἐποπτεύω, fut. -εύσω, perf. ἐπώπτευκα (from ἐπί, *over*, and ὀπτεύω, *to look*). *To look over, to survey, to inspect.*

ἔπος, εος, τό (from εἶπον, 2d aor. of the obsolete εἴπω, *to say*). *A word, a speech, a verse.*

ἐποτρῡνω, fut. -οτρῡνῶ, perf. ἐπώτρυγκα (from ἐπί, intensive, and ὀτρῡνω, *to urge*). *To urge repeatedly, to incite, to encourage.*

ἔποψ, οπος, ὁ. *A hoopoe.*

ἑπτά (num. adj. indecl.). *Seven.*

ἑπτᾰκαίδεκα (num. adj. indecl. from ἑπτά, καί, and δέκα, *ten*). *Seventeen.*

ἑπτᾰκαιδεκάπηχυς, υ (adj. from ἑπτακαίδεκα, and πῆχυς, *a cubit*). *Seventeen cubits* or *ells.*

ἐπωάζω, fut. -ᾰσω, perf. ἐπώᾰκα (from ἐπί, *upon*, and ὠόν, *an egg*). *To sit upon its eggs, to brood, to hatch.*

ἐπωνῠμία, ας, ἡ (from ἐπωνύμιος, poet. for ἐπώνῠμος). *A surname.*

ἐπώνυμος, ον (adj. from ἐπί, *in addition*, and ὄνῠμα, Æol. for ὄνομα, *a name*). *Having a name in addition to a previous one, having a surname, deriving its name from.*

ἐρᾰνιστής, οῦ, ὁ (from ἔρᾰνος, *a banquet to which each guest contributes his share*). *A contributor to a feast* or *picnic party.—A contributor* generally.

Ἐρασίστρᾰτος, ου, ὁ. *Erasistratus.*

ἐράσμιος, ον, and ος, η, ον (adj. from ἐράω, *to love*). *Lovely, amiable, loved.*

ἐραστής, οῦ, ὁ (from ἐράω, *to love*). *A lover.*

Ἐρᾰτώ, όος contr. οῦς, ἡ. *Erăto*, the muse who presided over lyric and tender poetry.

ἐρᾰω, ῶ. *To love, to desire, to seek after*; for which, in poetry, the form ἔρᾰμαι is more common.—1st aor. ἠρᾰσάμην, 1st aor. pass. as middle, ἠράσθην, *to desire ardently, to be in love with, to conceive a passion for.*—The present passive only occurs in a passive sense, the rest being used as middle.

ἐργάζομαι, fut. -ᾰσομαι, perf. εἴργασμαι (from ἔργον, *work*). *To work, to effect, to make, to practise, to cause, to produce, to labour upon.*

ἐργᾰλεῖον, ου, τό (from ἔργον, *work*). *A tool, an implement.*

Ἐργᾰνη, ης, ἡ (from ἔργον, *work*). *Ergănē*, i. e., the female artist, an epithet of Minerva as patroness of the mechanical arts.

ἐργᾰσία, ας, ἡ (from ἐργάζομαι). *Labour, an occupation, a working, workmanship, mode of culture, mode of working.*

ἐργαστήριον, ου, τό (from ἐργάζομαι, *to work*, with ending τήριον, denoting place where). *A place for working, a workshop, an atelier* of an artist.

ἐργᾰτης, ου, ὁ (from ἐργάζομαι, *to labour*). *A labourer, an artisan.*

ἔργον, ου, τό (from the obsolete ἔργω, *to do*). *An action, a work, a deed, a performance, an occupation, employment.*—Dat. sing. as an adverb, ἔργῳ, *in reality.*

ἐργώδης, ες (adj. from ἔργον, and εἶδος, *appearance*). *Of a toil-worn aspect, toilsome, laborious.—Troublesome.*

ἐρέα, ας, contr. ἐρᾶ, ᾶς, ἡ. *Wool.*

ἐρεβεννός, ή, όν (adj. from Ἔρεβος, *Erēbus*). *Gloomy, dark, obscure.*

ἐρεβώδης, ες (adj. from Ἔρεβος, *Erēbus*, and εἶδος, *appearance*). *Of a gloomy appearance, dark, dingy.*

ἐρεθίζω, fut. -ἴσω, perf. ἠρέθῐκα, perf. pass. ἠρέθισμαι. *To provoke, to excite.*

ἐρείδω, fut. -είσω, perf. ἤρεικα, perf. pass. ἤρεισμαι. *To fix on, to fasten to, to prop up, to support.*—In the middle, *to lean upon.*

ἐρείπω, fut. -είψω, perf. ἤρειφα, perf. mid. ἤρῐπα, with Att. redup. ἐρήρῐπα, 2d aor. act. ἤρῐπον. *To overthrow, to demolish.*—Neut. in 2d aor., *to fall down.*

ἐρετμός, οῦ, ὁ (from ἐρέσσω, *to row*). *An oar.*

ἐρευνᾰω, ῶ, fut. -ήσω, perf. ἠρεύνηκα (from ἔρομαι, *to inquire*). *To investigate, to undertake.*

Ἐρεχθηΐς, ΐδος, ἡ. *Erechthēïs*, the salt spring in the Erechthēum, feigned to have burst out of the earth from a stroke of Neptune's trident. See note, page 65, line 27.

ἐρέω, Ion. for ἐρῶ. *I will say.* See ἐρῶ.

ἐρημαῖος, α, ον (adj.), poet. for ἐρῆμος, η, ον.

ἐρῆμος, η, ον, and Att. ος, ον (adj.). *Lonely, solitary, waste, deserted.*—As a noun, ἡ ἔρημος (with γῆ, *land*, understood), *a desert, a solitude.*

ἐρημόω, ῶ, fut. -ώσω, perf. ἠρήμωκα

(from ἐρῆμος). *To lay waste, to deprive of, to free from.*

Ἐρίανθος, ου, ὁ. *Erianthus.*

ἐρίζω, fut. -ἴσω, perf. ἤρικα. *To contend, to quarrel.*—ἐρίζειν τινὶ περί, *to contend with any one about.*

ἐρινεός, οῦ, ὁ. *A wild fig-tree.*

Ἐρινύς, ὕος, ἡ. *Erinnys,* one of the Furies.—In the plural, *αἱ Ἐρινύες, the Furies,* three goddesses, whose office was to punish the crimes of men by the secret stings of conscience.

ἔριον, ου, τό (dim. from ἔρος, *wool*). *Wool, a fleece.*

ἔρις, ἴδος, ἡ. *Strife, dispute, contention, a quarrel, a contest.*

Ἔρις, ἴδος, ἡ. *Eris,* the goddess of strife and discord.

ἐρῖφος, ου, ὁ. *A kid.*

Ἐριχθόνιος, ου, ὁ. *Erichthonius,* the fourth king of Athens, died B.C. 1437.

ἕρκος, εος, τό (from ἔργω, poet. for εἴργω, *to enclose*). *A hedge, an enclosure, an enclosed place.*—*A net, a snare.*

Ἑρκύνιος, ᾱ, ον (adj.). *Hercynian.*—As a noun, ὁ Ἑρκύνιος (with δρυμός understood), and οἱ Ἑρκύνιοι (with δρυμοί). *The Hercynian forest,* an extensive wood which covered a large part of ancient Germany.

ἑρμᾰτίζω, fut. -ἴσω, perf. ἡρμᾰτῐκα (from ἕρμα, *a prop*). *To prop up, to support, to secure.*—*To ballast, to load.*

Ἑρμῆς, οῦ, contr. from Ἑρμέας, έου, ὁ. 1. *Mercury* or *Hermes,* son of Jupiter and Maia; the god of commerce, eloquence, wrestling, and whatever required skill, and the inventor of the lyre and harp. He was the messenger of Jupiter, and had also the office of conducting the souls of the dead to the under world.—2. *A Herma,* or statue of Mercury, which was an erect oblong block of stone, surmounted with a head of Mercury, set up at Athens in public places and before private dwellings.

ἔρομαι, fut. ἐρήσομαι, 2d aor. ἠρόμην. *To ask, to inquire for, to interrogate.*

ἔρος, ὁ (only in nom. and accus. sing., the original form of ἔρως). *Love, desire,* &c.

ἑρπύζω, fut. -ὕσω, perf. εἷρπῡκα. *To creep, to glide along.*

ἔῤῥω, fut. ἐῤῥήσω, perf. ἠῤῥηκα (akin to ῥέω, *to flow,* and the Latin *ruo*). *To go to ruin, to be ruined.* See note, page 163, line 123.

Ἐρυθείη, ης, ἡ. *Erythēa,* an island off the coast of Iberia, in the Bay of Cadiz, remarkable for its fertility. Here Geryon reigned.

ἐρυθριᾰω, ῶ, fut. -ιᾰσω, perf. ἠρυθρίᾰκα (from ἐρυθρός). *To grow red, to blush.*

ἐρυθρός, ά, όν (adj.). *Red.*—ἡ ἐρυθρὰ θάλασσα, *the Red Sea.*

ἐρῡκω, fut. -ύξω, perf. ἠρῡχα, 2d aor. ἠρύκᾰκον (from ἐρῡω, *to draw*). *To draw back, to restrain.*

ἔρῡμα, ᾰτος, τό (from ἐρύομαι, *to protect*). *A rampart, a fortification, a defence.*

Ἐρυμάνθιος, α, ον (adj.). *Erymanthian, of Erymanthus,* a mountain in Arcadia, famous in fable as the haunt of the savage wild boar destroyed by Hercules.

Ἔρυξ, ῡκος, ἡ. *Eryx,* a mountain and city in Sicily, where was a famous temple of Venus.

ἐρύω, fut. ἐρῡσω, perf. εἴρῡκα (and poetic εἰρύω, &c.). *To draw, to drag, to pull, to draw off.*—In the middle, ἐρῡομαι, poetic εἰρύομαι, fut. -ῡσομαι, *to rescue, to deliver, to protect, to guard, to restrain.* In Homer a syncopated aor. occurs, 2d sing. ἐρῡσο, 3d ἐρῡτο and εἴρῡτο, 3d pl. ἐρύαται, &c., only in the sense *to save, to defend;* distinguished from the perf. and pluperf. pass., which have υ short; perf. εἴρῡμαι, pluperf. εἰρῡμην.

ἔρχομαι, fut. ἐλεύσομαι, perf. mid. ἤλῡθα, with redup. ἐλήλῡθα, 2d aor. ἦλθον, by syncope for ἤλῡθον. *To go, to come, to arrive, to proceed.*—ἐλθεῖν εἰς ἔριν, *to engage in a contest with,* followed by a dative of the person.

ἐρῶ, a fut. from εἴρω, which present

occurs only in poetry: the other tenses from the obs. *ῥέω*; perf. *εἴρηκα*, perf. pass. *εἴρημαι*, aor. pass. *ἐῤῥήθην* and *ἐῤῥέθην*. *To speak, to say, to tell, to relate.* In Attic, *φημί* used as pres. and *εἶπον* as 2d aor.

ἐρωδιός, οῦ, ὁ. A heron.

ἔρως, ωτος, ὁ (from *ἐράω, to love*). *Love, desire.*

Ἔρως, ωτος, ὁ. Cupid or *Eros*, the god of Love, son of Venus.—Also, *Love* personified.

ἐρωτᾰω, ῶ, fut. *-ήσω*, perf. *ἠρώτηκα. To ask, to question, to inquire.*

ἐρώτημα, ᾰτος, τό (from *ἐρωτάω*). *A question, an inquiry.*

Ἐρωτῐδεύς, έως, ὁ (dim. of *ἔρως*; see note, p. 172, Ode iv., line 13). *A Loveling, a young Love.*

ἐρωτῐκός, ή, όν (adj. from *ἔρως, love*). *Amorous, enamoured.*

ἐς, Ionic and poetic, but seldom Attic, for *εἰς. Into*, &c.—*ἔς τε, till, even to, until.*

ἐσβάλλω, Ionic for *εἰσβάλλω.*

ἐσδόμενον, Doric for *ἑζόμενον.* See *ἕζομαι.*

ἐσδέχομαι, fut. *-δέξομαι*, &c., Ionic for *εἰσδέχομαι* (from *εἰς, into*, and *δέχομαι, to take*). *To take* or *receive into, to admit.*

ἐσθέω, ῶ, fut. *-ήσω*, perf. *ἤσθηκα* (from *ἐσθής*). *To clothe, to dress.*

ἐσθής, ῆτος, ἡ (from *ἔσθην*, 1st aor. pass. of *ἐννῡμι, to clothe*). *Clothing, raiment, a dress.*

ἐσθίω and poetic *ἔσθω* (used only in pres. and imperf., the other tenses from *ἔδω*), fut. *ἔδομαι*, perf. *ἐδήδοκα*, perf. pass. *ἐδήδεσμαι*, 2d aor. act. (from *φάγω*) *ἔφᾰγον. To eat.*

ἐσθλός, ή, όν (adj.). *Good, brave, noble, excellent, honourable.*

ἐσῐδεῖν, poetic for *εἰσῐδεῖν*, from *εἰσείδω.*

ἔσοπτρον, Ionic for *εἴσοπτρον, ου, τό. A mirror.*

ἑσπέρα, ας, ἡ (prop. fem. of *ἕσπερος*, with *ὥρα* understood). *Evening.*

ἑσπέρῐος, α, ον (adj. from *ἕσπερος, evening*). *Of evening, of the west, western, westerly.*—As a noun, *ἡ ἑσπερία, the evening, the west.*

ἑστία, ας, ἡ. A hearth.—*παρὰ τὴν ἑστίαν.* See note, page 147, line 2–8.

ἑστιᾰω, ῶ, fut. *-ᾰσω*, perf. *εἱστίᾰκα* (from *ἑστία, a family hearth*). *To receive into a house, to entertain, to give a feast to.*—*ἑστιᾷν γάμους, to make a nuptial feast.*—In the middle, *to feast, to banquet.*

ἐσχατιά, ᾶς, ἡ (from *ἔσχατος*). *The farthest portion, the extreme limit, the remotest confine.*

ἔσχᾰτος, η, ον (adj. from *ἔσχον*, 2d aor. of *ἔχω, to have* or *hold*; holding or bordering upon?). *At the farthest extremity, outermost, last, extreme, most remote.*

ἔσω, poetic for *εἴσω* (adv.). *Within, inner.*—*ἡ ἔσω θάλασσα, the inner sea*, i. e., the Mediterranean.

ἑταίρα, ας, ἡ (fem. of *ἑταῖρος*). *A mistress, a courtesan.*

ἑταιρία, ας, ἡ (from *ἑταῖρος*). *A society, a political club.*

ἑταῖρος, ου, epic and Ionic *ἑτᾶρος, ου, ὁ. A companion, an associate, a friend.*

ἕτερος, α, ον (adj. pron.). *The other* (of two, like the Latin *alter*), *the one, other.*

ἑτέρως (adv. from *ἕτερος*). *Otherwise, differently.*

ἐτήσιος, ον and *ος, η* Ionic for *ᾱ, ον* (adj. from *ἔτος, a year*). *Yearly, annual.*—As a noun, *οἱ ἐτήσιαι*, and *οἱ ἐτήσιοι ἄνεμοι, the Etesian winds*, winds that prevail every year at the same season, blowing for a stated period in the same direction.

ἐτήτῡμος, ον and *ος, η, ον* (adj., lengthened form of *ἐτῦμος*). *Genuine, tried.*—*Faithful, trustworthy.*

ἔτι (adv.). *As yet, still, even now, farther, yet, besides.*—*οὐκ ἔτι, no longer.*

ἕτοιμος ον (adj.). *Ready, prepared.*

ἑτοίμως (adv. from *ἕτοιμος*). *Readily, promptly.*

ἔτος, εος, τό. The year.—*κατ' ἔτος, yearly.*

Ἐτρούσκοι, ων, οἱ. The Etruscans or *Etrurians*, a nation of Italy formed from the union of Pelasgian colonists with the native inhabitants.

ἐτῠ́μος, *η*, *ον* and *ος*, *ον* (adj.). *Actual, true, real.*

εὐ (adv. from *ἐῢς*, *good*). *Well, rightly, happily.—εὐ μάλα, very, extremely.*

Εὐαγόρας *ου*, *ὁ*. *Evagŏras*, a king of Cyprus, who retook Salamis from the Persians. He was noted for his integrity and love of justice.

εὔᾰδε. See note, page 176, Idyl iii., line 7.

εὐάρμοστος, *ον* (adj. from *εὐ*, *well*, and *ἁρμόζω*, *to fit*). *Well fitting, well adapted, accommodating.*

Εὐβοεύς, *έως*, *ὁ*. *A Eubœan, an inhabitant of Eubœa.*

Εὔβοιᾰ, *ας*, *ἡ*. *Eubœa*, a large island of Greece in the Ægēan Sea, lying along the coast of Locris, Bœotia, and Attica. It is now called *Negropont.*

εὔβοτος, *ον* (adj. from *εὐ*, *well*, and *βόσκω*, *to feed*). *Abounding in rich pastures, rich in pasturage.*

εὖγε (adv. for *εὐ γε*). *Well done! very well!*

εὐγένειᾰ, *ας*, *ἡ* (from *εὐγενής*). *Noble birth, excellence of character, lofty sentiments, valour.*

εὐγενής, *ές* (adj. from *εὐ*, *well*, and *γένος*, *birth*). *Of noble birth, noble, honourable, of illustrious descent.*

εὐγνωμοσῠ́νη, *ης*, *ἡ* (from *εὐγνώμων*). *Goodness, gentleness, generosity, justice.*

εὐγνώμων, *ον* (adj. from *εὐ*, *well*, and *γνώμη*, *disposition*). *Of a kind disposition, well disposed, prudent, reasonable, just.*

εὐδαιμονέω, *ῶ*, fut. *-ήσω*, perf. *ηὐδαιμόνηκα* (from *εὐδαίμων*). *To be happy, to be wealthy.*

εὐδαιμονία, *ας*, *ἡ* (from *εὐδαίμων*). *Happiness, felicity, prosperity.*

εὐδαιμονίζω, fut. *-ῐ́σω*, perf. *ηὐδαιμόνῐκα* (from *εὐδαίμων*). *To esteem happy, to felicitate.*

εὐδαιμόνως (adv. from *εὐδαίμων*). *Happily, prosperously.*

εὐδαίμων, *ον* (adj. from *εὐ*, *well*, and *δαίμων*, *a genius*). *Having a good genius.*—Hence, *fortunate, happy, wealthy.*

εὐδενδρος, *ον* (adj. from *εὐ*, *well*, and *δένδρον*, *a tree*). *Abounding in trees, well-wooded.*

εὐδηλος, *ον* (adj. from *εὐ*, *easily*, and *δῆλος*, *visible*). *Easily seen, very visible, evidently manifest.*

εὐδία, *ας*, *ἡ* (from *εὐ*, *well*, and *Δίς*, obsolete form for *Ζεύς*, as indicating the firmament or sky). *Clear weather.—A calm at sea.—Quiet, rest, tranquillity.*

εὐδοκιμέω, *ῶ*, fut. *-ήσω*, perf. *ηὐδοκίμηκα* (from *εὐδόκῐμος*). *To enjoy public esteem, to gain applause, to be praised.*

εὐδόκῐμος, *ον* (adj. from *εὐ*, *well*, and *δόκιμος*, *tried*). *Approved, renowned, esteemed, respectable.*

εὔδομες, Doric for *εὔδομεν*.

εὔδω, fut. *εὐδήσω*, perf. *ηὔδηκα*, 2d aor. *ηὖδον*, poetic *εὖδον*. *To sleep.*

εὐείμων, *ον* (adj. from *εὐ*, *well*, and *εἷμα*, *a dress*). *Well-dressed, richly clad, fair-robed.*

εὐέλαιος, *ον* (adj. from *εὐ*, *well*, and *ἐλαία*, *an olive-tree*). *Abounding in olives, rich in olives* or *oil.*

εὔελπις, *ι*, gen. *ῐδος* (adj. from *εὐ*, *well*, and *ἐλπίς*, *hope*). *Filled with bright hopes, confident, hopeful.*

εὐεργεσία, *ας*, *ἡ* (from *εὐεργής*, *well done*). *Beneficence, an act of kindness, kindness.*

εὐεργετέω, *ῶ*, fut. *-ήσω*, perf. *εὐηργέτηκα* (from *εὐεργέτης*, *a benefactor*). *To confer benefits, to benefit, to do good, to be kind.*

εὐεργέτημα, *ᾰτος*, *τό* (from *εὐεργετέω*). *A kindness, a benefit, a favour.*

εὐεργέτης, *ου*, *ὁ* (from *εὐ*, *well*, and *ἔργον*, *a work*). *One who performs good deeds, a benefactor.*

εὐερνής, *ές* (adj. from *εὐ*, *well*, and *ἔρνος*, *a shoot*). *Blossoming well, in full bloom, flourishing.*

εὐετηρία, *ας*, *ἡ* (from *εὐ*, *well*, and *ἔτος*, *a year*). *A year of abundance, a fortunate year, a rich harvest.*

εὔζωνος, *ον* (adj. from *εὐ*, *well*, and *ζώνη*, *a girdle*). *Fair-girdled.*

εὐήθης, *ες* (adj. from *εὐ*, *well*, and *ἦθος*, *habit*). *Ingenuous, sincere.—Simple, foolish.*

εὐημερέω, ῶ, fut. -ήσω, perf. εὐημέρηκα (from εὐήμερος, *successful*). *To have a successful* or *fortunate day, to gain one's point.*

Εὐήρης, εος contr. ους, ὁ. *Evēres*, the father of Tiresias.

εὐθᾰλής, ές (adj. from εὖ, *well*, and θάλλω, *to bloom*). *Blooming luxuriantly, verdant.—Flourishing.*

εὐθαρσής, ές (adj. from εὖ, *well*, and θάρσος, *daring*). *Intrepid, bold, courageous.*

εὐθεῖα, ας, ἡ (properly fem. of εὐθύς, with ὁδός, *path*, understood). *A straight* or *direct road, a straight line.*

εὐθετέω, ῶ, fut. -ήσω, perf. ηὐθέτηκα (from εὔθετος). *To arrange in proper order, to dispose properly.*

εὔθετος, ον (adj. from εὖ, *well*, and τίθημι, *to arrange*). *Well-arranged, suitable, adapted to.*

εὐθέτως (adv. from εὔθετος). *Properly, suitably.*

εὐθέως (adv. from εὐθύς, *straight*). *Straightforward, instantly, quickly, directly.*

εὐθηνία, ας, ἡ (a later form of εὐθήνεια, from εὐθηνέω, *to flourish*). *Abundance, prosperity.—Fertility.*

εὔθῡμος, ον (adj. from εὖ, *well*, and θῡμός, *mind*). *Well-disposed, cheerful, generous, gay, steadfast.*

εὐθῡμως (adv. from εὔθῡμος). *Willingly, cheerfully, resolutely.*

εὔθῡνα, ης, and later εὐθῡνη, ης, ἡ (from εὐθῡνω, *to make straight*), used most commonly in the plural. *An investigation, inquisition, a research.*

εὐθύς, εῖα, ύ (adj.). *Straight, in a line, erect.*—As an adverb, εὐθύς and εὐθύ, *straightforward, directly to*, of place; *immediately, directly*, of time.

εὔκαιρος, ον (adj. from εὖ, *well*, and καιρός, *a season*). *In good season, at a fitting time, suitable, convenient, opportune.*—Superlative, in the neuter plural, as an adverb, εὐκαιρότᾰτα, *most opportunely, most seasonably* or *favourably.*

εὐκαίρως (adv. from εὔκαιρος). *Opportunely, seasonably, timely.*

εὐκαμπής, ές (adv. from εὖ, *well*, and κάμπτω, *to bend*). *Well-bent, gracefully-curved.*

εὐκαρπία, ας, ἡ (from εὔκαρπος). *Fecundity, fruitfulness.*

εὔκαρπος, ον (adj. from εὖ, *well*, and καρπός, *fruit*). *Abounding in fruit, fruitful.*

εὐκῑνησία, ας, ἡ (from εὐκῑνητος). *Facility of motion, agility.*

εὐκῑνητος, ον (adj. from εὖ, *easily*, and κῑνέω, *to move*). *Easily moved, moveable.—Nimble, active.*

εὐκλεής, ές (adj. from εὖ, *well*, and κλέος, *fame*). *Famous, renowned, illustrious, virtuous, honourable.*

εὔκλεια, ας, ἡ (from εὐκλεής). *Fame, glory, celebrity, renown.*

Εὐκλείδης, ου, ὁ. *Euclīdes*, a native of Megăra, the pupil and follower of Socrătes. He founded the Megaric sect.

εὔκολος, ον (adj. from εὖ, *easily*, and κόλον, *food*). *Easily suited as to food.*—Hence, *easy, gentle.*—Comparative, in neuter, as an adverb, εὐκολώτερον, *more easily* or *promptly.*

εὔκρασία, ας, ἡ (from εὖ, *well*, and κεράννῡμι, *to mix*). *A proper mixture.—Agreeable temperature, salubrity of climate.*

εὔκτίμενος, η, ον (adj. from εὖ, *well*, and κτίζω, *to build*). *Well-built, well-arranged.*

εὐλᾰβέομαι, οῦμαι, fut. -ήσομαι, perf. ηὐλάβημαι (from εὐλαβής, *circumspect*). *To be circumspect, to avoid, to shun, to beware of.*

εὐλή, ῆς, ἡ (from εἰλέω, *to move in a curve?*). *A worm.*

εὐμεγεθής, ές (adj. from εὖ, *well*, and μέγεθος, *size*). *Of large size, tall, great.*

εὐμήκης, ες (adj. from εὖ, *well*, and μῆκος, *length*). *Of great length, long, tall.*

εὔμμελίης, ίω, poet. for εὐμμελίης, ου, ὁ (from εὖ, *well*, and μελία, *an ash*). *One who is skilful in wielding the ash-handled spear, a brave warrior, one skilled in combat.*

εὐμορφία, ας, ἡ (from εὖ, *well*, and μόρφη, *a form*). *Beauty of form, symmetry, a fair exterior.*

εὐναιετάων, ωσα, ον (as if the parti-

ciple of an obsolete verb, *εὐναιετάω*, from *εὖ*, *well*, and *ναιετάω*, *to inhabit*). *Agreeable to dwell in, well-situated.*

εὐνή, *ῆς*, *ἡ* (akin to *εὕδω*, *to sleep*). *A couch, a bed.*

ἐὔννητος, *ον* (adj. from *εὖ*, *well*, and *νέω*, *to spin*), poetic for *εὔνητος*. *Well-woven, well-spun.*

εὔνοιᾰ, *ας*, *ἡ* (from *εὔνους*, *well-disposed*). *Kindly feeling, kindness, affection, regard.*

εὐνομία, *ας*, *ἡ* (from *εὖ*, *well*, and *νόμος*, *a law*). *A good constitution, a wise political institution, wisdom of legislation.*

Εὐνομία, *ας*, *ἡ*. *Eunomia*, one of the three Hours, goddess of good order.

εὔνοος, *οον*, contr. *εὔνους*, *ουν* (adj. from *εὖ*, *well*, and *νόος*, *νοῦς*, *mind*). *Well-disposed, kind, affectionate, friendly.*—As a noun, in the neuter, *τὸ εὔνουν*, *kind disposition.*

Εὔξεινος (*πόντος*), *ὁ*. *The Euxine* (*sea*). According to the common opinion, its earliest name was Ἄξενος (*inhospitable*), in allusion to the character of the nations along its shores; and this name was changed to Εὔξεινος (*hospitable*) when Grecian colonists had settled and introduced the usages of civilized life on these same coasts.

εὔξεστος, *ον* (adj. from *εὖ*, *well*, and *ξέω*, *to scrape*). *Well-polished.*

εὔοινος, *ον* (adj. from *εὖ*, *well*, and *οἶνος*, *wine*). *Producing good wine, abounding in wine.*

εὔοσμος, *ον* (adj. from *εὖ*, *well*, and *ὀσμή*, *smell*). *Odoriferous, sweet-smelling.*

εὐπειθής, *ές* (adj. from *εὖ*, *easily*, and *πείθομαι*, *to be persuaded*). *Easily persuaded, obedient.*

εὐπειθῶς (adv. from *εὐπειθής*). *Submissively, obediently.*

εὔπεπλος, *ον* (adj. from *εὖ*, *well*, and *πέπλος*, *a garment*). *Well-dressed, fair-robed.*

εὔπηκτος, *ον* (adj. from *εὖ*, *well*, and *πήγνῡμαι*, *to be joined*). *Well-joined, compact, well-built, firm.*

εὐπλόκᾰμος, *ον* (adj. from *εὖ*, *well*, and *πλόκᾰμος*, *a curl* or *lock*). *Having beautiful locks, fair-haired.*

εὐποιέω, *ῶ*, fut. *-ήσω*, perf. *ηὐποίηκα* (from *εὖ*, *well*, and *ποιέω*, *to do*). *To do good, to render service to.*

Εὔπολις, *ιος*, *ὁ*. *Eupŏlis*, a comic poet of Athens.

εὐπορέω, *ῶ*, fut. *-ήσω*, perf. *ηὐπόρηκα* (from *εὔπορος*). *To abound in, to be possessed of abundant means.*—The middle voice with the same signification.

εὐπορία, *ας*, *ἡ* (from *εὐπορέω*). *Abundance, abundant means, wealth.*

εὔπορος, *ον* (adj. from *εὖ*, *easily*, and *πόρος*, *a passage*). *Affording an easy passage, possessing ready means, having power, wealthy.*

εὐπόρως (adv. from *εὔπορος*). *Abundantly, plentifully, with abundant means.*

εὐποτμία, *ας*, *ἡ* (from *εὔποτμος*, *lucky*). *A happy lot, good fortune, happiness.*

εὐπρᾱγία, *ας*, *ἡ* (from *εὐπραγέω*, *to be successful*). *Success, prosperity, good fortune.*

εὐπρέπειᾰ, *ας*, *ἡ* (from *εὐπρεπής*). *Decorum, dignity, beauty, a specious pretext, propriety.*

εὐπρεπής, *ές* (adj. from *εὖ*, *well*, and *πρέπω*, *to be becoming*). *Of noble appearance, becoming, decorous, beautiful, specious.*

εὔπτερος, *ον* (adj. from *εὖ*, *well*, and *πτερόν*, *a wing*). *Well-winged, fleet.*

εὕρεσις, *εως*, *ἡ* (from *εὑρίσκω*, *to invent*). *An invention, a discovery.*

εὑρέτης, *ου*, *ὁ* (from the same). *An inventor, a discoverer.*

εὕρημα, *ᾰτος*, *τό* (from the same). *An invention, a discovery, anything found, a prize.*

Εὐρῑπῐδης, *ου*, *ὁ*. *Euripĭdes*, a celebrated Athenian tragic poet, born in the island of Salămis, B.C. 480. Late in life he retired to the court of Archelāus, king of Macedonia, where he met with a violent death in his seventy-fifth year, having been dreadfully mangled by some ferocious hounds.

Εὔρῑπος, *ου*, *ὁ*. *Eurīpus*, a narrow

strait, dividing Eubœa from the main land of Greece, remarkable for the irregular ebb and flow of its tide, whence its name (from εὖ, *easily*, and ῥίπτω, *to throw*).—Also, *a canal*.

εὑρίσκω, fut. εὑρήσω, perf. εὕρηκα, 2d aor. εὗρον. *To find, to light upon, to invent, to discover.*

Εὐρῠβιᾰδης, ου, ὁ. *Eurybiādes*, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes, inferior to Themistocles in all the qualities of a good commander.

Εὐρῠδῐκη, ης, ἡ. *Eurydīce*, the wife of the poet Orpheus.

εὔρυθμος, ον (adj. from εὖ, *well*, and ῥυθμός, *rhythm*). *Harmonious, rhythmical, well-adjusted.*

Εὐρυμέδων, οντος, ὁ. *Eurymĕdon*, a river of Pamphylia in Asia Minor, near which the Persians were defeated by Cimon, B.C. 470. It is now the *Zacuth*.

εὐρύς, εῖα, ύ (adj.). *Broad, wide.*

Εὐρυσθεύς, έως, ὁ. *Eurystheus*, son of Sthenĕlus, and king of Argos and Mycēnæ. He imposed on Hercules the performance of the twelve perilous enterprises known as the twelve labours of Hercules.

εὐρύστομος, ον (adj. from εὐρύς, and στόμα, *a mouth*). *Wide-mouthed, having a wide opening.*

Εὔρῠτος, ου, ὁ. *Eurŭtus*, a son of Mercury, and one of the Argonauts.

εὐρυχωρής, ές (adj. from εὐρύς, *wide*, and χωρέω, *to contain*). *Capacious, comprehensive, spacious.*

Εὐρώπη, ης, ἡ. 1. *Europe*, one of the three main divisions of the ancient world.—2. *Eurōpa*, daughter of Agēnor, king of Phœnicia. She was carried off, while gathering flowers in the meadows with her attendants, by Jupiter, who had assumed the form of a beautiful white bull.

Εὐρώτας, α, ὁ. *Eurōtas*, the largest river in the Peloponnesus. It rises in Arcadia, and, after flowing a short distance, disappears under ground. It reappears in Laconia, traverses that province, passing by Sparta, and empties into the sea near Helos.

εὐρωτιᾶω, ῶ, fut. -ιᾶσω, perf. ηὐρωτίᾱκα (from εὐρώς, *mould*). *To become mouldy.*

ἐΰς, gen. ἐῆος, accus. ἐΰν (adj.). *Good, brave*, &c. See note, page 165, line 55.

εὔσαρκος, ον (adj. from εὖ, *well*, and σάρξ, *flesh*). *Fleshy, plump.*

εὐσέβειᾰ, ας, ἡ (from εὐσεβής). *Religious feeling, piety, devotion.*

εὐσεβής, ές (adj. from εὖ, *well*, and σέβω, *to worship*). *Pious, religious.*

εὔσειστος, ον (adj. from εὖ, *easily*, and σείω, *to shake*). *Easily shaken, subject to earthquakes.*

εὔσημος, ον (adj. from εὖ, *well*, and σῆμα, *a mark*). *Well-marked, easily recognised.*

εὐστάθεια, ας, ἡ (from εὐσταθής, *steady*). *Stability, steadiness, firmness.*

εὐστοχία, ας, ἡ (from εὔστοχος, *aiming accurately*). *Accuracy of aim, skill, discernment.*

εὐστόχως (adv. from εὔστοχος, *aiming accurately*). *Skilfully, unerringly, properly.*

εὔτε, Ion. ηὔτε (adv., poet. for ὅτε). *When, as.*

εὔτεκνος, ον (adj. from εὖ, *well*, and τέκνον, *a child*). *Having illustrious children, having a numerous offspring, fruitful.*

εὐτέλεια, ας, ἡ (from εὐτελής). *Frugality, economy, moderate expenditure, cheapness.—Poverty.*

εὐτελής, ές (adj. from εὖ, *well*, and τέλος, *expense*). *Requiring little expense, not costly, frugal, poor.*

Εὐτέρπη, ης, ἡ. *Euterpe*, one of the Muses, daughter of Jupiter and Mnemŏsȳne, goddess of music. The name comes from εὖ, *well*, and τέρπω, *to please*.

εὐτιθάσσευτος, ον (adj. from εὖ, *well*, and τιθασσεύω, *to tame*). *Easy to tame.*

εὐτονία, ας, ἡ (from εὔτονος). *Vigour, strained effort, force, perseverance.*

εὔτονος, ον (adj. from εὖ, *well*, and

τείνω, *to stretch*). *Stretched out, strained.—Strong.*

εὐτόνως (adv. from εὔτονος). *Vigorously, powerfully, with good aim.*

εὐτῠχέω, ῶ, fut. -ήσω, perf. ηὐτύχηκα (from εὐτῠχής). *To succeed in obtaining.*—Neuter, *to be fortunate, to prosper.*

εὐτῠχημα, ᾰτος, τό (from εὐτῠχέω). *An object attained, success, good fortune, a lucky event.*

εὐτῠχής, ές (adj. from εὐ, *well*, and τυγχᾰνω, *to succeed*, 2d aor. inf. τυχεῖν). *Succeeding well, successful, lucky, fortunate.*

εὐτυχία, ας, ἡ (from εὐτῠχέω). *The attainment of an object, success, good fortune, prosperity.*

εὐτυχῶς (adv. from εὐτῠχής). *Successfully, prosperously, fortunately.*

εὔῠδρος, ον (adj. from εὐ, *well*, and ὕδωρ, *water*). *Abounding in streams, well-watered.*

εὐῠφής, ές (adj. from εὐ, *well*, and ὑφαίνω, *to weave*). *Well-woven.*

εὐφημέω, ῶ, fut. -ήσω, perf. ηὐφήμηκα (from εὔφημος, *of good omen*). *To utter words of good omen.—To hush and remain silent.* See note, page 144, line 9–18.

εὐφορία, ας, ἡ (from εὔφορος). *Fertility, abundance.*

εὔφορος, ον (adj. from εὐ, *well*, and φορέω for φέρω, *to bear*). *Bearing abundantly, fertile, productive.*

Εὐφρᾱτης, ου, ὁ. *Euphrates*, a large and well-known river of Asia.

εὐφῠής, ές (adj. from εὐ, *well*, and φύω, *to grow*). *Growing well* or *rapidly, thriving.—Fertile.*

εὐφῠΐα, ας, ἡ (from εὐφυής). *Thriving growth.—Good disposition, talent, ability, native excellence.*

εὐφύλακτος, ον (adj. from εὐ, *well*, and φυλάσσω, *to guard*). *Well-guarded, closely watched.*

εὐφῠῶς (adv. from εὐφυής). *Thrivingly, well, gently, kindly, favourably.*

εὔφωνος, ον (adj. from εὐ, *well*, and φωνή, *a voice*). *Having a clear voice, clear-toned, tuneful.*

εὐχετᾰομαι, ῶμαι (poet. for εὔχομαι), used only in the present and imperfect. *To entreat*, &c.

εὐχή, ῆς, ἡ (from εὔχομαι). *A supplication, a prayer, a vow.*

εὔχομαι, fut. εὔξομαι, perf. pass., in the active or middle signification, ηὔγμαι, and without augment εὔγμαι, 2d aor. ηὐχόμην (from the obsolete εὔχω, *to long for*). *To pray, to offer up prayers, to supplicate, to vow, to boast, to declare* or *assert one's self proudly.*

εὐχρηστία, ας, ἡ (from εὔχρηστος, *useful*). *Convenience, ease, advantage, profit.*

εὐχωλή, ῆς, ἡ (from εὔχομαι). *A vow, a petition, a prayer, a wish, a boast, a source of boasting.*

εὐώδης, ες (adj. from εὐ, *well*, and ὄζω, *to smell*, perf. mid. ὄδωδα). *Sweet-scented, fragrant, odoriferous.*

εὐωδία, ας, ἡ (from εὐώδης). *Sweet odour, fragrance.*

εὐῶπις, ῐδος, ἡ (from εὐ, *fair*, and ὤψ, *the eye*). *Having beautiful eyes, fair-eyed, lovely to behold.*

εὐωχέω, ῶ, fut. -ήσω, perf. ηὐώχηκα (from εὐ, *well*, and ὀχή, *food*). *To feed well, to satiate.*—In the middle, *to satisfy one's self, to feast, to banquet.*

εὐωχία, ας, ἡ (from εὐωχέω). *A feast, a banquet, feasting.*

ἐφαπτίς, ῐδος, ἡ (from ἐφάπτω, *to bind on*). *A military cloak, an outer garment.*

ἐφεξῆς (adv. from ἐπί, *in addition*, and ἑξῆς, *in order*). *In order one after another, in due order, next, farther on.*

ἐφέπω, fut. ἐφέψω, 2d aor. ἔπεσπον, inf. ἐπισπεῖν (from ἐπί, *upon*, and ἕπω, *to follow*). *To follow closely upon, to pursue, to press hard upon.*—In the middle, *to follow, to yield to, to obey.*

ἐφετμή, ῆς, ἡ (from ἐφίημι, *to enjoin upon*). *An order, a command, a commission.*

ἐφηβος, ου, ὁ and ἡ (adj. from ἐπί, *at*, and ἥβη, *puberty*). *Having arrived at the age of puberty.* In Athens, applied to a young man who had reached his eighteenth

year, or to a girl who had reached her fourteenth. Mostly used in the plural, *οἱ ἔφηβοι, grown young men, youths.*

ἐφήμερος, ον (adj. from *ἐπί, for,* and *ἡμέρα, a day*). *Lasting for a day, ephemeral.*

ἐφήμερον, ου, τό (prop. neut. of *ἐφήμερος,* with *ζῶον* understood). *The Ephemeron.* See note, page 55, line 7–10.

ἐφικτός, όν (adj. from *ἐφικνέομαι, to attain unto*). *Attainable, within reach.*

ἔφιππος, ον (adj. from *ἐπί, upon,* and *ἵππος, a horse*). *On horseback, mounted, riding.*

ἐφίπτᾰμαι, future *ἐπιπτήσομαι,* &c. (from *ἐπί, upon,* and *ἵπτᾰμαι, to fly*). *To fly down upon, to fly towards.*

ἐφίστημι, fut. *ἐπιστήσω,* &c. (from *ἐπί, upon,* and *ἵστημι, to place*). *To place upon, to set over, to appoint, to add to.*—As a neuter, the perf. *ἐφέστηκα, I stand upon,* &c., 2d aor. *ἐπέστην, I stood upon, I stood with, I aided.*

ἐφόδιος, ον (adj. from *ἐπί, for,* and *ὁδός, a journey*). *Necessary for a journey, necessary.*—As a noun, in pl., *τὰ ἐφόδια, the perquisites.*

ἐφορᾰ́ω, ῶ, fut. *ἐφορᾱ́σω,* more commonly *ἐπόψομαι,* &c. (from *ἐπί, over,* and *ὁρᾰ́ω, to look*). *To look over, to survey, to inspect, to look down upon.*

ἐφορμᾰ́ω, ῶ, fut. *-ήσω,* &c. (from *ἐπί, upon,* and *ὁρμάω, to urge*). *To urge upon.*—Neuter, *to rush upon, to assail, to attack.*

ἔφορος, ου, ὁ (from *ἐφοράω*). *An inspector.*

Ἔφορος, ου, ὁ. 1. *An Ephŏrus;* mostly in plural, *οἱ Ἔφοροι, the Ephori,* powerful magistrates at Sparta, whose duty it was to watch over the rights of the people and check the power of the kings. They were five in number, and elected annually.—2. *Ephŏrus,* a Greek historian who flourished B.C. 352. He wrote a history of Greece from the return of the Heraclīdæ to the 20th year of Philip of Macedon. It is now lost.

ἐφυβρίζω, fut. *-ἴσω,* &c. (from *ἐπί,* intens., and *ὑβρίζω, to insult*). *To insult grossly, to treat with contumely.*

ἐφύπερθε (from *ἐπί, on,* and *ὕπερθε, above*). *Up on, on the top, above.*

ἔχθρα, ας, ἡ (prop. fem. of *ἐχθρός*). *Hatred, enmity, hostility.*

ἐχθρός, ά, όν (adj. from *ἔχθος, hatred,* which from *ἔχω, to hold on, to last*). *Hated.—Hostile, inimical.*—As a noun, *ἐχθρός, οῦ, ὁ, an enemy, a private foe* who bears lasting hatred, corresponding to the Latin *inimicus;* and opposed to *πολέμιος, a public and open enemy,* in Latin *hostis.*

ἔχιδνα, ης, ἡ. A viper.

Ἔχιδνα, ης, ἡ. Echidna, a celebrated monster, the offspring of Chrysāor and Callirhŏë. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist.

Ἐχῑνᾰ́δες, ων, αἱ. The Echinădes, a group of small islands formerly lying opposite the mouth of the Achelōus, but which have become connected with the main land by the alluvial deposites made by the river.

ἐχῖνος, ου, ὁ. The echinus.—χερσαῖος ἐχῖνος, a hedge-hog.

Ἐχῖων, ονος, ὁ Echĭon, one of the men who sprang from the dragon's teeth sown by Cadmus. He assisted Cadmus in building Thebes, for which service he received in marriage Agāve, the daughter of the latter, by whom he became the father of Pentheus.

ἔχω, fut. *ἕξω* and *σχήσω,* perf. *ἔσχηκα,* 2d aor. *ἔσχον,* imp. *σχές,* opt. *σχοίην,* &c. *To have, to hold, to keep, to contain, to stay.*—Neuter, *to contain* or *keep one's self, to prevail, to obtain;* as, *λόγος ἔχει, a report prevails.* It acquires peculiar meanings in different phrases; as, *ἔχειν βίον, to lead a life.*—With an inf., *to have the power, to be able, to know how.*—With an adverb it signifies *to be;* as, *κακῶς ἔχειν, to be badly off, to be suffering: ὀρθῶς ἔχειν, to be*

right: εὖ ἔχειν, *to be well*, i. e., to *have* itself badly, &c., some part of ἑαυτοῦ being understood.—In the middle, *to hold to* or *by*, *to attach one's self to*, *to cultivate the friendship of*, with the genitive.—Pres. part. ἐχόμενος, η, ον, *attached to*, *connected with*, *bordering upon*, *next*.

ἑωθεν (adv. from ἕως, *dawn*). *From the dawn*, *in the morning*.

ἑωθῑνός, ή, όν (adj. from ἕως, *dawn*). *Of* or *belonging to dawn*, *morning*, *early*, *matin*.—*Eastern*.—ἐξ ἑωθινοῦ, *from early dawn*.

ἕως (Ionic ἠώς, Doric ἀώς), gen. ἕω, ἡ. *The dawn*, *daybreak*, *morning*.—*The east*.

ἕως (adv.). *Until*, *till*, *up to*, *as far as*, *as long as*, *while*, *when*.

Ζ.

ζᾶω, ῶ (fut. ζήσω and perf. ἔζηκα are seldom used; for which, in the better Attic writers, the corresponding tenses of βιόω are employed). *To breathe*, *to live*, *to exist*.—οἱ ζῶντες, *the living*. The contractions in this verb are in η instead of α; as, ζάω, 2d sing. ζάεις, ζῇς; 3d, ζάει, ζῇ, &c.; imperf. ἔζων, ἔζης, ἔζη, &c.

ζέα, ας, ἡ. *Spelt*, a species of corn.

ζεύγνῡμι, fut. ζεύξω, perf. ἔζευχα. *To join*, *to yoke*, *to harness*, *to unite together*.—It is also used in the sense of *to throw a bridge over* a river or strait, i. e., *to join* the opposite sides by a bridge.

ζεῦγος, εος, τό (from ζεύγνυμι). *A team*, *a pair*, *a couple*, *a yoke*, *a span*.

Ζεῦξις, ῑδος, ὁ. *Zeuxis*, a celebrated painter born at Heraclēa. He flourished about 468 B.C., and was contemporary with Parrhasius.

Ζεύς, gen. Διός (from obs. Δίς) and Ζηνός, ὁ. *Jupiter*, son of Saturn and Ops, the most powerful of all the gods of the ancients. He dethroned his father, and divided the empire of the world with his two brothers Neptune and Pluto, reserving for himself the kingdom of heaven.

Ζέφῡρος, ου, ὁ (from ζόφος, *darkness*). *Zephyrus*, one of the winds, son of Astræus and Aurora.—Also, *the west-wind*, *a zephyr* or *gentle breeze*.

ζέω, fut. ζέσω, perf. ἔζεκα. *To boil*.

ζηλοτῡπέω, ῶ, fut. -ήσω, perf. ἐζηλοτύπηκα (from ζηλότῡπος, *jealous* or *envious*). *To be jealous*.

ζηλόω, ῶ, fut. -ώσω, perf. ἐζήλωκα (from ζῆλος, *emulation*). *To emulate*, *to admire warmly*, *to strive to imitate*, *to pursue emulously*.

ζημία, ας, ἡ. *Injury*, *harm*, *loss*, *punishment*.

ζημιόω, ῶ, fut. -ῐώσω, perf. ἐζημίωκα (from ζημία). *To cause loss to*, *to injure*, *to fine*, *to chastise*, *to punish*.

Ζήνων, ωνος, ὁ. *Zeno*, the founder of the sect of the Stoics, born at Citium in the island of Cyprus.

ζητέω, ῶ, fut. -ήσω, perf. ἐζήτηκα. *To seek*, *to search for*, *to long for*, *to ask*, *to desire*.

Ζήτης, ου, ὁ. *Zētes*, a son of Borēas, who, with his brother Calăis, accompanied the Argonauts to Colchis. They were both winged, and in Thrace they delivered Phineus from the Harpies.

ζήτησις, εως, ἡ (from ζητέω). *A seeking*, *a search*, *asking*.

ζοφερός, ά, όν (adj. from ζόφος, *darkness*). *Dark*, *obscure*, *gloomy*.

ζῡγός, οῦ, ὁ (from ζεύγνυμι, *to yoke*). *A yoke*.

ζυγόω, ῶ, fut. -ώσω, perf. ἐζύγωκα (from ζυγός). *To yoke*, *to join together*.

ζωγρᾰφέω, ῶ, fut. -ήσω, perf. ἐζωγράφηκα (from ζῶον, *an animal*, and γράφω, *to paint*). *To draw* or *paint* (properly the figures of *men* or *animals* from the life).

ζῴδῐον, ου, τό (dim. of ζῶον, *an animal*). *A small animal*.

ζωή, ῆς, ἡ (from ζώω, epic for ζάω, *to live*). *Life*, *a mode of life*, *a living*.

ζωογονέω, ῶ, fut. -ήσω, perf. ἐζωογόνηκα (from ζωός, *living*, and γένω, *to produce*). *To produce living animals*, *to bring forth its young alive*, *to bring forth*.—*To nourish*

or *maintain alive.*—*τὰ ζωογονηθέντα, animals born living.*

ζωογονία, ας, ἡ (from *ζωογονέω*). *The production of living young, creation of living animals.*

ζῶον, ου, τό (from *ζωός, alive*). *A living creature, an animal.*

ζωός, ή, όν (adj. from *ζώω*, Ionic and poetic for *ζάω, to live*). *Living, alive.*

ζῶσμα, ᾰτος, τό (from *ζώννῡμι, to gird*). *A waist-belt* of warriors. —*A girdle.*

ζωστήρ, ῆρος, ὁ (from the same). *A waist-belt, a girth.*—*A girdle.*

ζώω, imperf. *ἔζωον* (Ionic and epic for *ζάω*). *To breathe, to live,* &c.

H.

ἤ (conj.). *Or, or else.*—*ἤ . . . . . ἤ, either . . . . . or.*—After a comparative, *ἤ* has the meaning of *than.*—In interrogations, *whether? is it?* frequently rendered in English by the tone of the voice.

ᾗ (adv., properly dat. sing. fem. of *ὅς, ἥ, ὅ*, with *ὁδῷ* understood). *In which way, by which, whereby, whence, where.*—In Attic, *as, because.*

ἦ (adv.), expressing confirmation, *surely, truly, without doubt, certainly.*—Interrogatively, *whether? is it not so?*

ἦ for *ἔφη*, 3d sing. imperf. ind. of *ἠμί. He said.*

ἡβᾰ́ω, ῶ, fut. *-ήσω*, perf. *ἥβηκα* (from *ἥβη*). *To attain the age of puberty, to possess the full strength and vigour of a man, to arrive at manhood.*—*To be young.*

ἥβη, ης, ἡ. Youth, the bloom of youth, puberty, virility.

Ἥβη, ης, ἡ. Hēbē, daughter of Jupiter and Juno, the goddess of youth. She was made cup-bearer to the gods, and married to Hercules after his ascent to heaven.

ἡγεμονία, ας, ἡ (from *ἡγεμονέω, to have the command*). *The supremacy, the chief command* of the confederate states of Greece, *the hegemōny.*

ἡγεμών, όνος, ὁ (from *ἡγέομαι*). *A leader, a chief, a guide.*—*The pilot-fish.*

ἡγέομαι, οῦμαι, fut. *-ήσομαι*, perf. *ἥγημαι* (from *ἄγω, to lead*). *To go before, to lead the way, to point out, to conduct, to be the first* or *chief.*—*To think, to deem, to regard as, to consider.*

Ἡγήμων, ονος, ὁ. Hegēmon.

Ἡγησιλᾶος, ου, ὁ. Hegesilāus.

ἡγήτωρ, ορος, ὁ (from *ἡγέομαι, to lead*). *A leader, a conductor, a guide.*

ἠδέ (conj.). *And, also.*

ἡδέως (adv. from *ἡδύς, sweet*). *Willingly, sweetly, pleasantly, cheerfully.*—Comparative *ἡδῖον*; superlative *ἥδιστα, most agreeably,* &c.

ἤδη (adv.). *Already, directly, now, at this instant.*

ἥδιστα (adv.), superlative of *ἡδέως*.

ἥδομαι, fut. *ἥσομαι*, perf. *ἧσμαι* (from *ἁνδᾰνω, ἅδω, to please*). *To please one's self, to delight in, to take pleasure in.*

ἡδονή, ῆς, ἡ (from *ἥδομαι*). *Pleasure, gratification, enjoyment.*

ἡδύς, εῖα, ύ (adj.). *Sweet, pleasing, agreeable, delightful, lovely, dear.*—Attic comp. *ἡδῖων*, superl. *ἥδιστος*.—Neuter sing., as an adverb, *ἥδιστον, most sweetly, most agreeably,* &c.

ἡδύφωνος, ον (adj. from *ἡδύς* and *φωνή, a voice*). *Sweet-voiced, melodious, tuneful.*

Ἠδωνοί, ῶν, οἱ. The Edōni or *Edōnes*, a people of Thrace, dwelling on the left bank of the Strymon.

ἠέ, poetic for *ἤ. Or.*—*Whether.*

ἠερόεις, όεσσα, όεν (adj., Ionic and Homeric for *ἀερόεις*, from *ἀήρ* in its Homeric signification of *dusky air*). *Dark, dusky, cloudy, obscure.*

Ἠετίων, ωνος, ὁ. Eētion, the father of Andromache, was king of Hypoplacian Thebē in Troas.

ἠήρ, ἠέρος, ὁ and *ἡ* (Ionic and Homeric for *ἀήρ*). *Air,* &c.

ἦθος, εος contr. *ους, τό* (Ionic for *ἔθος*). *Custom, habit, a mode of acting, behaviour, manner.*—*An accustomed abode, a haunt.*—*The*

air and countenance, temper, character.

ἠϊών, ὁνος, ἡ. *A shore, a bank.*

Ἠϊών, ὁνος, ἡ. *Eion*, a town of Thrace, situated at the mouth of the Strymon. The place is now called *Contessa*.

ἧκα (adv.). *Gently, softly.—Little.* —Comp. ἧσσον or ἧττον; superl. ἥκιστα.

ἥκιστος, η, ον (adj. superl. and ἥσσων, ον, comp. assigned to μικρός; from ἧκα, *gently*). *Weakest, most feeble.—Smallest, least.*—Neut. plural as an adverb, ἥκιστα, *least, in the smallest degree, by no means.* —οὐχ ἥκιστα, *especially.*

ἥκω, fut. ἥξω, perf. ἧκα. *To come, to be present.*—The present has the force of a perfect, *I am here*, i. e., *I have come*: the imperf. as pluperf., *I was present*, i. e., *I had come.*

ἠλακάτη, ης, ἡ. *A distaff, a spindle.*

Ἦλεια, ας, ἡ. *Elis*, a district of the Peloponnesus, lying west of Arcadia.

Ἠλεῖοι, ων, οἱ. *The Elēans*, inhabitants of Elis.

Ἠλέκτρα, ας, ἡ. *Electra*, 1. A daughter of Agamemnon, king of Argos.—2. A tragedy of Euripides, composed on the misfortunes of Electra, who, according to him, had been given in marriage to a needy peasant.

ἤλεκτρον, ου, τό. *Amber.*

ἡλικία, ας, ἡ (from ἥλιξ, *having attained full growth*). *Maturity, manhood, age, puberty, a suitable age.*

ἡλικιῶτις, ῖδος, ἡ (fem. of ἡλικιώτης, *a companion* equal in years). *A companion, a playmate.*

ἡλίκος, η, ον (adj. from ἥλιξ, *having attained full growth*). *How large, how great.—Of so great size*, corresponding to the Latin *quantus*.

ἥλιος, ου, ὁ. *The sun.—Day, a day.*

Ἥλιος, ου, ὁ. *Helius* or the *Sun-god*, in the earlier mythology the son of Hyperion and Euryphaëssa, but after the age of Homer identified with Apollo.

ἧλος, ου, ὁ. *A nail, a peg.*

Ἠλύσιον, ου, τό, and Ἠλύσιον πεδίον. *Elysium*, and the *Elysian plain*, a happy place at the western extremity of the earth, whither the gods removed the virtuous among men, after death, to dwell in an eternity of bliss.

ἧμαι, imperf. ἥμην; the other tenses are supplied from ἕζομαι. *To be seated, to sit.*—The compound κάθημαι is more commonly used in prose than the simple form.

ἦμαρ, ᾶτος, τό (poetic for ἡμέρα). *A day.*

ἦμεν, Doric for εἶναι, pres. infin. of εἰμί, *to be.*

ἡμέρα, ας, ἡ. *A day.*—καθ' ἡμέραν, *day by day, daily.*—μεθ' ἡμέραν, *by day, in daytime.*—ἅμ' ἡμέρᾳ, *at daybreak*, i. e., together with the day.

ἡμεροδρομέω, ῶ, fut. -ήσω, perf. ἡμεροδρόμηκα (from ἡμέρα, and δραμεῖν, 2d aor. inf. of τρέχω, *to run*). *To run up and down the whole day.*

ἥμερος, ον (adj.). *Mild, gentle, tame, cultivated, domestic.*

ἡμερότης, ητος, ἡ (from ἥμερος). *Tameness, gentleness, culture.*

ἡμερόω, ῶ, fut. -ώσω, perf. ἡμέρωκα (from ἥμερος). *To tame, to render gentle, to improve by culture, to domesticate.*

ἡμέρωσις, εως, ἡ (from ἡμερόω). *The act of taming, domesticating, improvement by culture.*

ἡμέτερος, α, ον (poss. pron. from ἡμεῖς, *we*). *Our, ours.*

ἠμί (a form of φημί). *I say.*—Imperf., only 1st and 3d sing. in use, and only in the phrases, ἦν δ' ἐγώ, *said I*: ἦ δ' ὅς, *said he*, in prose. In Homer, ἦ for ἔφη, *he said.*

ἡμίγυμνος, ον (adj. from ἡμι for ἥμισυς, *half*, and γυμνός, *naked*). *Half naked, thinly clad.*

ἡμίλεπτος, ον (adj. from ἡμι for ἥμισυς, *half*, and λέπω, *to peel off*). *Half peeled* or *shelled, half hatched.*

ἡμιλιτριαῖος, α, ον (adj. from ἡμίλιτρον, *half a pound*). *Weighing half a pound.*

ἡμίονος, ου, ἡ, rarely ὁ (from ἡμι for

ἥμισυς, *half*, and ὄνος, *an ass*). *A mule.*

ἥμῖσυς, εια, υ (adj.). *Half.*—Neuter as a noun, τὸ ἥμισυ, *the half.*

ἡμῖτελής, ές (adj. from ἡμι for ἥμισυς, *half*, and τελέω, *to finish*). *Half finished, unfinished, incomplete.*

ἡμίφλεκτος, ον (adj. from ἡμι for ἥμισυς, *half*, and φλέγω, *to burn*). *Half burned, half consumed by fire.*

ἤν (conj.), Attic for ἄν or ἐάν. *If, when.*—ἤν μή, *if not, unless.*—ἤν περ, *even if; although.*

ἡνία, ας, ἡ. *A bridle, a rein.*

ἡνῖκα (adv.). *When, at which time.*

ἡνιοχέω, ῶ, fut. -ήσω, perf. ἡνιόχηκα (from ἡνίοχος). *To hold the reins, to drive, to guide.*

ἡνίοχος, ου, ὁ (from ἡνία, *a rein*, and ἔχω, *to hold*). *One who holds the reins, a charioteer, a driver.*

ἧπαρ, ἄτος, τό. *The liver.*

ἤπειρος, ου, ἡ. *A continent, the main land.*

Ἤπειρος, ου, ἡ. *Epīrus*, a country of Greece, to the west of Thessaly, lying along the Adriatic.

Ἠπειρώτης, ου, ὁ. *An Epirot, an inhabitant of Epirus.*

ἤπερ (conj.). *Or*, and in comparisons, *as, than.*

ἠπεροπευτής, οῦ, ὁ (from ἠπεροπεύω, *to deceive*). *A deceiver, a seducer, a cheat.*

Ἥρα, ας, ἡ. *Juno*, a daughter of Saturn and Ops, was the sister and wife of Jupiter, queen of all the gods and mistress of heaven and earth.

Ἡρακλέης, έεος, contr. Ἡρακλῆς, έους. *Hercules*, son of Jupiter and Alcmena, the most powerful and distinguished of all the ancient heroes.

Ἡράκλειος, α, ον (adj.). 1. *Of Hercules, Herculean.*—Neuter as a noun (ἱερόν understood), Ἡράκλειον, ου, τό, *the temple of Hercules.*—2. (from Ἡράκλεια, *Heraclēa*). *Heraclēan.* — Ἡρακλεία λίθος, *the Heraclean stone*, i. e., *the magnet.* See note, page 57, line 2.

Ἡράκλειτος, ου, ὁ. *Heraclītus*, a philosopher of Ephĕsus, who flourished about the 69th Olympiad, B.C. 504.

Ἡρακλειωτικός, ή, όν (adj.). *Of* or *belonging to Heraclēopolis, Heraclēotic.*

Ἡρακλέους πόλις, ἡ (literally, *the city of Hercules*). *Heraclēopŏlis*, a city of Egypt, capital of the Heraclēotic nome.

ἡρεμέω, ῶ, fut. -ήσω, perf. ἠρέμηκα (from ἠρέμα, *quietly*). *To be* or *remain quiet, to be tranquil, to repose.*

Ἠριγόνη, ης, ἡ. *Erigŏne*, a daughter of Icarius, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated.

Ἠριδᾰνός, οῦ, ὁ. *Eridănus*, the Greek name of the Padus, the largest river of Italy. It is now called the *Po.*

ἠρίον, ου, τό (from ἔρα, *the earth*). *A tomb, a sepulchre.*

Ἡρόδοτος, ου, ὁ. *Herodŏtus*, a celebrated Greek historian, born at Halicarnassus B.C. 484.

ἥρως, ωος, ὁ. *A hero.*

Ἡσίοδος, ου, ὁ. *Hēsiod*, a Greek epic poet, born at Cuma in Æolia, according to the common account, and called *Ascræan*, from having been educated at Ascra in Bœotia.

Ἡσιόνη, ης, ἡ. *Hesiŏne*, a daughter of Laomĕdon, king of Troy. She was exposed to be devoured by a sea monster, but was delivered by Hercules.

ἡσυχάζω, fut. -ᾰσω, perf. ἡσῡχᾰκα (from ἥσυχος). *To be at rest, to lead a quiet life, to be quiet.*

ἡσυχία, ας, ἡ (from ἥσυχος). *Freedom from care, repose, quiet, tranquillity.*—ἡσυχίαν ἔχειν, *to remain quiet.*—καθ' ἡσυχίαν, *at leisure, quietly.*

ἥσῡχος, ον (adj.). *At rest, quiet, tranquil, at leisure.*—Dat. sing. fem. as an adverb, ἡσῡχῇ, *leisurely, quietly, gently, softly.*

ἤτοι (conj.). *Surely, doubtless, indeed.*

ἦτορ, ορος, τό. *The heart.*

ἧττα, ης, Attic for ἥσσα, ης, ἡ (from ἡσσάομαι). *Defeat, inferiority.*

ἡττᾶω, ῶ (Att. for ἡσσᾶω, ῶ, from ἥσσων), fut. -ήσω, perf. ἡττηκα. *To render inferior, to conquer.*—In the passive, *to be inferior, to be surpassed, to be subdued, to yield to*, followed by a genitive of the person.

ἥττων, ον, Att. for ἥσσων, ον (adj., assigned as irreg. comp. to μικρός). *Less, smaller, weaker, inferior, fewer, worse*, followed by the genitive.—οὐχ ἧττον and οὐδὲν ἧττον, *nevertheless, in like manner.*

ἠΰκομος, ον (adj., Ionic and poetic for εὔκομος, from εὖ, *well*, and κόμη, *hair*). *Having beautiful hair, fair-haired.*

Ἥφαιστος, ου, ὁ. *Vulcan*, son of Jupiter and Juno, the god who presided over fire, and the patron of all such as worked in iron and other metals.

ἠχέω, ῶ, fut. -ήσω, perf. ἤχηκα (from ἠχή, *a sound*). *To sound, to resound, to clang, to utter, to sing.*

ἤχι (adv., poetic for ᾗ). *Where.*

ἦχος, ου, ὁ (a form of ἠχή, used in prose). *A noise, a sound.*

ἠχώ, ὁος, contr. οῦς, ἡ. *A sound, an echo, a noise.*

ἠώς, ἠόος, contr. ἠοῦς, ἡ. *Dawn, the dawn of day, day.*

Θ.

θάλᾰμος, ου, ὁ. *A room, a chamber, a bedroom.—The women's apartment.*

θάλασσα, ης, and Att. θάλαττα, ης, ἡ (from ἅλς, θ taking the place of the rough breathing). 1. *The sea.*—2. *Sea*, as a proper name, the same with Tethys, the goddess of the sea.

θαλάσσῐος, ον, and Att. θαλάττιος, ον (adj. from θάλασσα). *Of the sea, lying near the sea, marine, maritime.*

θαλασσοκρᾰτέω, ῶ, fut. -ήσω, perf. -ηκα (from θάλασσα, and κρατέω, *to rule*). *To rule over the sea, to enjoy naval supremacy.*

θάλεα, ων, τά (probably neut. pl. of an obsolete adj. θάλυς, *blooming*, from θάλλω). *The delights of life, delicacies.*

Θάλεια, ας, ἡ. *Thalīa*, the muse of comedy, represented as holding in one hand a comic mask, in the other a shepherd's crook.

θᾰλερός, ά, όν (adj. from θάλλω, *to bloom*). *Blooming, great, vigorous, abundant.*

Θᾰλῆς, οῦ, and -ῆτος, ὁ. *Thălēs*, one of the seven wise men of Greece, and founder of the Ionic sect of philosophy. He was born at Miletus about B.C. 640.

θαλλός, οῦ, ὁ (from θάλλω). *A sprig, a branch, leaves, a wreath.*

θάλλω, fut. θᾰλῶ, perf. τέθαλκα, perf. mid., with the present signification, τέθηλα, 2d aor. ἐθᾰλον. *To flourish, to bloom, to be verdant, to shoot forth, to abound in.*

θάλπω, fut. θάλψω, perf. τέθαλφα. *To warm.—To enliven, to cheer, to encourage.*

θαλπωρή, ῆς, ἡ (from θάλπω). *Warming.—Comfort, consolation.*

θαμβέω, ῶ, fut. -ήσω, perf. τεθάμβηκα (from θάμβος). *To be amazed* or *astonished at, to wonder.*

θάμβος, εος, τό (from θάομαι, *to wonder*). *Wonder, amazement, dismay.*

θαμίζω, fut. -ῐσω, perf. τεθάμῐκα (from θαμά, *often*). *To go* or *come often, to frequent.*

θαμῐνῶς (adv. from θαμῐνός, *frequent*). *Frequently, often.*

Θάμῠρις, ῐδος, ὁ. *Thamŭris*, a celebrated musician of Thrace, who challenged the Muses to a trial of skill. He was conquered, and they deprived him of his eyesight and his melodious voice, and broke his lyre.

θᾰνᾰτηφόρος, ον (adj. from θάνατος, *death*, and φέρω, *to bring*). *Causing death, death-bearing, deadly, mortal.*

θάνᾰτος, ου, ὁ (from θᾰνεῖν, 2d aor. inf. of θνήσκω, *to die*). *Death, capital punishment.*

Θάνατος, ου, ὁ. *Death*, one of the deities of the lower world, whose duty it was to conduct the souls of the dead to the regions below.

θανᾰτόω, ῶ, fut. -ώσω, perf. τεθανάτωκα (from θάνατος). *To put*

to death, to kill, to condemn to death.

θάπτω, fut. θάψω, perf. τέθᾰφα, 2d aor. ἔτᾰφον. *To bury, to inter, to perform the rites of sepulture* (whether by inhumation or by burning the body).

θαῤῥέω, ῶ, fut. -ήσω, perf. τεθάῤῥηκα, later form for θαρσέω. *To be bold, to be confident, to be courageous.*—2d sing. pres. imp. θάῤῥει, *take courage, fear not.*

θαῤῥούντως (adv. from θαῤῥοῦντος, gen. sing. of pres. part. of θαῤῥέω). *Boldly, courageously, resolutely, with confidence.*

θαρσέω, ῶ, fut. -ήσω, perf. τεθάρσηκα (from θάρσος). *To be bold, to be of good cheer, to fear not.*

θάρσος, εος, τό (later form θάῤῥος). *Boldness, courage, confidence.*

θάσσων, ον, and Att. θάττων, ον (irreg. comp. of ταχύς, *swift*). *Swifter, fleeter, more rapid.*—Superlative τάχιστος.

θάτερον, by crasis for τὸ ἕτερον (from ἕτερος). *The one* of two.

θαῦμα, ᾰτος, τό (from θάομαι, *to wonder*). *An object exciting wonder, a wonder.—Astonishment, admiration.*

θαυμάζω, fut. -ᾰσω, perf. τεθαύμᾰκα (from θαῦμα). *To wonder at, to be astonished at, to admire, to esteem, to revere.*

θαυμᾰσῐος, ᾱ, ον (adj. from θαυμάζω). *Wonderful, amazing, astonishing, admirable.*

θαυμαστός, ή, όν (adj. from θαυμάζω). *Wonderful, surprising.*—θαμαστὸν οἷον (supply ἐστί), *it is surprising how.*—θαυμαστὸν ὅσον (supply ἐστί), *it is surprising how much, to a surprising degree.*

θαυμαστῶς (adv. from θαυμαστός). *Wonderfully, surprisingly, admirably.*

θεά, ᾶς, ἡ (fem. of θεός). *A goddess.*

θέα, ας, ἡ (from θεάομαι, *to see*). *A sight, a view, a survey.*

θέαινα, ης, ἡ (poetic for θεά). *A goddess.*

θέᾱμα, ᾰτος, τό (from θεάομαι). *A sight, a spectacle.*—τὰ ἑπτὰ θεάματα, *the seven wonders* (sights) *of the world.*

Θεᾱνώ, όος, contr. οῦς, ἡ. *Theāno*, a female philosopher of the Pythagorēan sect.

θεάομαι, ῶμαι, fut. ᾱσομαι, perf. τεθέᾱμαι. *To see, to view, to behold, to survey, to contemplate.*

θεᾱτροειδής, ές (adj. from θέᾱτρον, and εἶδος, *appearance*). *Having the form of a theatre, shaped as a theatre, semicircular.*

θέᾱτρον, ου, τό (from θεάομαι, *to view*). *A place of exhibition, a theatre, a stage.*

θεῖῐος, ον (adj., poetic for θέειος, which for θεῖος). *Divine, godlike.*

Θειοδᾰμας, αντος, ὁ. *Theodāmas*, a king of Mysia, in Asia Minor, and father of Hylas, the favourite of Hercules.

θεῖος, ου, ὁ. *An uncle.*

θεῖος, α, ον (adj. from θεός, *a god*). *Divine, godlike.*

θέλγω, fut. θέλξω, perf. τέθελχα. *To soothe, to charm, to enchant, to alleviate.*

θέλω, fut. θελήσω, perf. τεθέληκα (a form of ἐθέλω). *To wish, to will.—To be wont.*

θεμέλῐον, ου, τό (prop. neut. of θεμέλιος, *of a foundation*, from τίθημι, *to place*). *A foundation, a basis.*

θέμις, ῐδος, in Homer ιστος, ἡ. *Justice, right, equity.*—ἡ θέμις ἐστί, *as is proper*, literally, *in the way in which it is right* (supply τῇ ὁδῷ).

Θέμις, ιστος, ἡ. *Themis*, daughter of Cœlus and Terra, and wife of Jupiter. She succeeded her mother in the oracle at Delphi, which she held in the time of Deucalion. In later times she was regarded as the goddess of justice.

Θεμιστοκλῆς, έεος, contr. έους, ὁ. *Themistŏcles*, a celebrated Athenian general. His youth was marked by flagrant vice, but, according to Plutarch, being roused by the glory of Miltiades, he abandoned his vicious career, and became one of the most illustrious

of the Athenian generals and statesmen.

θεοειδής, ές (adj. from *θεός, a god,* and *εἶδος, appearance*). *Godlike, resembling a god.*

Θεόκρῖτος, ου, ὁ. Theocrĭtus, 1. A celebrated Greek bucolic poet, a native of Syracuse, who flourished under Hiero II. of Syracuse, B.C. 270.—2. A sophist and public speaker, born in Chios, flourished at Athens about 350 B.C.

θεολογία, ας, ἡ (from *θεολογέω, to discourse on divine things*). *Discourse on divine things, religious discussion* or *belief, theology.*

Θεόπομπος, ου, ὁ. Theopompus, 1. A king of Sparta of the family of the Proclidæ. He first created the Ephori.—2. A famous Greek historian of Chios, disciple of Isocrates, who flourished B.C. 354.—3. A comic poet of Athens, who flourished in the fourth century B.C.

θεοπροπία, ας, ἡ (from *θεοπροπέω, to predict future events*). *A prediction, a prophecy.*

θεοπρόπῐον, ου, τό (from the same). *A prophecy.*

θεός, οῦ, ὁ. A god, a divinity.—ἡ θεός, a goddess.

θεράπαινα, ης, ἡ (fem. of *θεράπων, a servant*). *A maid-servant, a female attendant, a female slave.*

θερᾰπαινίς, ῐδος, ἡ (from *θεράπαινα*). *A maid-servant,* &c.

θερᾰπεία, ας, ἡ (from *θερᾰπεύω*). *Attendance, care.—The means of healing, cure.*

θερᾰπεύω, fut. *-εύσω,* perf. *τεθεράπευκα* (from *θέρω, to cherish*). *To attend upon, to wait upon, to court, to serve, to seek to please, to honour with marks of esteem.*

θέρᾰπων, οντος, ὁ (from *θέρω, to cherish*). *An attendant, a companion, a follower, a servant.*

θερῖνός, ή, όν (adj. from *θέρος, summer*). *Of summer, summer.*

θερμαίνω, fut. *-μᾰνῶ,* perf. *τεθέρμαγκα* (from *θερμός, warm*). *To warm.—To rouse, to inflame.*

θέρμη, ης, ἡ (from *θέρμω, to warm*). *Warmth, heat.*

θερμός, ή, όν (adv. from *τέθερμαι,* perf. pass. of *θέρω, to warm*). *Warm, heated.—Violent, ardent.*

θερμότης, ητος, ἡ (from *θερμός*). *Warmth, heat.—Violence, passion.*

Θερμώδων, οντος, ὁ. Thermōdon, a river of Pontus, in Asia Minor, flowing through the plain Themiscyra; on its banks the Amazons dwelt. It is now called the *Terme.*

θέρος, εος, contr. *ους, τό* (from *θέρω, to warm*). *Summer.—τοῦ θέρους, in summer.*

θεσμοφόρῐα, ων, τά (from *θεσμός, a law,* and *φέρω, to propose;* used only in the plural). *The Thesmophŏria,* a festival celebrated by the Greeks in honour of Ceres, who first called *Θεσμοφόρος, the Legislatrix,* because she first taught them the use of laws. Free-born women alone were allowed to take part in it.

θεσπίζω, fut. *-ῐσω,* perf. *τεθέσπῐκα* (from *θέσπις, prophetic*). *To predict, to announce beforehand, to give an oracle, to warn by an oracle.*

Θεσσαλία, ας, and Attic *Θετταλία, ας, ἡ. Thessaly,* an extensive country of Greece, lying to the north of Phocis and Doris, and east of Epirus.

Θέτις, ῐδος, ἡ. Thĕtis, one of the sea-deities, daughter of Nereus and Doris, wife of Peleus and mother of Achilles.

θέω, fut. *θεύσομαι,* the other tenses supplied, as in *τρέχω,* from the obsolete *δρέμω,* perf. *δεδράμηκα,* 2d aor. *ἔδρᾰμον. To run, to move swiftly, to hasten.—To sail rapidly, to fly.*

θεωρέω, ῶ, fut. *-ήσω,* perf. *τεθεώρηκα* (from *θεωρός, a beholder*). *To behold, to see, to contemplate, to observe.*

θεωρία, ας, ἡ (from *θεωρέω*). *A surveying, contemplation, reflection, view.*

Θῆβαι, ῶν, αἱ. Thebes, 1. The capital of Bœotia, founded by Cadmus. The city stood on the river Ismēnus, and had seven gates, whence it is called *Heptapylos.* The modern name is *Thiva.*—2. A cele-

brated city of Upper Egypt, the capital of Thebais. It was called also by the Greeks *Hecatompylos* (hundred-gated). But see note, page 112, line 24.

Θηβαϊκός, ή, όν (adj.). *Theban.*

Θηβαῖος, α, ον (adj.). *Theban.*—*οἱ Θηβαῖοι, the Thebans.*

Θηβᾶΐς, ῖδος, ἡ. *Thebāis*, the southernmost of the three divisions of Egypt, so called from its capital Thebes.

Θήβη, ης, ἡ, and, less correctly, Θῆβαι, ῶν, αἱ. *Thēbē*, a city of Mysia, inhabited by the Cilicians. It lay at the foot of Mount Plăcus, and was hence styled *Hypoplocian* (ὑπὸ Πλάκῳ).

θήγω, fut. θήξω, perf. τέθηχα, perf. pass. τέθηγμαι. *To sharpen, to whet.*—*To rouse.*

θήκη, ης, ἡ (from τίθημι, *to deposite*). *A thing wherein anything is deposited, a chest, a receptacle, a coffer.*—*αἱ θῆκαι, the tombs.*

θηλυμίτρης, ου, ὁ (from θῆλυς, and μίτρα, *a head-band*). *One who wears the head-band of females, an effeminate wearer of the head-band.*

θῆλυς, εια, υ (adj.). *Female, feminine.*—*Effeminate.*—In the neuter, τὸ θῆλυ (γένος understood), *the female sex.*—*αἱ θήλειαι, females.*

θήρ, θηρός, ὁ. *A wild beast.*

θήρα, ας, ἡ (from θήρ). *The chase, hunting, a hunt.*

Θηραμένης, ου, ὁ. *Theramĕnes*, an Athenian general and philosopher in the time of Alcibiades. He was one of the thirty tyrants, but took no share in their cruelty and oppression. He was condemned by his associates to drink hemlock.

θηρᾱτής, οῦ, ὁ (from θηράω). *A hunter.*

θηρᾱω, ῶ, fut. -ᾱσω, perf. τεθήρᾱκα (from θήρα) *To hunt, to chase, to pursue, to strive after, to attempt to obtain by stratagem.*—In the middle, same signification.

θήρειος, ον (adj. from θήρ, *a wild beast*). *Of animals, bestial, animal.*

θηρευτῐκός, ή, όν (adj. from θηρευτής, *a hunter*). *Pertaining to the chase, adapted for hunting.*—*θηρευτικὸς κύων, a hunting dog.*

θηρεύω, fut. -εύσω, perf. τεθήρευκα (from θήρα, *the chase*). *To hunt, to chase.*

θηρίον, ου, τό (from θήρ, *a wild beast*). *A wild animal, a wild beast.*

θηριώδης, ες (adj. from θηρίον, and εἶδος, *appearance*). *Having a wild appearance, savage, bestial, brutal, animal.*—*Full of animals.*

θηρόβρωτος, ον (adj. from θήρ, *a wild beast*, and βιβρώσκω, *to eat*). *Eaten of wild beasts, devoured by wild animals.*

θησαυρίζω, fut. -ῐσω, perf. τεθησαύρῐκα (from θησαυρός). *To collect and lay up, to store away, to treasure.*

θησαυρός, οῦ, ὁ (from τίθημι, *to lay up?*). *A place for laying up in store, a treasury, a treasure.*

Θησεύς, έως, ὁ. *Theseus*, a king of Athens, son of Ægeus and Æthra, and one of the most celebrated heroes of antiquity. He cleared Attica of pirates and robbers, freed his country from tribute to King Minos, and destroyed the minotaur by the aid of Ariadne, whom, however, he afterward abandoned in the isle of Naxos.

θητεύω, fut. -εύσω, perf. τεθήτευκα (from θής, *a hired servant*). *To serve for hire, to be a servant.*

θιγγᾰνω, fut. θίξω and θίξομαι, perf. wanting; 2d aor. ἔθῐγον (from obs. θίγω). *To touch.*—*To attain, to enjoy.*

θίς, θῖνός, ὁ, in later writers also θίν, θῖνός, ὁ and ἡ (from τίθημι, *to place*). *A heap, a pile of sand, sand, the shore, a desert.*

θνήσκω, fut. in use θᾰνοῦμαι, perf. τέθνηκα, 2d aor. ἔθᾰνον. *To die, to perish.*

θνητός, ή, όν (adj. from θνήσκω). *Mortal, perishable, transitory.*—*οἱ θνητοί, mortals.*

θοίνη, ης ἡ (from θάω, *to nourish*, akin to the Latin *cœna*).—*A repast, a feast.*—*Food.*

θολερός, ά, όν (adj. from θολός,

mud). *Muddy, turbid, impure.*—*Perturbed.*

θοός ή, όν (adj. from θέω, *to run*). *Swift, rapid.*

θορῦβέω, ῶ, fut. -ήσω, perf. τεθορύβηκα (from θόρῦβος). *To make a loud noise, to disturb by loud noise, to throw into confusion, to be in commotion.*

θόρῦβος, ου, ὁ. *Loud noise, tumult, uproar, outcry.*

Θούδιππος, ου, ὁ. *Thudippus*, a friend of Phocion, condemned to die with the latter.

Θουκυδῖδης, ου, ὁ. *Thucydides*, a celebrated Greek historian, born in Attica B.C. 471.

Θούρῖοι, ων, οἱ. *Thurii*, a city of Lucania in Lower Italy, founded by a colony from Athens near the site of Sybaris, 55 years after the overthrow of that city, B. C. 455.

Θούριος, α, ον (adj.). *Of Thurii, Thurian.*

θοῦρος, ου, ὁ, and fem. θοῦρις, ῖδος, ἡ (adj. from θόρω, *to spring forward*). *Bounding, impetuous, violent, brave.*

Θράκη, ης, ἡ. *Thrace*, a country of Europe, bounded on the north by Mount Hæmus, which separated it from Mœsia, on the east by the Euxine, Thracian Bosporus, and Hellespont, on the south by the Ægēan Sea, and on the west by the river Strymon, which divided it from Macedonia.

Θρᾷξ, ᾷκός, ὁ. *A Thracian.*

θρασέω, ῶ, fut. -ήσω, &c. (for θαρσέω). *To take courage, to be bold.*

Θρᾶσιος, ου, ὁ. *Thrasius*, a prophet of Cyprus, offered in sacrifice by Busīris, king of Egypt.

Θράσις, ιος, ὁ. *Thrasis.*

Θράσυλλος, ου, ὁ. *Thrasyllus*, a man of Attica, so disordered in mind, that he believed all the ships which entered the Piræus to be his own. He was cured by his brother.

θρᾰσῦνω, fut. -ῦνῶ, perf. τεθράσυγκα (from θρᾰσύς, *bold*). *To imbolden, to inspire courage.*—In the middle, *to act* or *speak boldly, to become confident, to conduct one's self arrogantly.*

θρασύς, εῖα, ύ (adj. from θράσος for θάρσος, *boldness*). *Bold, resolute, brave, daring, arrogant.*

Θρᾴττη, ης, ἡ. *A Thracian female.*

θραῦσμα, ᾰτος, τό (from θραύω, *to break in pieces*). *Something broken, a piece, a fragment.*

θρέμμα, ᾰτος, τό (from τρέφω, *to nourish*). *A young animal reared up, the young* of any animal, *cattle.*

θρεπτῐκός, ή, όν (adj. from τρέφω, *to nourish*). *Nourishing, nutritious.*

Θρήκη, ης, ἡ. *Thrace.* See Θράκη.

θρηνέω, ῶ, fut. -ήσω, perf. τεθρήνηκα (from θρῆνος, *wailing*). *To wail, to lament, to deplore, to bemoan.*

Θριάσῐον πεδίον, τό. *The Thriasian plain*, a large plain of Attica, extending from Eleusis northward to Bœotia.

θρίξ, gen. τριχός, ἡ. *The hair.*

θρόνον, ου, τό, used only in the plural, θρόνα, ων, τά. *Flowers* (in embroidery).

θρόνος, ου, ὁ. *A seat, a stool, a chair of state, a throne.*

θυγᾰτηρ, τέρος contr. τρός, ἡ. *A daughter.*

θυμίᾱμα, ᾰτος, τό (from θυμιάω). *Incense, perfume.*

θυμιᾱτήρῐον, ου, τό (from θυμιάω, with ending τηριον, denoting *place where*). *An instrument wherein incense is burned, a censer.*

θυμιᾰω, ῶ, fut. -ιᾰσω, perf. τεθυμίᾰκα (from θῦμα, *incense*). *To burn incense unto.*—The middle voice has the same signification.

θῡμῐκός, ή, όν (adj. from θῡμός). *Of an ardent disposition, passionate, hasty, courageous.*

θῡμός, οῦ, ὁ (from θύω, *to rage, to be agitated*). *Passion, anger, ardour, wrath, courage.*—*The soul* or *heart*, as the seat of passion, &c.—διὰ θυμόν, *through resentment.*—παντὶ τῷ θυμῷ, *with all one's heart* or *might.*

θῡμόσοφος, ον (adj. from θυμός, and σοφός, *wise*). *Endowed with natural talents, having instinctive* (in opposition to acquired) *knowledge, talented, intelligent.*

θύρα, ας, ἡ. *A door, a gate, an entrance.*

θύραζε (adv. for *θύρασδε*). *Towards the door.—Out of doors, outside, abroad.*

θυρεός, οῦ, ὁ (from *θύρα*, from its resemblance in shape). *An oblong shield.*

θύρῐον, ου, τό (dim. from *θύρα*). *A small door, an opening.*

θυρίς, ῐδος, ἡ (dim. of *θύρα*). *A small door, a window, an aperture.*

θύρσος, ου, ὁ. A thyrsus, a wand or staff wound round with wreaths of ivy and vine leaves, carried by the Bacchantes in celebrating the orgies of Bacchus.

θυσία, ας, ἡ (from *θύω, to sacrifice*). *A sacrifice.*

θυσιάζω, fut. *-ιᾰσω*, perf. *τεθυσιᾰκα* (from *θυσία*). *To sacrifice, to immolate, to offer in sacrifice.*

θύω, fut. *θῡσω*, perf. *τέθῡκα. To sacrifice.*—As a neuter, *to move rapidly, to rush impetuously.*—In the middle, *to inspect the entrails* of the victim in order to divine the future, i. e., *to sacrifice for one's self.*

θύωμα, ᾰτος, τό (from *θυόω, to burn incense*). *The fume of incense, perfume, frankincense.*

θώραξ, ᾰκος, ὁ. A coat of mail, consisting of two parts, one for the back, the other for the breast, joined at the sides with small hooks or rings twisted in each other.—*A corslet* or *cuirass.*

I.

Ἴακχος, ου, ὁ. Iacchus, a name of Bacchus.

ἰάλλω, fut. *ἰᾰλῶ*, 1st aor. *ἴηλα. To fling forth, to send out.—To stretch forth.*

ἰαμβεῖος, ον (adj. from *ἴαμβος, an iambus*). *Iambic.*—Neuter as a noun, *ἰαμβεῖον, ου, τό* (*ἔπος* understood). *Iambic verse, a poem in iambic verse.*

ἰάομαι, ἰῶμαι, fut. *ἰᾱσομαι*, perf. *ἰᾱμαι* (akin to *ἰαίνω, to warm*). *To heal, to cure, to remedy.*

Ἰαπετός, οῦ, ὁ. Iapĕtus, one of the giants, son of Cœlus and Terra; father of Atlas, Menœtius, Epimetheus, and Prometheus. He was regarded by the Greeks as the father of all mankind.

Ἰᾱσων, ονος, ὁ. Jason, a celebrated hero, son of Æson, king of Thessaly, leader of the Argonautic expedition to Colchis in search of the golden fleece.

ἰᾱτρῐκός, ή, όν (adj. from *ἰᾱτρός*). *Of* or *pertaining to physic, medical.*—Fem. sing. as a noun, *ἰατρική, ῆς, ἡ* (*τέχνη* understood), *the healing art, the science of medicine.*

ἰᾱτρός, οῦ, ὁ (from *ἰάομαι, to heal*). *A physician.*

ἰᾰχω, fut. *ἰάξω*, perf. *ἴᾰχα*, and *ἰαχέω, ῶ*, fut *-ήσω*, perf. *ἰάχηκα* (probably from *ἴα, a voice*). *To shout, to cry aloud.*

Ἴβηρ, ηρος, ὁ. 1. *An Iberian, a native of Iberia.*—2. *A Spaniard.*—*οἱ Ἴβηρες, the Ibēri*, a powerful nation of Spain, dwelling along the river Ibērus.—Also, a general name for *the Spaniards.*

Ἰβηρία, ας, ἡ. Iberia. 1. One of the ancient names of Spain, derived from the Ibērus.—2. A country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to *Imeriti* and *Georgia.*

ἶβις, ῐδος, Ion. *ιος, ἡ. The ibis*, a bird held sacred by the Egyptians, from its destroying serpents, &c.

ἰδέ, epic for *ἠδέ* (conj.). *And.*

ἰδέα, ας, ἡ (from *ἰδεῖν*, 2d aor. inf. of *εἴδω, to see*). *Form, external appearance, figure, manner.*

Ἰδη, ης, Ion. for *Ἴδα, ας, ἡ. Ida*, a celebrated mountain, or rather chain of mountains, in Troas, on which Paris decided the contest of beauty between the three goddesses.

ἴδῐος, ᾱ, ον (adj.). *Proper, peculiar, private, own, distinct.—οἶκοι ἴδιοι, private dwellings.*—Dat. sing. fem. as an adverb, *ἰδίᾳ, by itself, separately.*—As a noun, *ὁ ἴδιος, a private citizen.*

ἰδιότης, ητος, ἡ (from *ἴδιος*). *A peculiarity.—Propriety.*

ἰδιώτης, ου, ὁ (from *ἴδιος*). *A pri-*

vate citizen, as opposed to one in public life.—*One of the lower class, an unlearned* or *ignorant man, a simpleton.*—*οἱ ἰδιῶται, the unlearned.*

Ἰδομενεύς, έως, ὁ. *Idoměneus* (four syllables), son of Deucalion, and king of Crete. He went to the Trojan war with ninety ships, and distinguished himself by his valour.

ἰδού (adv.). *Lo, behold.*—When written with circumflex, *ἰδοῦ*, it is 2d sing. 2d aor. imp. mid. of *εἴδω*, *to see.*

ἱδρύω, fut. -ῡσω, perf. pass. ἱδρῦμαι, 1st aor. pass. ἱδρύνθην (from ἵζω, *to seat*). *To sit down, to seat.*—*To erect, to build, to consecrate.*—In the middle, *to erect, to dedicate.*—In the passive, the perfect used as a present, *to lie, to be seated, to be built*, &c.

Ἰδυιᾶ, ας, ἡ. *Idyia*, one of the Oceanides, wife of Æēte, king of Colchis, and mother of Medēa.

ἱέραξ, ᾱκος, ὁ. *A hawk.*

ἱέρεια, ας, ἡ (fem. of ἱερεύς). *A priestess.*

ἱερεῖον, ου, τό (from ἱερός, *sacred*). *A victim.*

ἱερεύς, έως, ὁ (from ἱερός, *sacred*). *A priest.*

ἱεροπρεπής, ές (adj. from ἱερός, and πρέπω, *to become*). *Becoming holy persons, venerable, sanctified, holy, reverend.*

ἱερός, ά, όν (adj.). *Sacred, holy, consecrated.*—As a noun, in the neuter singular, ἱερόν, οῦ, τό, *a temple.*—In the plural, ἱερά, ῶν, τά, *victims, sacrifices, omens.*

ἱερόσυλος, ου, ὁ (from ἱερόν, and συλάω, *to plunder*). *A plunderer of temples, a temple-robber, a sacrilegious wretch.*

ἵζω, imperf. ἵζον, fut. ἱζήσω, Att. ἱῶ (in Homer only the present and imperfect used; in Attic writers the compound καθίζω more commonly employed). Neuter, *to seat one's self, to sit down.*—Active, *to cause to sit down, to seat, to place.*—Middle, same as neuter.

ἵημι, fut. ἥσω, 1st aor. ἧκα, perf. εἷκα, 2d aor. ἦν, imp. ἧς, opt. εἴην, subj. ὦ, inf. εἶναι, part. εἷς. *To put in motion, to send, to cast, to hurl, to throw.*—In the middle, *to put one's self in motion, to hasten.*—*To be moved to, to long for.*

Ἰθακήσιος, ᾱ, ον (adj. from Ἰθάκη). *Of Ithăca*, a small island in the Ionian sea, off the coast of Acarnania, the native island of Ulysses. It is now called *Theaki.*

ἰθύς, εῖα, ύ (adj.). *Straight, direct.*—ἰθύς, as an adverb, *straight onward, directly forward.*—ἰθὺς οἶκον. See note, page 164, line 1.

ἱκᾰνός, ή, όν (adj.). *Fit, befitting, suitable, proper, sufficient, equal to.*

ἱκᾱνω, an epic form of ἱκνέομαι (from ἵκω). *To come to, to arrive, to reach.*—In the middle, with the same signification,

ἱκᾰνῶς (adv. from ἱκᾰνός). *Suitably, fitly, becomingly, properly, sufficiently, enough.*

Ἰκαρία, ας, ἡ. *Icaria*, an island of the Ægēan Sea, near Samos. It is now called *Nicaria.*

Ἰκάριον πέλαγος, τό. *The Icarian Sea*, a part of the Ægēan, south of the islands Icaria and Samos.

Ἰκάριος, α, ον (adj.). *Icarian, of* or *pertaining to Icărus* or *Icarius, of Icaria* (the island).

Ἰκάριος, ου, ὁ. *Icărius*, an Athenian, father of Erigone. Having intoxicated some peasants with wine, he was slain by them. After death he was changed into the star Boötes.

Ἴκαρος, ου, ὁ. *Icărus*, a son of Dædălus, who fled, with his father, by means of wings, from Crete; but, flying too high, the sun melted the wax which cemented the wings, and he fell into that part of the Ægēan which was named after him.

ἱκετεύω, fut. -εύσω, perf. ἱκέτευκα (from ἱκέτης). *To supplicate, to entreat earnestly, to pray to, to implore.*

ἱκέτης, ου, ὁ (from ἵκω, *to come*). *One who comes to supplicate for aid, a suppliant.*

ἱκνέομαι, οῦμαι, fut. ἵξομαι, perf. ἷγ-

μαι, 2d aor. *ἵκομην* (dep. mid. from *ἵκω*, *to come*). *To come to, to arrive, to reach, to go to.—To supplicate.*

Ἰκτῖνος, *ου*, *ὁ*. *Ictīnus*, a celebrated architect, who, together with Callicrătes, constructed the Parthenon at Athens.

ἵκω, imperf. *ἵκον*, aor. *ἷξον* (theme from which tenses of *ἱκνέομαι* are formed). *To come, to go, to reach, &c.*

ἱλάσκομαι and *ἱλάομαι*, *ῶμαι*, fut. *-ᾰσομαι* (from *ἵλαος*, *mild*). *To render mild, to appease, to conciliate.*

Ἴλῐον, *ου*, *τό*. *Ilium, Troy.*

Ἴλῐος, *ου*, *ἡ*. *Ilium*, another name for *Troy*, and more correct, as referring to the city only, while *Troy* was applied, not only to the city, but to the surrounding country.

ἱμάς, *άντος*, *ὁ*. *A thong.*

ἱμάτῐον, *ου*, *τό* (in form a dim. of *ἱμα*, rarely, if at all, used for *εἷμα*). *A garment, a cloak, a mantle.*

ἱματισμός, *οῦ*, *ὁ* (from *ἱματίζω*, *to clothe*). *Clothing, dress.*

ἵμερος, *ου*, *ὁ*. *Desire, longing.*

ἱμερτός, *ή*, *όν* (adj. from *ἵμερος*). *Longed for, desired, lovely.*

ἵνᾰ (conj.). *That, in order that.* Joined to the subjunctive and optative moods.

ἵνᾰ (adv.). *Where.* Joined to the indicative.

Ἰνᾰχος, *ου*, *ὁ*. *Inăchus.* 1. A son of Oceănus and Tethys, and father of Io. He founded the kingdom of Argos, B.C. 1856.—2. A river of Argolis, flowing at the foot of the acropolis of Argos, and emptying into the bay of Nauplia. It is now called the *Xeria*.

Ἰνδῐκός, *ή*, *όν* (adj.). *Indian.*—In the feminine, as a noun, Ἰνδική, *ῆς*, *ἡ* (*χώρα* understood). *India.*

Ἰνδός, *οῦ*, *ὁ*. 1. *An Indian, an inhabitant of India.*—2. *The Indus*, a celebrated river of India, falling, after a course of thirteen hundred miles, into the Indian Ocean.

Ἰνώ, *όος* contr. *οῦς*, *ἡ*. *Ino*, a daughter of Cadmus and Hermione. She married Athămas, king of Thebes, by whom she had Melicerta and Learchus.

ἰξευτάς, *ᾱ*, Doric for *ἰξευτής*, *οῦ*, *ὁ* (from *ἰξεύω*, *to catch birds with birdlime*). *A bird-catcher*, one who uses birdlime for the purpose.

Ἰξῖων, *ονος*, *ὁ*. *Ixīon*, a king of Thessaly, son of Phlegyas, and father of Pirithŏïs.

ἰξός, *οῦ*, *ὁ*. *Mistletoe, the berry of the mistletoe.—Birdlime*, made of mistletoe berries.

ἴον, *ἴου*, *τό*. *The violet.*

ἷος, *ἷα*, *ἷον* (adj. in epic poetry for *εἷς*, *μία*, *ἕν*). *One.*

ἰοῦ (adv. expressing sorrow). *Alas!*

ἰουλος, *ου*, *ὁ* (from *οὐλος*, *downy*). *The first down on the cheek, hair, down.*

Ἰοφῶν, *ῶντος*, *ὁ*. *Iōphon*, a son of Sophŏcles, the tragic poet, who accused his father of mental imbecility in order to deprive him of the management of his property. See note, page 38, line 15–18.

ἰοχέαιρα, *ας*, *ἡ* (from *ἰός*, *an arrow*, and *χαίρω*, *to rejoice*). *Delighting in archery, delighting in the bow.*

ἵππειος, *ᾱ*, *ον* (adj. from *ἵππος*, *a horse*). *Of* or *pertaining to horses, equestrian.*—As an epithet of Neptune, *the Equestrian.*

ἱππεύς, *έως*, *ὁ* (from *ἵππος*, *a horse*). *A horseman, a rider, one of the equestrian order, a knight.*—In the plural, *οἱ ἱππεῖς*, *cavalry.—The knights*, at Athens the second class of citizens.

ἱππῐκός, *ή*, *όν* (adj. from *ἵππος*, *a horse*). *Of* or *pertaining to horses, equestrian.*—Neut. sing., as a noun, *τὸ ἱππικόν*, *cavalry.*

ἱππιοχαίτης, *ου*, *ὁ* (from *ἵππος*, *a horse*, and *χαίτη*, *hair*). *Adorned with horse-hair.*

ἱππόδᾰμος, *ον* (adj. from *ἵππος*, *a horse*, and *δαμάω*, *to tame*). *Steed-taming, steed-subduing.*

ἱπποκένταυρος, *ου*, *ὁ* and *ἡ* (from *ἵππος*, *a horse*, and *κένταυρος*, *a centaur*). *A centaur*, a fabulous animal, half man and half horse.

ἱπποκόμος, *ου*, *ὁ* (from *ἵππος*, *a horse*, and *κομέω*, *to tend*). *A groom.*

Ἱππόλῠτος, *ου, ὁ.* *Hippolytus*, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes.

ἵππος, *ου, ὁ.* *A horse.—ἡ ἵππος, a mare.—ἵππος (ποτάμιος* understood), *ὁ, a hippopotamus.* See note, page 49, line 23.

ἱπποτροφία, *ας, ἡ* (from *ἵππος*, and *τρέφω, to rear*). *The rearing of steeds, the training of horses.*

ἵππουρις, *ῐδος, ἡ* (from *ἵππος*, and *οὐρά, a tail*). *With a horse-hair crest.*

ἵπτᾰμαι (not used in the present in Attic writers), fut. *πτήσομαι*, 1st aor. *ἐπτάμην*, part. *πτάμενος*, 2d aor. act. (from the obsolete present active *ἵπτημι*) *ἔπτην*, inf. *πτῆναι*, part. *πτάς*. *To fly.*

Ἶρις, *ῐδος, ἡ.* *Iris*, a daughter of Thaumas and Electra, the goddess of the rainbow and messenger of the gods, more particularly of Juno.

ἰρός, *ή, όν* (adj., Ionic and epic for *ἱερός, ά, όν*). *Sacred, holy*, &c.

ἰσάζω, fut. *ἰσᾰσω*, perf. *ἴσᾰκα* (from *ἴσος, equal*). *To make equal.*—In the middle, *to make one's self equal, to equal one's self.*

ἴσημι, a form from which only the syncopated dual *ἴστον* and plural *ἴσμεν, ἴστε, ἰσᾶσι*, and imper. *ἴσθι*, &c., assigned to *οἶδα*, perf. of *εἴδω*, are in use. *To know, to have knowledge of.*

ἰσθμός, *οῦ, ὁ.* *An isthmus.*—The term is often used separately, to denote the Isthmus of Corinth.

Ἶσις, *ῐδος* Ionic *ῖος, ἡ.* *Isis*, an Egyptian goddess, daughter of Saturn and Rhea. See note, page 77, line 16–20.

Ἰσοκρᾰτης, *εος* contr. *ους, ὁ.* *Isocrătes*, a distinguished oratorical writer, born at Athens B.C. 436. On account of his weak voice and natural timidity he was reluctant to speak in public, but applied himself to instruction in the art of eloquence and preparing orations for others.

ἰσόκωλος, *ον* (adj. from *ἴσος*, and *κῶλον, a member*). *Having equal members, of equal length, equal in size.*

ἶσος, *η, ον*, Attic *ἴσος, η, ον* (adj.). *Equal, like, resembling, corresponding, as many.—Not desponding, indifferent.*—Neut. sing. and plural, as an adverb, *ἴσον* and *ἴσα*, *equally, in the same way.*

ἰσοχειλής, *ές*, and **ἰσόχειλος**, *ον* (adj. from *ἴσος*, and *χεῖλος, an edge* or *border*). *Even with the edge* or *rim, full to the brim.—Having equal borders* or *banks.*

ἵστημι, fut. *στήσω*, perf. *ἕστηκα*, perf. part. *ἑστηκώς, υῖα, ός*, by syncope and crasis *ἑστώς, ῶσα, ώς*, 2d aor. *ἔστην*. *To place, to set up, to erect, to cause to stand, to arrange, to stop, to weigh, to establish, to raise.*—In perf., plup., and 2d aor., intransitive; perf. *ἕστηκα, I stand, I am at a stand, I become stationary, I stop:* pluperf. *εἱστήκειν, I was standing*, &c.; 2d aor. *ἔστην, I stood*, &c.—In the middle, *to stop, to stand*, &c., same as intransitive.

ἱστορέω, *ῶ*, fut. *-ήσω*, perf. *ἱστόρηκα* (from *ἵστωρ, one who knows*). *To know from observation.—To relate* from one's own knowledge, *to narrate.*

ἱστός, *οῦ, ὁ* (from *ἵστημι*). *A mast* of a ship, *the beam* of a loom.—Hence, commonly, *a loom, a web, a woof.*

ἰσχάς, *ᾰδος, ἡ* (from *ἰσχνός, thin*). *A dried fig.*

ἰσχνόφωνος *ον* (adj. from *ἰσχνός, slender*, and *φωνή, a voice*). *Of feeble voice, of slender note* or *song.*

ἰσχῡρός, *ά, όν* (adj. from *ἰσχύς, strength*). *Strong, powerful, vigorous, firm, brave.*

ἰσχῡρῶς (adverb from *ἰσχυρός*). *Strongly, powerfully, vigorously, impetuously.*

ἰσχύς, *ῠος, ἡ.* *Strength.*

ἰσχύω, fut. *-ῡσω*, perf. *ἴσχῡκα* (from *ἰσχύς*). *To be strong, to be powerful, to possess the power of, to be able.*

ἴσχω (a form of *ἔχω*, used in pres. and imperf.). *To have, to hold, to restrain.*

ἴσως (adv. from *ἴσος, equal*). *Equal-*

κῶλ
member.
size.
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ly, in a like manner, perhaps, probably, nearly, about.

Ἰτᾰλία, ας, ἡ. *Italy*, a celebrated country of the south of Europe.

Ἰτᾰλῐκός, ή, όν (adj.). *Italian.*

ἰτᾰμός, ή, όν (adj. from ἴτης, *bold*). *Bold, intrepid, rash, audacious, shameless.*

ἰφι (adv., probably an old poetic dative of ἴς, *strength*, or neut. of an old adj. ἰφις). *With might, powerfully.*

Ἰφιάνασσα, ης, ἡ. *Iphianassa*, one of the Nereids.

Ἰφικρᾰτης, εος contr. ους, ὁ. *Iphicrātes*, a celebrated general of Athens, who rose from a low condition to the highest offices in the state.

ἰχθύδῐον, ου, τό (dim. of ἰχθύς). *A small fish.*

ἰχθύς, ῡος, ὁ. *A fish.*

ἰχνεύμων, ονος, ὁ. *An ichneumon*, an animal of the weasel kind. See note, page 54, line 30–33.

ἴχνος, εος, τό (from ἱκνέομαι, *to go*). *A footstep, a vestige, a track, a trace.*

Ἰώ, Ἰόος contr. Ἰοῦς, ἡ. *Io*, daughter of Inăchus, king of Argos, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οῦ, ὁ. *Iolcos*, a town of Thessaly, celebrated as the birthplace of Jason. From Thessaly the Argonauts set sail on their expedition.

Ἴωνες, ων, οἱ. *The Ionians*, one of the three main original races of Greece, the others being the Æolians and the Dorians.

Ἰωνία, ας, ἡ. *Ionia*, a district of Asia Minor, settled by Ionians from Attica about 1050 B.C. It extended along the Ægēan Sea from the river Hermus to Milētus.

Ἰωνῐκός, ή, όν (adj.). *Ionic, Ionian.*

Κ.

κἀγώ for καὶ ἐγώ.

κάδ, epic for κατά used before δ.

Κάδμεια, ας, ἡ. *Cadmēa*, the citadel of Thebes built by Cadmus.

Κάδμος, ου, ὁ. *Cadmus*, son of Agēnor, king of Phœnicia. Having sought in vain for his sister Europa, and being ordered by his father never to return without her, after consulting the oracle he founded the city Thebes in Bœotia. Soon after he married Hermione or Harmonia, the daughter of Venus, by whom he had one son and four daughters. Cadmus was the first who introduced the use of letters into Greece.

καθαιρέω, ῶ, fut. -ήσω, &c. (from κατά, *down*, and αἱρέω, *to draw*). *To draw down, to pull down, to overthrow, to reduce, to deprive.*—In the middle, *to deprive one's self of, to lose.*—2d aor. act. part. καθελών.

κᾰθαίρω, fut. -θᾰρῶ, perf. κεκάθαρκα (from καθᾰρός, *pure*). *To purify, to cleanse, to purge, to expiate.*—1st aor. act. ἐκάθηρα.

καθᾰπαξ (adv. from κατά, intens., and ἅπαξ, *once*). *For once, once for all, in general, entirely.*

καθᾰπερ (adv. from καθά, *as*, and πέρ). *As, just as.*

καθᾰρεύω, fut. -εύσω, perf. κεκᾰθάρευκα (from καθαρός). *To be pure, to be clear* or *pure from.*—*To be innocent of.*

καθᾰρός, ά, όν (adj.). *Pure, clean, clear, unsullied, bright.*—Neuter singular, as a noun, τὸ καθαρόν, *purity.*

κάθαρσις, εως, ἡ (from καθαίρω, *to purify*). *Purification, cleansing, expiation.*

καθαρῶς (adv. from καθαρός, *pure*). *Purely, innocently, incorruptibly.*

καθέδρα, ας, ἡ (from καθέζομαι). *A chair, a seat.*

καθέζομαι, fut. καθεδοῦμαι and καθεδήσομαι, perf. wanting, 1st aor. pass. ἐκαθέσθην (from κατά, *down*, and ἕζομαι, *to sit*). *To sit down, to seat one's self.*

καθείργω, fut. -είρξω, perf. καθεῖρχα (from κατά, intens., and εἴργω, *to shut in*). *To shut up closely, to confine narrowly, to restrain, to imprison.*

καθελκῦω, fut. -ῦσω, &c. (from κατά, *down*, and ἑλκύω, *to draw*). *To draw down, to drag down.*—*To extend.*

καθεύδω, fut. -ευδήσω, &c. (from κατά, *down*, and εὕδω, *to sleep*). *To sink into sleep, to lie down to sleep, to sleep.*

καθεψέω, ῶ, and καθέψω, fut. καθεψήσω, perf. καθέψηκα (from κατά, *down*, and ἑψέω, *to boil*). *To boil down, to boil out, to melt down.*

καθηγέομαι, οῦμαι, fut. -ήσομαι, &c. (from κατά, intens., and ἡγέομαι, *to lead*). *To direct, to conduct, to guide, to lead.*

καθήκω, fut. -ήξω, &c. (from κατά, *down*, and ἥκω, *to come to*). *To come down to, to extend to, to reach.* —Impers., καθήκει, *it behooves, it is the duty of.*—καθήκων, *proper, suitable, appropriate.*

κάθημαι, imperf. ἐκαθήμην (more commonly used than the simple ἧμαι, from κατά, *down*, and ἧμαι, *to sit*). *To sit down, to seat one's self, to sit.*

καθιδρύω, fut. -ῡσω, &c. (from κατά, *down*, and ἱδρύω, *to fix*). *To fix down upon a firm basis, to erect, to build up, to raise on high.*

καθίζω, fut. -ιζήσω, Attic καθιῶ, Doric καθίξω, perf. not in use, 1st aor. ἐκάθῐσα (from κατά, *down*, and ἵζω, *to cause to sit*). *To cause to sit down, to place down, to seat, to set down.*—In the middle, *to seat one's self, to sit.*

καθίημι, fut. καθήσω, &c. (from κατά, *down*, and ἵημι, *to send*). *To send down, to let down.—To send against.*—Perf. pass. part. καθειμένος. See note, page 88, line 18.

καθικνέομαι, οῦμαι, fut. -ίξομαι, &c. (from κατά, *down*, and ἱκνέομαι, *to come*). *To come down, to strike.* —*To extend to, to reach.*

καθίπτᾰμαι, fut. καταπτήσομαι, &c. (from κατά, *down*, and ἵπτᾰμαι, *to fly*). *To fly down.*

καθίστημι, fut. καταστήσω, &c. (from κατά, *down*, and ἵστημι, *to place*). *To place down, to set down, to establish, to constitute, to reduce to order, to erect, to put into a certain state.*—Perf. act. part. καθεστώς by syncope for καθεστηκώς.

κάθοδος, ου, ἡ (from κατά, *down*, and ὁδός, *a way*). *A way down, a downward path, a descent.*

καθόλου (adv. from κάθολος, *the whole*). *Upon the whole, in general, altogether, in fine.*

καθοπλίζω, fut. -ῐσω, &c. (from κατά, denoting *completion*, and ὁπλίζω, *to arm*). *To arm completely, to fit out, to equip.*

καθορᾶω, ῶ, fut. κατόψομαι, &c. (from κατά, *down*, and ὁράω, *to look*). *To look down into, to examine closely, to inspect, to perceive.*

καθορμίζω, fut. -ῐσω, perf. καθώρμῐκα (from κατά, *down*, and ὁρμίζω, *to come into harbour*). *To bear down into harbour, to come into harbour, to moor.*

καθόσον (adv. for καθ' ὅσον). *So far, thus far, as far as, inasmuch as.*

καθότι (adv. for καθ' ὅ τι). *In which respect, on which account, for the reason that, because.*—Interrogatively, *in what manner? how?*

κάθυγρος, ον (adj. from κατά, denoting *completion*, and ὑγρός, *wet*). *Completely wet, soaked with water, watery, spongy.*

καθυλακτέω, ῶ, fut. -ήσω, perf. καθυλάκτηκα (from κατά, *against* or *at*, and ὑλακτέω, *to bark*). *To bark at.*

καθύπερθε (adv. from κατά, *down*, and ὕπερθε, *from above*). *Down from above, from on high, below.*

καί (conj.). *And, even, also, than, but.*—καί . . . . . καί, *both . . . . and, as well . . . as.*—καὶ μήν, *but, still and truly.*—καὶ δὴ καί, *and even, and in particular.*—καὶ ταῦτα, *and that too, although.*

Καίκουβον, ου, τό (χώριον understood). *The Cæcuban district*, a region in the vicinity of Caiēta, on the borders of Latium and Campania, famous for its wines.

καινός, ή, όν (adj.). *New, strange, unusual, unaccustomed.*

καίνυμαι, perf. (from an obs. form κάζω), with a pres. signification, κέκασμαι, pluperf., with signif. of imperf., ἐκεκάσμην. *To be distinguished, to surpass, to be adorned.*

καίπερ (conj. from καί, and περ, *though*). *Although, even if.*

καιρός, οῦ, ὁ (akin to κάρη, κάρα, *the head*). Primitive meaning, *the fitting* or *proper moment.*—Hence, *a particular season, a fit occasion, a proper season, an opportunity.*—ἐκ καιροῦ, *on the occasion, on the spur of the moment.*

Καῖσαρ, ᾰρος, ὁ. *Cæsar* (Caius Julius), the most celebrated and skilful of all the Roman commanders. Having reduced the provinces assigned him to subjection, he turned his arms against his own country, drove out Pompey, and overthrew the republic. He was then declared perpetual dictator, but did not enjoy the honour long, as he was assassinated soon after on the 15th of March, B.C. 44, in the 56th year of his age.

καίτοι (conj. from καί and τοι). *Although.*

καίω, fut. καύσω, 1st aor. ἔκηα, perf. κέκαυκα, 1st aor. pass. ἐκαύθην, 2d aor. pass. ἐκάην. *To burn, to set on fire.*

κἀκεῖ (by crasis for καὶ ἐκεῖ). *And there.*

κἀκεῖθεν (by crasis for καὶ ἐκεῖθεν). *And thence, and from that place.*

κἀκεῖνος, η, ο (by crasis for καὶ ἐκεῖνος, η, ο). *And he, she, it* or *that.*

κακία, ας, ἡ (from κακός, *bad*). *Badness, cowardice, vice, incapacity, misfortune, evil.*

κακόβιος, ον (adj. from κακός, *bad*, and βίος, *life*). *Leading a hard life, supporting life with difficulty, living wretchedly.*

κακοδαίμων, ον (adj. from κακός, *evil*, and δαίμων, *a genius*). *Unfortunate, unlucky*, an evil genius ruling the hour.

κακοήθης, ες (adj. from κακός, *evil*, and ἦθος, *habit*). *Of evil habits, malicious, evil-disposed, wicked, mischievous.*

κακολογέω, ῶ, fut. -ήσω, perf. κεκακολόγηκα (from κακός, *evil*, and λέγω, *to speak*). *To revile, to abuse, to slander, to speak evil of.*

κακολογία, ας, ἡ (from κακολογέω). *Injurious language, detraction, slander.*

κακοπᾰθεια, ας, ἡ (from κακοπᾰθής, *suffering evil*). *Pain, distress, severe toil, laboriousness, affliction.*

κακοπαθέω, ῶ, fut. -ήσω, perf. κεκακοπάθηκα (from κακοπᾰθής, *suffering evil*). *To be suffering, to be afflicted, to be unfortunate, to be sick.*

κακός, ή, όν (adj.). *Bad, wicked, evil, defective, faulty, cowardly, mean.*—Neut. as a noun, κακόν, οῦ, τό, *an evil, a misfortune.*

κακουργία, ας, ἡ (from κακοῦργος, *wicked*). *Wickedness, crime, malice, harm, infliction of injury.*

κακῶς (adv. from κακός). *Badly, wickedly, ill.*—κακῶς λέγειν, *to revile, to calumniate.*—κακῶς ποιεῖν, *to injure, to treat badly.*—μὴ γένοιτό σοι οὕτω κακῶς, *may it never turn out so badly for thee.*

Κάλαϊς, ῑδος, ὁ. *Calaïs*, a son of Boreas, king of Thrace, and brother of Zetes. He with his brother were among the Argonauts, and delivered Phineus from the Harpies.

κάλᾰμος, ου, ὁ. *A reed, a pipe, a rod, an arrow.*

Καλαυρία, ας, ἡ. *Calauria*, an island in the Saronic Gulf, celebrated for the death of Demosthenes.

κᾰλέω, ῶ, fut. καλέσω, perf. κέκληκα. *To call, to invite, to summon, to invoke, to name.*—καλέεσκον, poet. for ἐκάλουν. See note, page 156, line 34.

Κάληνος, η, ον (adj.). *Calenian, of* or *belonging to Cales*, a city of Campania, now *Calvi*. The Calenian district was famed for its vineyards.

κᾰλήτωρ, ορος, ὁ (from καλέω, *to call*). *A caller, a summoner.*

καλιά, ᾶς, Ionic καλιή, ῆς, ἡ. *A bird's nest.*

Καλλίας, ου, ὁ. *Callias*, a cousin to Aristīdes, torch-bearer at the Eleusinian mysteries, and the most wealthy man of Athens.

Καλλίβῑος, ου, ὁ. *Callibius.*

καλλιερέω, ῶ, fut. -ήσω, perf. κεκαλλιέρηκα (from καλός, *pleasing*, and

ἱερόν, a sacrifice). *To offer a sacrifice* pleasing to the gods, *to propitiate by sacrifice.*

καλλίκαρπος, ον (adj. from *καλός, beautiful,* and *καρπός, fruit*). *Producing fine fruit, abounding in fruit, fertile.*

Καλλιμέδων, *οντος, ὁ. Callimĕdon,* an Athenian demagogue in the time of Phocion.

Καλλιόπη, *ης,* Doric Καλλιόπᾱ, *ας, ἡ* (from *καλός, beautiful,* and *ὄψ, the voice*). *Calliŏpe,* one of the Muses; she presided over epic poetry.

καλλῖπάρῃος, ον (adj. from *καλός, beautiful,* and *παρειά, the cheek*). *Having lovely cheeks, fair-cheeked.*

Καλλισθένης, *εος* contr. *ους, ὁ. Callisthēnes,* a Greek who wrote a history of his native country, in ten books. It is now lost.

καλλίτεκνος, ον (adj. from *καλός, beautiful,* and *τέκνον, a child*). *Having beautiful children, happy in children.*

καλλίφυλλος, ον (adj. from *καλός, beautiful,* and *φύλλον, a leaf*). *Bearing beautiful leaves, adorned with leaves.*

κάλλος, εος, τό (from *καλός*). *Beauty.*

κᾰλός, ή, όν (adj.). *Beautiful, handsome, good, fine, beloved, honourable, illustrious.*—Comp. *καλλῖων,* superl. *κάλλιστος.*—As a noun, in neut., *καλόν, οῦ, τό, an advantage;* in plural, *τὰ καλά, noble actions, honourable pursuits.*

κᾰλῠβη, ης, ἡ (from *ἐκάλῠβον,* 2d aor. act. of *καλύπτω, to conceal*). *A hut, a tent.—An envelope.*

καλυβοποιέω, ῶ, fut. *-ήσω* (from *καλύβη,* and *ποιέω, to make*). *To construct huts, to build cabins.*

καλύπτρα, ας, Ionic *καλύπτρη, ης, ἡ* (from *καλύπτω*). *A veil, a covering.*

κᾰλύπτω, fut. *-ύψω,* perf. *κεκάλῠφα,* 2d aor. *ἐκάλῠβον. To cover, to veil, to conceal.*

Κᾰλυψώ, *όος* contr. *οῦς, ἡ. Calypso,* one of the Oceanĭdes, reigned in the island Ogygia. She received Ulysses hospitably when shipwrecked on her coasts, and detained him seven years in her island.

καλῶς (adv. from *καλός, beautiful*). *Beautifully, handsomely, well, nobly, honourably.*

κάμᾰτος, ου, ὁ (from *κάμνω, to labour*). *Labour, toil, pain, fatigue.*

Καμβῦσης, *ου, ὁ. Cambȳses,* king of Persia, son of Cyrus the Great. He conquered Egypt, killed their god Apis, and plundered their temples.

κἀμέ, by crasis for *καὶ ἐμέ.*

καμηλοπάρδᾰλις, εως, ἡ (from *κάμηλος,* and *πάρδαλις, the panther*). *The camelopard.*

κάμηλος, ου, ὁ and *ἡ. The camel.*

κάμῑνος, ου, ἡ. An oven, a furnace, a stove.

κάμνω, fut. *κᾰμῶ,* perf. *κέκμηκα,* 2d aor. *ἔκᾰμον. To labour, to toil, to work laboriously, to exert one's self.*—Neuter, *to be fatigued, to be exhausted from toil.*—Perf. part. *κεκμηκώς, fatigued, exhausted.*

Καμπανία, *ας, ἡ. Campania,* a district of southern Italy below Latium, celebrated for its delightful climate and fertile soil, but especially for its rich vineyards.

καμπή, ῆς, ἡ (from *κάμπτω*). *Flexion, curvature, a bend, a curving.*

κάμπτω, fut. *κάμψω,* perf. *κέκαμφα. To bend, to turn, to inflect.—ἀκρωτήριον κάμπτειν, to double a promontory* or *cape.*

κἄν, by crasis for *καὶ ἐάν. And if, even if, although.*—Also for *καὶ ἐν, and in,* &c.

κᾰνεον, ου, τό (from *κάννα, a reed*). *A basket made of reeds, a vessel, a bowl* or *dish, a basket.*

Κανωβῐκός, *ή, όν* (adj.). *Canopian, of* or *belonging to Canŏpus,* a city of Egypt, twelve miles from Alexandrēa, noted for the profligacy of its inhabitants.

κἀπειδή, by crasis for *καὶ ἐπειδή.*

καπηλικός, ή, όν (adj. from *κάπηλος*). *Expert in traffic.*—Hence, *crafty, fraudulent, cunning.*

κάπηλις, ῐδος, ἡ (fem. of *κάπηλος*). *A female wine-seller.*

κάπηλος, ου, ὁ. *A low tavern-keeper, a dishonest wine-seller.*

καπνός, οῦ, ὁ. *Smoke.*

κἀποθνήσκω, by crasis for *καὶ ἀποθνήσκω.*

κᾶπος, ου, Dor. for *κῆπος, ου, ὁ.* *A garden.*

κάπρος, ου, ὁ. *A wild boar.*

κᾰπύω, fut. *κᾰπῡσω,* perf. *κεκάπῡκα.* *To breathe forth.*

κᾱρᾱδοκέω, ῶ, fut. *-ήσω,* perf. *κεκᾱρᾱδόκηκα* (from *κάρα, the head,* and *δοκεύω, to watch*). *To watch with the head erect.*—Hence, *to expect anxiously, to await anxiously.*

κάρᾱνον, ου, Dor. for *κάρηνον, ου, τό* (from *κάρη, the head*). *The head.*

Κάρᾰνος, ου, ὁ. *Carănus,* one of the Heraclīdæ, who laid the foundation of the Macedonian empire, B.C. 814.

κάρδᾰμον, ου, τό. *Water-cress.*

καρδία, ας, Ion. *καρδίη, ης, ἡ.* *The heart.*

κάρη, Ion. for *κάρα, τό* (indecl.). *The head.*

Καρία, ας, ἡ. *Caria,* a country of Asia Minor, south of Lydia, and lying along the Ægēan Sea.

καρκῑνώδης, ες (adj. from *καρκῖνος, a crab,* and *εἶδος, appearance*). *Of the crab species, resembling a crab.*

Καρμανία, ας, ἡ. *Carmania,* a country of Asia, between Persia and Gedrosia, bordering upon the Persian Gulf. It is now *Kerman.*

καρπάσῖνος, η, ον (adj. from *κάρπᾰσος, fine Spanish flax*). *Made of linen, linen.*

καρπόομαι, οῦμαι, fut. *-πώσομαι,* perf. *κεκάρπωμαι* (from *καρπός, fruit*). *To gather fruit.—To enjoy the fruit of, to derive advantage from, to reap.*

καρπός, οῦ, ὁ. 1. *Fruit.—Advantage, profit.*—2. *The wrist, the lower part of the arm.*

καρποφορέω, ῶ, fut. *-ήσω,* perf. *κεκαρποφόρηκα* (from *καρποφόρος*). *To bear fruit.*

καρποφόρος, ον (adj. from *καρπός, fruit,* and *φέρω, to bear*). *Fruit-bearing, fruitful.* — *καρποφόρα δένδρα, fruit-trees.*

καρτερέω, ῶ, fut. *-ήσω,* perf. *κεκαρτέρηκα* (from *καρτερός*). *To be strong* or *firm, to bear with fortitude, to endure.*

καρτερός, ά, όν (adj. from *κάρτος,* epic for *κράτος, strength*). *Strong, vigorous, courageous, powerful, severe.—Having command over, moderate.*

κάρτιστος, η, ον, epic for *κράτιστος, η, ον.* *Bravest, most courageous,* &c.

κάρῡον, ου, τό. *A nut.—καστανᾶϊκὸν κάρυον, the chestnut.*

Καρχηδών, όνος, ἡ. *Carthage,* a celebrated city of Africa, and the rival, for a long period, of the Roman power. It was founded by a colony from Tyre, according to the common account, B.C. 878. The circuit of Carthage was twenty-three miles. It carried on three wars with Rome, denominated Punic, and at the close of the third was taken and set on fire by Scipio Africānus the younger. It burned for seventeen days.—2. *Νέα, New-Carthage,* now *Carthagena,* a city of Spain, on the coast of the Mediterranean, founded by Hasdrŭbal.

καρχήσῖον, ου, τό. *The top of a mast.*

κασιγνήτη, ης, ἡ (fem. of *κασίγνητος*). *A sister.*

κασίγνητος, ου, ὁ (from *κάσις, a brother* or *sister,* and *γεννάω, to beget*). *A brother.*

Κασπία, ας, ἡ (*θάλαττα*), and *Κάσπῖον, ου, τό* (*πέλαγος*). *The Caspian* (*Sea*), an inland sea of Upper Asia.

κασσίτερος, ου, ὁ. *Tin.*

καστανᾶϊκὸν κάρυον, τό. *The chestnut.*

Κάστωρ, ορος, ὁ. *Castor,* twin-brother of Pollux, and son of Jupiter by Leda, the wife of Tyndărus, king of Sparta; famed for his skill in equestrian exercises.

κατά (prep. governing the genitive and accusative). Primitive meaning, *down from.*—Hence, 1. with the genitive, *down from, under, towards, for, against, in, upon.*—2. With the accusative, *at, in, by,*

according to, as to, during, near, over, throughout, on, opposite, in regard to.—*καθ' ὑπερβολήν, excessively, to excess.*—*καθ' ἑκάστην ἡμέραν, every day, day by day.*—*κατ' εἰρήνην, in time of peace.*—*οἱ καθ' ἡμᾶς, men of our rank,* also, *our contemporaries.*—*κατὰ τὸ πλεῖστον, for the most part.*—With numerals it makes them distributive; as, *καθ' ἕνα, one by one, singly; κατὰ δέκα, ten at a time, by tens.*—In composition it signifies *down,* or else denotes *stability, firmness, the doing a thing thoroughly, opposition, completion,* &c.

καταβαίνω, fut. *-βήσομαι,* &c. (from *κατά, down,* and *βαίνω, to go*). *To go down, to descend, to alight.*—*To condescend, to devolve to.*

καταβάλλω, fut. *-βᾰλῶ,* &c. (from *κατά, down,* and *βάλλω, to cast*). *To cast down, to fling down, to lay, to fell, to destroy, to subvert.*

κατᾰβᾰσις, *εως, ἡ* (from *καταβαίνω*). *A descent, a downward path.*

καταβῑβάζω, fut. *-βιβᾰσω,* &c. (from *κατά, down,* and *βιβάζω, to lead*). *To lead down, to bring down.*

καταβιβρώσκω, fut. *-βρώσω,* &c. (from *κατά,* intensive, and *βιβρώσκω, to eat*). *To eat up, to devour, to consume.*

καταβῑόω, *ῶ,* fut. *-ώσω,* &c. (from *κατά, completely,* and *βιόω, to live*). *To pass one's life, to pass through life.*

καταβοᾰω, fut. *-βοήσω,* &c. (from *κατά, against,* and *βοᾰω, to cry out*). *To cry out against, to clamour against, to revile.*

κατάγειος, *ον* (adj. from *κατά, beneath,* and *γαῖα* for *γῆ, the earth*). *Under ground, subterranean.*

καταγελᾰω, *ῶ,* fut. *-γελᾰσω,* &c. (from *κατά, at,* and *γελάω, to laugh*). *To laugh at, to deride.*

καταγιγνώσκω, fut. *-γνώσομαι,* &c. (from *κατά, thoroughly,* and *γιγνώσκω, to know*). *To know thoroughly, to be well acquainted with, to discern, to decide.*

κατάγνῡμι, fut. *-άξω,* 1st aor. *κατέαξα,* perf. mid. *κατέᾱγα* (from *κατά, down,* and *ἄγνῡμι, to break*). *To break down, to break in pieces.*

καταγοητεύω, fut. *-εύσω,* perf. *κατα-γεγοήτευκα* (from *κατά,* intensive, and *γοητεύω, to deceive*). *To deceive by magical illusions, to play the juggler, to make a fool of.*

κατᾰγω, fut. *-άξω,* &c. (from *κατά, down,* and *ἄγω, to lead*). *To lead down, to draw down, to bring back, to bring in, to summon, to conduct.*

καταγωνίζομαι, fut. *-αγωνῑσομαι,* &c. (from *κατά, against,* and *ἀγωνίζομαι, to contend*). *To contend against.*—Also, *to vanquish, to subdue.*

καταδείκνῡμι, fut. *-δείξω,* &c. (from *κατά,* intensive, and *δείκνῡμι, to show*). *To show clearly, to make known, to introduce, to announce, to institute, to establish.*

κατάδενδρος, *ον* (adj. from *κατά,* denoting *abundance,* and *δένδρον, a tree*). *Abounding in trees, woody.*

καταδέω, fut. *-δήσω,* &c. (from *κατά, down,* and *δέω, to bind*). *To bind down, to fasten together, to join.*

καταδῑκάζω, fut. *-δικᾰσω,* &c. (from *κατά, against,* and *δικάζω, to decide*). *To condemn.*

κατᾰδῑκη, *ης, ἡ* (from *κατά, against,* and *δική, a decision*). *A condemnation.*

καταδιώκω, fut. *-διώξω,* &c. (from *κατά, against* or *after,* and *διώκω, to follow*). *To pursue, to prosecute.*

καταδουλόω, *ῶ,* fut. *-δουλώσω,* &c. (from *κατά, completely,* and *δουλόω, to reduce to slavery*). *To reduce to abject slavery, to bring into complete subjection.*

κατάδρυμος, *ον* (adj. from *κατά,* denoting *abundance,* and *δρυμός, a forest*). *Abounding in forests, full of forests, very woody.*

κατᾰδῡω and **καταδῡνω**, fut. *-δῡσω,* &c. (from *κατά, down,* and *δύω, to sink*). *To sink down, to dip under, to set, to creep down.*—*To cause to sink, to overwhelm.*

καταζεύγνῡμι, fut. *-ζεύξω,* &c. (from *κατά, thoroughly,* and *ζεύγνῡμι, to yoke* or *join*). *To unite firmly, to yoke together, to join closely.*

κατάζευξις, εως, ἡ (from *καταζεύγνυμι*). *A yoking together, a joining firmly.*

καταθάπτω, fut. *-θάψω*, &c. (from *κατά, down*, and *θάπτω, to bury*). *To bury in the ground, to inter, to inhume.*

καταθρηνέω, ῶ, fut. *-ήσω*, &c. (from *κατά*, intensive, and *θρηνέω, to mourn*). *To bewail bitterly, to lament, to bemoan.*

καταίρω, fut. *-ἄρῶ*, &c. (from *κατά, down*, and *αἴρω, to raise*). *To raise and carry down, to lead down.*—*To enter* (as ships into a harbour).

καταισχῦνω, future *-αισχῦνῶ*, &c. (from *κατά*, intens., and *αἰσχῦνω, to shame*). *To disgrace, to dishonour, to insult.*

κατακαίω, fut. *-καύσω*, &c. (from *κατά, completely*, and *καίω, to burn*). *To burn up, to consume by fire, to burn severely.*—1st aor. *κατέκαυσα* and *κατέκηα*, 2d aor. pass. *κατεκάην.*

κατακαλύπτω, fut. *-καλύψω*, &c. (from *κατά, down*, and *καλύπτω, to cover*). *To put down in and cover over, to conceal in, to cover over, to hide.*

κατακάμπτω, fut. *-κάμψω*, &c. (from *κατά, down*, and *κάμπτω, to bend*). *To bend down, to cause to incline.*

κατάκειμαι, fut. *-κείσομαι*, &c. (from *κατά, down*, and *κεῖμαι, to lie*). *To lie down, to recline, to sit, to lie at hand.*

κατακλαίω, fut. *-κλαύσω*, &c. (from *κατά*, intens., and *κλαίω, to weep*). *To bemoan, to deplore, to bewail.*

κατακλείω, fut. *-κλείσω*, perf. *κατακέκλεικα* (from *κατά*, intens., and *κλείω, to shut in*). *To fasten securely in, to shut up in, to confine closely.*

κατακλῖνω, fut. *-κλῖνῶ*, &c. (from *κατά, down*, and *κλῖνω, to bend*). *To bend down.*—In the middle, *to place one's self in a recumbent posture, to recline at table, to sit down.*

κατακλύζω, fut. *-κλῦσω*, &c. (from *κατά, completely*, and *κλύζω, to wash*). *To overflow, to submerge, to inundate.*

κατακοιμίζω, fut. *-κοιμῖσω*, perf. *κατακεκοίμῖκα* (from *κατά, down*, and *κοιμίζω, to put to sleep*). *To put down in a bed, to put to sleep, to lull to repose.*

κατακομίζω, fut. *-κομῖσω*, &c. (from *κατά, down*, and *κομίζω, to bring*). *To bring down, to bring back, to convey away, to remove.*

κατακόπτω, fut. *-κόψω*, &c. (from *κατά*, intens., and *κόπτω, to cut*). *To cut into pieces, to mangle, to cut off.*

κατακοσμέω, ῶ, fut. *-ήσω*, &c. (from *κατά*, intens., and *κοσμέω, to put in order*). *To put in complete order, to arrange properly.*—*To adorn.*

κατακρημνίζω, fut. *-ῖσω*, perf. *κατακεκρήμνῖκα* (from *κατά, down*, and *κρημνός, a precipice*). *To cast down from a precipice, to precipitate, to dash headlong.*

κατακρῖνω, fut. *-κρῖνῶ*, &c. (from *κατά, against*, and *κρῖνω, to pass sentence*). *To condemn, to pass sentence against.*

κατακρύπτω, fut. *-κρύψω*, &c. (from *κατά, completely*, and *κρύπτω, to hide*). *To hide completely, to conceal, to screen.*

κατακτᾶομαι, ῶμαι, fut. *-κτήσομαι*, &c. (from *κατά*, intens., and *κτάομαι, to acquire*). *To get possession of, to acquire as one's own, to procure.*

κατακτείνω, fut. *-κτενῶ*, &c. (from *κατά*, intens., and *κτείνω, to kill*). *To put to death, to murder, to kill, to slay.*—Ionic fut. *κατακτᾰνέω.*

καταλαμβᾰνω, fut. *-λήψομαι*, &c. (from *κατά, down upon*, and *λαμβάνω, to seize*). *To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.*—In the middle, *to take to one's self, to select.*

καταλέγω, fut. *-λέξω*, &c. (from *κατά, completely*, and *λέγω, to tell*). *To describe throughout, to relate at full length, to recount, to tell.*

καταλείπω, fut. *-λείψω*, &c. (from *κατά, down in*, and *λείπω, to leave*). *To leave down in, to leave behind, to abandon, to forsake, to quit.*

καταλήθομαι, future -λήσομαι, &c. (from κατά, *completely*, and λήθομαι, *to forget*). *To forget entirely, to lose all remembrance of.*

κατάληψις, εως, ἡ (from καταλαμβάνω, *to seize upon*). *Seizure, capture.*

κατάλυσις, εως, ἡ (from καταλύω). *Dissolution.—A place of repose, a place of entertainment, a banqueting hall, an inn, an abode, a harbour.*

καταλύω, fut. -λῦσω, &c. (from κατά, *completely*, and λύω, *to loosen*). *To dissolve, to destroy, to break up, to abolish, to put an end to, to give up, to subvert.—To stop* or *rest at* any place (viz., *to give up a journey at*, πορείαν or ὁδόν being understood).

καταμαρτυρέω, ῶ, fut. -ήσω, &c. (from κατά, *against*, and μαρτυρέω, *to bear witness*). *To bear witness against, to testify against.*

καταμηνύω, fut. -μηνύσω, &c. (from κατά, intens., and μηνύω, *to indicate*). *To point out clearly, to indicate, to announce.*

καταμύω, fut. -μύσω, &c. (from κατά, *down*, and μύω, *to close the eyes*). *To close the eyelids, to shut the eyes.*

καταναγκάζω, fut. -αναγκάσω, &c. (from κατά, intens., and ἀναγκάζω, *to constrain*). *To constrain by violence, to compel.*

καταναλίσκω, fut. -αναλώσω, &c. (from κατά, *completely*, and ἀναλίσκω, *to consume*). *To consume entirely, to waste prodigally, to expend.*

κατανέμω, fut. -νεμῶ, &c. (from κατά, denoting *distribution*, and νέμω, *to assign*). *To distribute in shares, to assign a share.*—In the middle, *to have a share assigned to one's self, to possess.—To graze upon, to feed on, to devour.*

κατανεύω, fut. -νεύσω, &c. (from κατά, *towards* or *to*, and νεύω, *to nod*). *To nod to, to nod assent, to grant by a nod, to promise.*

κατανοέω, ῶ, fut. -νοήσω, &c. (from κατά, *down upon*, and νοέω, *to apply the mind*). *To fix the mind down upon, to reflect on, to observe, to perceive, to comprehend.*

καταντάω, ῶ, fut. -αντήσω, &c. (from κατά, *against* or *at*, and ἀντάω, *to meet*). *To come up to, to arrive at, to reach.*

καταντικρύ (adv. from κατά, intensive, and ἀντικρύ, *opposite*). *Directly opposite, over against.*

καταξαίνω, fut. -ξανῶ, &c. (from κατά, *completely*, and ξαίνω, *to scratch* or *tear*). *To scratch* or *tear to pieces, to lacerate greatly, to cut in pieces.—To hew carefully.*

κατάξηρος, ον (adj. from κατά, *completely*, and ξηρός, *dry*). *Completely dry, arid, barren.*

καταπαύω, fut. -παύσω, &c. (from κατά, *completely*, and παύω, *to cause to cease*). *To cause wholly to cease, to put an end to.*—In the middle, *to cease entirely, to desist from.*

καταπέλτης, ου, ὁ (from κατά, *against*, and πάλλω, *to hurl*). *A catapulta*, a warlike engine used for throwing missile weapons.

καταπελτικός, ή, όν (adjective from καταπέλτης). *Of* or *pertaining to a catapulta.—βέλος, a weapon thrown by a catapulta.—καταπελτικὸν ὄργανον, a catapulta.*

καταπέμπω, fut. -πέμψω, &c. (from κατά, *down*, and πέμπω, *to send*). *To send down, to send away, to dismiss.*

κατάπεφνον, without augment for κατέπεφνον, syncopated 2d aor., with redupl., from the obsolete καταφένω (from κατά, intensive, and πέφνον, *I slew*). *I slew, I put to death.*

καταπίνω, fut. -πίομαι, &c. (from κατά, *down*, and πίνω, *to drink*). *To swallow down, to drink off.*—1st aor. pass. part., as a noun in the neuter, τὸ καταποθέν, *what is swallowed.*

καταπλέω, fut. -πλεύσομαι, &c. (from κατά, *down*, and πλέω, *to sail*). *To sail down, to sail back, to return.*

καταπληκτικῶς (adv. from καταπληκτικός, *striking with terror*). *Terribly, amazingly, astonishingly, fearfully.*

καταπλήσσω, Att. -πλήττω, fut. -πλήξω, &c. (from κατά, *down*, and πλήσσω, *to strike*). *To strike down.*—Hence, *to fill with dismay, to strike with terror, to alarm, to frighten.*—In the middle, *to be amazed, to be astonished.*

καταπλουτίζω, fut. -πλουτῖσω, &c. (from κατά, intensive, and πλουτίζω, *to enrich*). *To render very rich, to enrich exceedingly.*

καταπνέω, fut. -πνεύσω, &c. (from κατά, *against*, and πνέω, *to blow*). *To blow on* or *against, to blow along, to breathe on, to blow.*

καταπονέω, ῶ, fut. -πονήσω, &c. (from κατά, *down*, and πονέω, *to toil*). *To wear down with toil, to harass with labour, to wear out.*—*To labour, to toil, to elaborate.*

καταπρᾡΰνω, fut. -πρᾡΰνῶ, perf. καταπεπρᾱυγκα (from κατά, *down*, and πρᾡΰνω, *to soften*). *To soften down, to appease, to propitiate.*

κατάρᾱτος, ον (adj. from κατᾱράομαι, *to curse*). *Accursed, execrated.*—*Abominable, detestable.*

καταρέζω, poetic for καταῤῥέζω, fut. -ῥέξω, &c. (from κατά, *down*, and ῥέζω, *to move the hand*). Generally, *to stroke with the hand, to caress.*

κατᾰριθμέω, ῶ, fut. -ήσω, &c. (from κατά, *down to*, and ἀριθμέω, *to count*). *To count down to, to number as far as, to enumerate, to reckon to.*

καταῤῥέω, fut. -ρεύσω, &c. (from κατά, *down from*, and ῥέω, *to flow*). *To flow down from, to trickle down, to descend, to devolve.*

κατάῤῥῡτος, ον (adj. from καταῤῥέω). *Well-watered.* — *Abounding in, richly gifted with, well supplied with.*

κατάρχω, fut. -άρξω, &c. (from κατά, intensive, and ἄρχω, *to begin*). *To take its origin from, to begin.*—*To be the first, to set the example.*

κατασβέννῡμι, fut. -σβέσω, &c. (from κατά, *completely*, and σβέννῡμι, *to extinguish*). *To extinguish completely, to quench, to put out entirely.*—*To appease.*

κατασείω, fut. -σείσω, perf. κατασείκα (from κατά, *down*, and σείω, *to shake*). *To shake down, to cause to fall.*

κατασκάπτω, fut. -σκάψω, &c. (from κατά, *down*, and σκάπτω, *to dig*). *To dig down, to undermine, to demolish, to destroy* (by undermining).

κατασκεδάννῡμι, fut. -σκεδᾱσω, perf. κατεσκέδᾱκα (from κατά, *down*, and σκεδάννῡμι, *to scatter*). *To scatter about on, to cast down on, to diffuse, to disperse, to pour down upon.*

κατασκευάζω, fut. -ᾱσω, perf. κατεσκεύᾱκα (from κατά, *completely*, and σκευάζω, *to arrange*). *To put in complete order, to arrange, to prepare, to dispose, to build, to fabricate, to construct.*—In the middle, *to fit out for one's self.*

κατασκευή, ῆς, ἡ (from κατά, *completely*, and σκευή, *arrangement*). *Studied arrangement, disposition, a structure, equipment, fabrication, preparation, a forming, artificial means, the constructing.*

κατασκήπτω, fut. -σκήψω, &c. (from κατά, *down on*, and σκήπτω, *to lean*). *To lean down upon, to support one's self on, to rely upon.*—*To incline towards.*

κατάσκῐος, ον (adj. from κατά, *over*, and σκιά, *a shadow*). *Covered with shade, overshadowed, shaded, shadowy.*

κατάσκοπος, ου, ὁ (from κατά, *thoroughly*, and σκοπέω, *to observe*). *An observer, a scout, a spy, an examiner.*

κατασοφίζω, fut. -ῐσω, perf. κατασεσόφῐκα (from κατά, *completely*, and σοφίζω, *to deceive by sophistry*). *To deceive by sophistry, to overreach, to foil completely, to elude.*

κατασπᾱω, ῶ, fut. -σπᾱσω, &c (from κατά, *down*, and σπᾱω, *to draw*). *To draw down, to tear down, to draw upon.*

κατασπένδω, fut. -σπείσω, perf. pass. κατέσπεισμαι (from κατά, *down*, and σπένδω, *to pour out*). *To pour out upon* the ground (as a libation), *to make a libation, to pour down on.*

καταστα̃θμεύω, fut. -εύσω, perf. κατεστάθμευκα (from κατά, intensive, and σταθμεύω, *to put in stalls*). *To put up in stalls, to pen up, to stable.—To quarter troops.*

καταστέφω, fut. -στέψω, &c. (from κατά, *down*, and στέφω, *to crown*). *To place a crown down on, to crown.*

καταστίζω, fut. -στίξω, perf. κατέστῖχα (from κατά, *completely*, and στίζω, *to puncture*). *To puncture completely, to mark with points.*

καταστρᾰτοπεδεύω, fut. -εύσω, &c. (from κατά, *down*, and στρατοπεδεύω, *to encamp*). *To pitch a camp, to make an encampment.*

καταστρεβλόω, ῶ, fut. -στρεβλώσω, &c. (from κατά, intens., and στρεβλόω, *to torture*). *To torture severely, to put to the rack.*

καταστρέφω, fut. -στρέψω, &c. (from κατά, *down*, and στρέφω, *to turn*). *To overthrow, to overturn, to subvert, to subjugate, to finish, to return.*—In the middle, *to bring into subjection, to subdue to one's self.*

καταστροφή, ῆς, ἡ (from καταστρέφω). *Subversion, the final event, the end, death, a catastrophe.*

κατάστρωμα, ᾰτος, τό (from καταστρώννῡμι, *to spread down*). *The deck.—A covering, a couch.*

κατατείνω, fut. -τενῶ, &c. (from κατά, intens., and τείνω, *to stretch*). *To stretch out, to extend, to draw tight, to strain.—To put forth every effort, to continue.*

κατατῐθημι, fut. καταθήσω, &c. (from κατά, *down*, and τίθημι, *to put*). *To put down, to deposite, to place firmly, to lay up* or *away, to reserve.*

κατατιτρᾰω, and -τιτραίνω, fut. κατατρήσω, &c. (from κατά, *completely*, and τιτρᾰω, *to pierce*). *To transpierce, to perforate, to bore through.*—Perf. pass. part. κατατετρημένος, η, ον, *perforated, transpierced.*

κατατοξεύω, fut. -τοξεύσω, &c. (from κατά, *against*, and τοξεύω, *to shoot*). *To discharge arrows against* (from a bow), *to shoot with an arrow.*

κατατρέχω, fut. -θρέξομαι, &c. (from κατά, *down*, and τρέχω, *to run*). *To run down, to overrun, to make an irruption into, to go through, to traverse.*

κατατρῖβω, fut. -τρίψω, &c. (from κατά, *down*, and τρῖβω, *to rub*). *To rub* or *grind down, to rub to pieces, to wear out, to diminish, to destroy.*

κατατυγχᾰνω, fut. -τεύξομαι, &c. (from κατά, intens., and τυγχάνω, *to attain*). *To succeed in attaining, to get actual possession of, to be successful.*

καταφᾰγω, obsolete form; from it comes κατέφᾰγον, used as 2d aor. to κατεσθίω (from κατά, *down*, and φάγω, obsolete, *to eat*). *To eat greedily, to devour, to swallow down.*

καταφέρω, fut. κατοίσω, &c. (from κατά, *down*, and φέρω, *to bring*). *To bring down, to bear down, to let fall, to drive down, to strike, to remove.*—In the middle, *to let one's self down, to sink gradually, to go down* (as the sun), *to decline, to be brought to land.—To go to ruin.*

καταφεύγω, fut. -φεύξομαι, &c. (from κατά, *down*, and φεύγω, *to flee*). *To flee down* or *under, to take refuge in, to flee to for shelter, to betake one's self to flight.*

καταφθείρω, fut. -φθερῶ, &c. (from κατά, *completely*, and φθείρω, *to destroy*). *To destroy utterly, to ruin completely, to corrupt.*

καταφλέγω, fut. -φλέξω, perf. κατα-πέφλεχα (from κατά, *completely*, and φλέγω, *to burn*). *To burn up, to consume totally, to destroy by fire.*

κατάφρακτος, ον (adj. from καταφράσσω, *to cover with armour*). *Covered with armour, fully armed, completely equipped.*

καταφρονέω, ῶ, fut. -φρονήσω, &c. (from κατά, *down upon*, and φρονέω, *to think*). *To regard as inferior, to despise, to treat with contempt, to disregard, to contemn.*

καταφῡγή, ῆς, ἡ (from καταφεύγω, *to flee for shelter*). *A place of shelter, a refuge, an asylum, a covert.*

καταχειροτονέω, ῶ, fut. -ήσω, &c. (from κατά, *against*, and χειροτονέω, *to vote*). *To vote against, to condemn by vote.*

καταχέω, fut. -χεύσω, &c. (from κατά, *down on*, and χέω, *to pour*). *To pour down on, to pour forth, to let flow, to spill, to shed.*

καταχρᾰομαι, ῶμαι, fut. -χρήσομαι, &c. (middle voice; from κατά, intens., and χράομαι, *to use*). *To make use of, to dispose of, to employ, to use.*

καταχώννῡμι, fut. -χώσω, &c. (from κατά, intens., and χώννῡμι, *to heap up*). *To heap earth upon, to cover over with earth, to bury up, to raise obstructions.*

καταψαύω, fut. -ψαύσω, &c. (from κατά, *down upon*, and ψαύω, *to touch*). *To touch lightly upon, to graze, to touch gently.*

καταψηφίζομαι, fut. -ψηφῐσομαι, &c. (from κατά, *against*, and ψηφίζομαι, *to vote*). *To vote against, to condemn by vote, to pass a decree against, to decree, to adjudge against.*

καταψῡχω, fut. -ψύξω, &c. (from κατά, *down*, and ψῡχω, *to cool*). *To cool down, to cool gradually, to refresh.*

κατέδω, fut. -εδέσω and -έδομαι, &c. (from κατά, *down*, and ἔδω, *to eat*). *To devour, to consume, to eat greedily.*

κατείδω, &c. (from κατά, intens., and εἴδω, *to see*). *To perceive clearly, to discern, to survey.*

κάτειμι, fut. -είσομαι, &c. (from κατά, *down*, and ειμι, *to go*). *To go down, to descend, to come down.—To come back, to return* (from banishment), *to arrive.*

κατεργάζομαι, fut. -εργᾰσομαι, &c. (from κατά, intens., and ἐργάζομαι, *to labour*). *To labour through, to effect, to accomplish by labour, to elaborate, to put an end to, to reduce to, to pulverize.*

κατεργᾰσία, ας, ἡ (from κατεργάζομαι). *An effecting, accomplishment, process, performance, treatment, cultivation.*

κατερείπω, fut. -ερείψω, &c. (from κατά, *down*, and ἐρείπω, *to overthrow*). *To pull down to the ground, to demolish, to overturn, to burst in.*

κατέρχομαι, fut. -ελεύσομαι, &c. (from κατά, *down*, and ἔρχομαι, *to go*). *To go down, to descend, to come down.—To come back, to return.*

κατεσθίω, fut. κατέδομαι and κατεδέσω (from κατέδω), &c. (from κατά, *down*, and ἐσθίω, *to eat*). *To eat greedily, to swallow down, to devour, to eat up.*

κατευθῡνω, fut. -ευθῡνῶ, perf. κατηύθυγκα (from κατά, intens., and εὐθῡνω, *to direct*). *To direct aright, to guide, to regulate, to drive.*

κατέχω, fut. καθέξω and κατασχήσω, &c. (from κατά, *down*, and ἔχω, *to hold*). *To hold down, to restrain, to keep back, to detain, to seize* or *take possession of, to possess, to continue, to sustain, to befall.*—2d aor. part. κατασχών.

κατηγορέω, ῶ, fut. -ήσω, perf. κατηγόρηκα (from κατά, *against*, and ἀγορέω, a form of ἀγορεύω, *to speak*). *To speak against, to accuse, to bring forward an accusation against, to charge with.*

κατηγορία, ας, ἡ (from κατηγορέω). *An accusation, a charge.*

κατήγορος, ου, ὁ (from κατά, *against*, and ἀγορέω, a form of ἀγορεύω, *to declaim*). *An informer against, an accuser.*

κατήκοος, ον (adj. from κατακούω, *to listen attentively*). *Listening attentively.—Obedient, tractable, under subjection.*

κατήφεια, ας, ἡ (from κατηφής, *dejected*). *Dejection, sadness.*

κατοικέω, fut. -οικήσω, &c. (from κατά, *down in*, and οἰκέω, *to dwell*). *To fix one's residence in, to dwell in, to inhabit, to settle.*

κατοικία, ας, ἡ (from κατοικέω). *A dwelling, a place of abode, a settlement, a colony, a farm, an inhabited place.*

κατοικίζω, fut. -οικῐσω, &c. (from κατά, *down in*, and οἰκίζω, *to establish a colony*). *To establish a*

colony in, to settle down in, to found, to cultivate.

κατοκνέω, ῶ, fut. -οκνήσω, perf. κατώκνηκα (from κατά, intens., and ὀκνέω, *to be slow*). *To be slothful* or *inactive, to omit* or *neglect through fear* or *laziness, to shrink from, to be reluctant.*

κατοπτρίζω, fut. -ἴσω (from κάτοπτρον). *To show in a mirror, to show the reflection of.*—In the middle, *to survey one's self in a mirror, to behold one's form in a mirror.*

κάτοπτρον, ου, τό (from κατά, *against* or *at*, and ὄπτομαι, *to look*). *A mirror.*

κατορθόω, ῶ, fut. -ορθώσω, perf. κατώρθωκα (from κατά, *completely*, and ὀρθόω, *to erect*). *To make perfectly erect, to raise up, to erect, to rectify, to restore.*

κατορύσσω, Attic -ορύττω, fut. -ορύξω, &c. (from κατά, *down*, and ὀρύσσω, *to dig*). *To dig down, to inter, to bury, to conceal.*

κάτω (adv. from κατά, *down*). *Down, below, underneath, downward.*—τὰ κάτω (supply χώρια), *the lower portions* or *places.*

Κάτων, ωνος, ὁ. *Cato*, 1. a celebrated Roman, remarkable for his severe and frugal habits. He was made censor, which office he discharged with great rigour.—2. Great-grandson of the former; he sided with Pompey against Cæsar, in the civil war, and, after the republican party was defeated, slew himself at Utica, B.C. 46, in the 59th year of his age.

κατώρυξ, ὕχος (adj. from κατορύσσω). *Deposited in the earth, laid under ground.*—As a noun, κατώρυξ, ὕχος, ἡ. *An offset, a sprout, a layer of a plant, a slip.*

κατωρῦομαι, fut. -ωρῦσομαι, &c. (from κατά, intens., and ὠρῦομαι, *to howl*). *To howl aloud, to roar.*

κατωφερής, ές (adj. from κάτω, *downward*, and φέρομαι, *to be borne, to hang*). *Hanging down, inclining downward, sinking, prone to.*

Καυκάσιος, α, ον (adj.). *Caucasian, of Caucăsus.*—τὰ Καυκάσια ὄρη, the *Caucasian mountains, the chain of Mount Caucăsus.*

Καυκᾶσος, ου, ὁ. *Caucăsus*, a very high and extensive range of mountains in Northern Asia, extending from the Euxine to the Caspian Sea.

καῦμα, ἄτος, τό (from καίω, *to burn*). *Fire, heat.*

καυματηρός, ά, όν (adj. from καῦμα). *Glowing, hot, burning.*

Καυσιᾶνοί, ῶν, οἱ. *The Causiāni.*

καυχᾶομαι, ῶμαι, fut. -ήσομαι, perf. κεκαύχημαι (akin to εὔχομαι and αὐχέω). *To boast, to vaunt one's self, to give out.*

κε, and before a vowel κεν, an epic particle having the same force in poetry as ἄν in prose.

κέαρ, contr. κῆρ, gen. κέᾰρος, contr. κῆρος, τό. *The heart.*

κέᾰτο, Ionic for ἐκεῖντο.

κέγχρος, ου, ὁ and ἡ. *Millet.*

κεδνός, ή, όν (adj. from κῆδος, *care*). *Careful, prudent.*—*Meriting care, worthy, venerable.*

κέδρος, ου, ἡ. 1. *The cedar-tree.*—2. A species of aromatic *juniper.*

κεδρόω, ῶ, fut. -ώσω, perf. κεκέδρωκα (from κέδρος). *To anoint with cedar-oil, to embalm, to preserve.*

κεῖθι, Ionic for ἐκεῖθι. *There*, &c.

κεῖμαι, fut. κείσομαι, perf. wanting. *To lie down, to lie, to fall* (in battle), *to lie dead.*—*To be situated.*

κειμήλιον, ου, τό (from κεῖμαι). *Something laid up, a valuable* or *costly article, a treasure, a possession.*

κεῖνος, η, ο, Ionic for ἐκεῖνος, η, ο (pron.). *He, she, it, that, this.*

Κεῖος, α, ον (adj.). *Cēan, of* or *belonging to Ceos*, an island of the Ægēan, one of the Cyclādes, opposite the promontory of Sunium in Attica.—As a noun, Κεῖος, ου, ὁ. *A Cēan*, an inhabitant of Ceos.

κείρω, fut. κερῶ Æolic κέρσω, perf. κέκαρκα. *To cut off, to shear, to shave.*—*To take away, to diminish, to tear, to gnaw, to plunder.*

Κεκροπία, ας, ἡ. *Cecropia*, the original name of Athens, in honour of Cecrops, its first founder. It

was also often applied to the whole of Attica.

Κέκροψ, οπος, ὁ. *Cecrops*, an Egyptian, who led a colony to Attica about 1556 B.C., and founded the city of Athens.

κεκρύφᾰλος, ου, ὁ (from κρύπτω, *to cover*). *Network* for the hair. See note, page 162, line 94.

κελεύω, fut. -εύσω, perf. κεκέλευκα (from κέλλω, *to move*). *To put in motion, to impel, to encourage, to command, to request.*

κέλομαι, fut. κελήσομαι, 2d aor., with reduplication, ἐκεκλόμην, in Homer without augment, κεκλόμην, part. κεκλόμενος (from κέλλω, *to move*). *To command.—To call.*

Κελτῐκός, ή, όν (adj.). *Celtic.*

Κελτοί, ῶν, οἱ. *The Celts*, an ancient race, who passed at an early period from Asia into Europe along the Danube, and penetrating westward, occupied the country between the Pyrenees and the river Rhine. They afterward spread into the British islands, Spain, and Upper Italy.

κενός, ή, όν (adj.). *Empty, void, vain, useless, idle, frivolous.*

κενόω, ῶ, fut. κενώσω, perf. κεκένωκα from κενός). *To empty, to exhaust, to evacuate, to render void, to despoil.*

κένταυρος, ου, ὁ. *A Centaur*, a fabulous being, half human and half horse.

κεντέω, ῶ, fut. -ήσω, perf. κεκέντηκα. *To prick, to sting, to goad, to pierce, to perforate.*

κέντρον, ου, τό (from κεντέω). *A goad.—A sting.*

Κερᾰμεικός, οῦ, ὁ. *The Ceramīcus*, a large district in the western part of Athens, divided into the outer and inner Ceramīcus; the former being without the walls, and containing the tombs of those who had fallen in battle and were buried at the public expense; the latter was within the city, and contained many of the public buildings.

κερᾰμεος and κεράμῐος, α, ον (adj. from κέρᾰμος, *potter's earth*). *Made of earth, earthen.*

κεραμωτός, ή, όν (adj. from κεραμόω, *to cover with tiles*). *Covered with tiles, made of earthenware, made of tiles.*

κεράννῡμι, fut. κερᾰσω Attic κερῶ, perf. κέκρᾰκα, perf. pass. κεκέρασμαι and κέκρᾰμαι, 1st aor. pass. ἐκρᾰθην (from obs. κέρω, *to mix*). *To mix, to mingle.*

κέρας, ᾰτος, by sync. ᾰος, contr. ως, τό. *A horn.—A peak, a promontory.* See Κέρᾰτα.

κέρᾰσος, ου, ὁ. *The cherry-tree.*

κεράστης, ου, ὁ (from κέρας). *One that has horns, the cerastes* or *horned serpent.*—As an adjective, *horned.*

Κέρᾰτα, ων, τά. *The Horns*, two mountains on the borders of Megara and Attica.

κεραυνός, οῦ, ὁ. *The thunderbolt.* See βροντή. As a proper name, Κεραυνός, *Ceraunus*, an epithet of Ptolemy, king of Macedonia.

κεραυνοσκοπία, ας, ἡ (from κεραυνός, and σκοπέω, *to observe*). *The observation of lightning* (for the purposes of divination), *the drawing of omens from lightning.*

κεραυνόω, ῶ, fut. -αυνώσω, perf. κεκεραύνωκα (from κεραυνός). *To strike with a thunderbolt, to strike dead with lightning.*

Κέρβερος, ου, ὁ. *Cerbĕrus*, the dog of Pluto, which had three heads. It was stationed as a watch at the entrance of the lower world to prevent the living from entering and the souls of the dead from escaping.

κερδᾰλέος, α, ον (adj. from κέρδος, *gain*). *Eager for gain, prudent.—Profitable, advantageous.*

κερδῖων, ον (adj., irreg. comp., from κέρδος). *More profitable, better,* &c.—Superlative κέρδιστος, η, ον, *best,* &c.

κέρδος, εος contr. ους, τό. *Gain, profit, prudence, cunning.*

κερκίς, ῐδος, ἡ (from κέρκω, a form of κρέκω, *to strike*, from the noise made in weaving). *A shuttle.—A bodkin.*

κέρκος, ου, ἡ. *The tail.*

Κερκυραῖος, α, ον (adj.). *Corcyrēan, of Corcyra*, an island in the Ionian

Sea, off the coast of Epirus, now *Corfu*.

κέρμα, ἄτος, τό (from κείρω, *to cut off*). *A small portion cut off, a small piece of coin, money, change.*

κερμάτιον, ου, τό (dim. of κέρμα). *A small sum of money, small change, the requisite sum.*

κεστός, ή, όν (adj. from κεντέω, *to prick*). *Stitched, embroidered.*—As a noun, κεστός, οῦ, ὁ, *a girdle.*—*The Cestus* of Venus.

κεῦθος, εος, τό (from κεύθω, *to hide*). *A hiding-place, a place of concealment, a cave, a cavern.*

κεφᾰλαῖος, α, ον (adj. from κεφᾰλή). *Chief, principal.*

κεφᾰλή, ῆς, ἡ. *The head.*—κακὴ κεφαλή, *thou cowardly fellow.*

κηδεύω, fut. -εύσω, perf. κεκήδευκα (from κῆδος). *To take care of, to attend to, to perform the funeral obsequies.*

κῆδος, εος contr. ους, τό. *Care, anxiety, solicitude, sadness, funeral obsequies.*

κήδω, 2d aor. ἔκηδον (from κῆδος, *care*). *To make anxious, to cause care.*—In the middle, κήδομαι, fut. κεκαδήσομαι, perfect, with the signification of the present, κέκηδα. *To make one's self anxious, to be anxious, to be distressed.*

κήλειος, ον, and κήλεος, ον (adj. from καίω, *to burn*). *Burning, glowing, brilliant.*

κἠμέ, Doric for καὶ ἐμέ.

κἠν, Doric for κάν, which is for καὶ ἐν; but κἦν for καὶ ἄν.

κηπεία, ας, ἡ (from κηπεύω, *to cultivate in a garden*). *Gardening.*

κήπευμα, ἄτος, τό (from κηπεύω, *to cultivate in a garden*). *A plant cultivated in gardens, a garden vegetable* or *plant, gardening.*

κῆπος, ου, ὁ. *An enclosed place, a garden, an orchard.*

κῆρ, κῆρος, contracted from κέαρ, κέᾰρος, τό. *The heart.*

κηρῖον, ου, τό (from κηρός). *The honeycomb.*

κηρός, οῦ, ὁ. *Wax.*

κήρυξ, ῡκος, ὁ. *A herald, a deputy, a crier.*—*A species of snail.*

κηρύσσω, Attic κηρύττω, fut. -ύξω, perf. κεκήρῡχα (from κήρυξ). *To act as a herald, to proclaim, to announce, to cry out aloud.*

κῆτος, εος, τό. *A sea-monster, a whale.*

κητώδης, ες (adj. from κῆτος, and εἶδος, *appearance*). *Resembling sea-monsters, belonging to the class of large fishes, vast, unwieldy, very large.*

Κηφεύς, έως, ὁ. *Cepheus*, a king of Æthiopia, and father of Andromĕda by Cassiŏpe.

Κηφισσός, οῦ, ὁ. *The Cephissus* or *Cephīsus*, a river of Attica, flowing beneath the long walls of Athens and discharging itself into the sea near Phalērum.

κηώδης, ες (adj., probably from an old substantive κῆος, same as θύος, *incense*). *Perfumed, fragrant.*

κῑβωτός, οῦ, ἡ. *A coffer, a chest, an ark.*

κίδνημι (a poetic form for σκεδάννυμι). *To scatter, to diffuse.*—In the middle, *to spread itself, to diffuse its radiance* (said of the dawn).

Κιθαιρῶν, ῶνος, ὁ. *Cithæron*, a range of mountains dividing Bœotia, first from Megăris, and afterward from Attica. It was sacred to Bacchus, and here he held his revels. The modern name is *Elatea.*

κῐθᾰρα, ας, ἡ. *A harp, a lyre.*

κιθᾰρίζω, fut. -ῐσω, perf. κεκιθάρῐκα (from κίθᾰρις, a form of κῐθᾰρα). *To play the harp, to play the lyre.*

κιθαρῳδέω, ῶ, fut. -ήσω, &c. (from κιθάρα, *a harp* or *lyre*, and ἀείδω, *to sing*). *To sing to the harp* or *lyre.*

κιθαρῳδία, ας, ἡ (from κιθαρῳδέω). *A singing to the harp* or *lyre.*

κιθᾰρῳδός, οῦ, ὁ (from κιθάρα and ἀοιδός, *a singer*). *One who sings to the harp, a minstrel.*

Κικέρων, ωνος, ὁ. *Cicĕro*, Marcus Tullius, an illustrious Roman orator, philosopher, and statesman, was born at Arpīnum B.C. 107.

Κίλῐκες, ων, οἱ. *The Cilicians*, a people of Troas, in Asia Minor, in alliance with the Trojans. Their capital, Thebe, was sacked by

Achilles, and Eetion their king slain by him.

Κιλικία, ας, ἡ. *Cilicia*, a country of Asia Minor on the seacoast, south of Cappadocia, and bounded by Syria on the east and Pamphylia on the west. It corresponds nearly to the modern *Caramania*.

Κίμβροι, ων, οἱ. *The Cimbri*, a people of Germany who invaded the Roman empire with a large army, but were conquered by Marius and Catulus. The Cimbri had their original seat in the Cimbric Chersonese, now *Jutland*.

Κιμμέριος, α, ον (adj.). *Cimmerian, of the Cimmerii*, a people dwelling near the Palus Mœōtis.

Κίμων, ωνος, ὁ. *Cimon*, a celebrated Athenian general, son of Miltiādes.

κινδῡνεύω, fut. -εύσω, perf. κεκινδύνευκα (from κίνδῡνος). *To incur danger, to be exposed to danger, to run a risk.*—Pres. part., as a noun, ὁ κινδῡνεύων, *the accused, the defendant* (in a suit).

κίνδῡνος, ου, ὁ. *Danger, risk, hazard.*

Κινέας, ου, ὁ. *Cinĕas*, a Thessalian, minister and friend to Pyrrhus, king of Epirus.

κῑνέω, ῶ, fut. κῑνήσω, perf. κεκῑνηκα. *To move, to excite, to arouse, to change.*

κῑνησις, εως, ἡ (from κῑνέω). *A moving, movement, motion, alteration.*

κῑνῡρομαι (from κῑνῡρός, *lamenting*). *To lament, to bemoan, to exclaim mournfully.*

Κινῦρας, ου, ὁ. *Cinȳras*, a king of Cyprus, the father of Myrrha, who falling in love with him, became the mother of Adonis.

Κίρκη, ης, ἡ. *Circē*, a famous enchantress, sister to Æētes, king of Colchis.

κίσσα, ης, and Att. κίττα, ης, ἡ. *A magpie.*

κισσῖνος, η, ον, and Att. κιττῖνος, η, ον (adj. from κισσός). *Of ivy, adorned with ivy, ivy.*

κισσός, οῦ, and Att. κιττός, οῦ, ὁ. *Ivy.*

κῑχᾱνω, κίχημι, and κιχέω, fut. κιχήσω, perf. κεκίχηκα, 2d aor. ἔκῑχον. *To overtake, to meet with, to light upon, to find.*—Pres. subj. κιχέω, poet. κιχείω, opt. κιχείην, inf. κιχῆναι, part. κιχείς.

κίχλη, ης, ἡ. *A thrush.*

κίω, opt. κίοιμι, part. κῑών, imperf. ἔκῑον (seldom used in the present indicative), the other tenses are not used. *To go.*

κῑων, ονος, ὁ and ἡ. *A pillar, a column.*

κλᾰδος, ου, ὁ (from κλάζω, *to break off*). *The young shoot of trees, a branch.*

Κλαζομένῑος, α, ον (adj.). *Clazomenian, of Clazŏmĕnæ*, a city of Ionia in Asia Minor, on the coast of the Ægean Sea.

κλαίω, fut. κλαύσω, Att. κλᾱήσω, perf. κέκλαυκα, 2d aor. ἔκλᾰον. *To weep, to lament.*

Κλάρος, ου, ἡ. *Clarus*, a city of Ionia, northeast of Colŏphon, famous for its temple, grove, and oracle of Apollo.

Κλεάνθης, ου, ὁ. *Cleanthes*, a stoic philosopher of Assos in Lydia, disciple of Zeno, whom he succeeded in his school. Though poor, such was his devotion to study, that he drew water as a labourer in the public gardens by night, in order that he might attend the schools of philosophy in the day.

Κλεινίας, ου, ὁ. *Clīnias*, an Athenian, the father of Alcibiādes, said by Herodŏtus to have been the bravest of the Greeks in the battle of Artemisium.

κλεινός, ή, όν (adj. from κλείω, *to render famous*). *Renowned, famous, illustrious.*

κλεῖς, κλειδός, ἡ (from κλείω, *to shut up*). *A key, a bar* or *bolt.*

Κλεῖτος, ου, ὁ. *Clītus.*

Κλειώ, όος contr. οῦς, ἡ. *Clīo*, one of the Muses; she presided over history.

Κλεόδᾱμος, ου, ὁ. *Cleodāmus.*

Κλεόμβροτος, ου, ὁ. *Cleombrōtus*, a king of Sparta, father of Agēsipŏlis.

Κλεομένης, εος contr. ους, ὁ. *Cleomēnes*, the name of several Spartan kings.

Κλεοπάτρα, ας, ἡ. *Cleopatra*, a sister of Alexander the Great, killed by Antigōnus as she attempted to fly to Ptolemy in Egypt.

κλέος, έεος contr. έους, τό (from κλέω, *to make publicly known*). *Rumour, report.—Fame, renown, glory.*

κλέπτης, ου, ὁ (from κλέπτω). *A thief.*

κλέπτω, fut. κλέψω, perf. κέκλοφα, perf. pass. κέκλεμμαι, 2d aor. pass. ἐκλάπην. *To steal, to conceal, to do anything secretly.*

Κλέων, ωνος, ὁ. *Cleon*, a turbulent demagogue at Athens, who, by impudence and flattery, obtained command of an expedition into Thrace. He was slain at Amphipŏlis in a battle against Brasĭdas.

κληΐζω, fut. κληΐσω, Ion. for κλήζω, fut. κλήσω (from κλέος, *fame*). *To make known, to announce, to name, to celebrate.*

κλῆμα, ἄτος, τό (from κλάω, *to break off*). *A shoot*, particularly of the vine, *a vine, a branch of vine.*

κληρουχέω, ῶ, fut. -ήσω, perf. κεκληρούχηκα (from κλῆρος, *a lot*, and ἔχω, *to have*). *To receive a share by lot.*

κληρουχία, ας, ἡ (from κληρουχέω). *The reception* or *possession of a share by lot* (in the distribution of conquered or newly-settled lands), *an allotted portion of land.*

κληρόω, ῶ, fut. -ώσω, perf. κεκλήρωκα (from κλῆρος, *a lot*). *To cast lots, to choose by lot.*—In the middle, *to obtain by casting lots, to receive by lot.*

κλῖμαξ, ἄκος, ἡ (from κλῖνω). *A staircase, the stairs, a ladder.*

κλίνη, ης, ἡ (from κλῖνω). *A couch, a bed.*

κλινίδιον, ου, τό (dim. of κλίνη). *A small couch, a bier.*

κλῖνω, fut. κλῖνῶ, perf. κέκλῖκα. *To bend, to bend down, to lay down, to incline, to cause to give way.*—Neuter, *to give way, to decline, to decay.*

κλῖσία, ας, Ion. κλῖσίη, ης, ἡ (from κλῖνω). *A place for reposing in* or *upon, a tent, a couch, a seat.*

κλισμός, οῦ, ὁ (from κλῖνω). *An armchair, a throne.*

κλοπή, ῆς, ἡ (from κλέπτω, *to steal*). *Theft.*

κλύζω, fut. κλῦσω, perf. κέκλῦκα, perf. pass. κέκλυσμαι. *To besprinkle, to wash, to moisten, to inundate.*

κλῦτός, ή, όν (adj. from κλύω). *Heard of, renowned, famous.*

κλύω (akin to κλέω), imper. 2d sing. κλῦθι, 2d plur. κλῦτε, with Homeric redupl. κέκλῦθι and κέκλῦτε, imperf. ἔκλῦον, with the aorist signification. *To hear, to learn by report, to listen to.*

κλών, ῶνος, ὁ (from κλάω, *to break off*). *A shoot, a scion, a branch.*

Κνῖδος, ου, and **Γνῖδος**, ου, ἡ. *Cnidus*, and *Gnidus*, a city of Caria in Asia Minor, where was a famous statue of Venus, who was the chief deity of the place.

κνίσσα, ης, ἡ. *The smoke and odour of fat* (especially that burned in sacrifices), *savour.*

Κνωσσός, οῦ, ἡ, and **Γνωσσός**. *Cnōsus*, and *Gnossus*, a town of Crete, on the northern coast, where Minos held his court. The site is now called *Long Candia.*

κόγχη, ης, ἡ. *A shell, a muscle, a shellfish.*

κοιλαίνω, fut. κοιλᾰνῶ, perf. κεκοίλαγκα (from κοῖλος). *To hollow out, to excavate.*

κοιλάς, ᾰδος, ἡ (from κοῖλος). *A hollow place, a cavity, an excavation.*

κοιλία, ας, ἡ (from κοῖλος). *The belly, the stomach, the abdōmen.*

κοῖλος, η, ον (adj.). *Hollow, deep, excavated, hollowed.*—In the neuter, as a noun, τὸ κοῖλον, *a cavity, a valley.*

κοιλόω, ῶ, fut. -ώσω, perf. κεκοίλωκα (from κοῖλος). *To hollow, to excavate.*

κοιμᾰω, ῶ, fut. -ήσω, perf. κεκοίμηκα (akin to κεῖμαι, *to lie down*). *To*

put to bed, to lull to sleep.—In the middle, *to lie down to rest, to betake one's self to repose, to compose one's self to rest.*

κοινῇ (adv., prop. dat. sing. fem. of κοινός). *In common, at common expense.*

κοινός, ή, όν (adj.). *Common, general, public, popular, civil, sociable.*—ἐν κοινῷ, *in common, in public.*—As a noun in the neuter, τὸ κοινόν, *the commonwealth.*

κοινωνέω, ῶ, fut. -ήσω, perf. κεκοινώνηκα (from κοινωνός, *a partaker*). *To participate in, to partake of, to have community* or *intercourse.*

κοινῶς (adv. from κοινός). *In common.*

Κοῖος, ου, ὁ. *Cœus*, one of the Titans, son of Cœlus and Terra. He married Phœbe, by whom he had Latōna and Asteria.

κοίρᾰνος, ου, ὁ (from κῦρος, *power*). *A commander, a sovereign, a lord, a master.*

κοιταῖος, α, ον (adj. from κοίτη). *Lying in bed, sleeping.*—Neuter as a noun, κοιταῖον, ου, τό, *the hold* or *den* of a wild animal, *a bed, a couch.*

κοίτη, ης, ἡ (from κείω, theme of κεῖμαι, *to lie down*). *A couch, a bed, a place of repose.*

κολάζω, fut. -ᾰσω, more commonly -ᾰσομαι, perf. κεκόλᾰκα (from κόλος, *mutilated*). *To cut off, to mutilate.*—*To punish, to chastise, to correct.*

κολακεία, ας, ἡ (from κολακεύω, *to flatter*). *Flattery, adulation.*

κόλαξ, ᾰκος, ὁ. *A flatterer, a parasite.*

κόλᾰσις, εως, ἡ (from κολάζω). *Punishment, chastisement, reproof.*

κολλᾰω, ῶ, fut. -ήσω, perf. κεκόλληκα (from κόλλα, *glue*). *To glue, to fasten together, to attach to, to unite.*

κολοιός, οῦ, ὁ. *The jackdaw.*

κολοσσός, οῦ, ὁ. *A colossus, a statue of gigantic size.*

κολούω, fut. -ούσω, perf. κεκόλουκα (from κόλος, *mutilated*). *To mutilate, to cut short, to curtail, to suppress, to hinder, to humble.*

κόλπος, ου, ὁ. *The bosom.*—*A bay, a gulf, a recess.*

κολυμβᾰω, ῶ, fut. -ήσω, perf. κεκολύμβηκα. *To swim, to dive.*

Κολυττεύς, έως, ὁ. *One of the borough Colyttus*, a borough of the tribe Ægēis.

Κολχῐκός, ή, όν (adj.). *Colchian, of Colchis.*—As a noun, in the feminine, ἡ Κολχική (γῆ understood), *Colchis.*

Κολχίς, ῐδος, ἡ. *Colchis*, a country of Asia, lying along the eastern shore of the Euxine, corresponding nearly to the modern *Mingrelia.* It is famous for the expedition of the Argonauts to its shores.

Κόλχοι, ων, οἱ. *The Colchians, the inhabitants of Colchis.*

κολωνός, οῦ, ὁ. *A hill, an elevation, an eminence.*

Κολωνός, οῦ, ὁ. *Colōnus*, a borough of Attica, near Athens, rendered celebrated, as the scene of the last adventures of Œdīpus, by the play of Sophocles styled, from this, Οἰδῖπους ἐπὶ Κολωνῷ, *Œdipus at Colonus.*

κομᾰω, ῶ, fut. κομήσω, perf. κεκόμηκα (from κόμη, *hair*). *To have long hair, to let the hair grow.*

κομέω, ῶ, fut. κομήσω, perf. κεκόμηκα (from the obsolete κόμω, and akin to κομάω). *To take care of, to attend to, to nourish, to cherish, to adorn.*

κόμη, ης, ἡ. *The hair of the head, hair.*

κομήτης, ου, ὁ (from κομάω). *Having long hair, long-haired.*

κομῐδή, ῆς, ἡ (from κομίζω). *Care, attention.*—*Conveyance, transportation.*

κομῐδῇ (adv., prop. dat. of κομιδή). *Carefully, accurately.*—*Very, entirely, wholly.*

κομίζω, fut. -ῐσω, perf. κεκόμῐκα (from κομέω, *to take care of*). *To attend to, to adorn.*—*To carry, to convey, to bring.*

κομπώδης, ες (adj. from κόμπος, *boastful language*, and εἶδος, *ap-*

pearance). *Pompous, boasting, boastful.*

κομψός, ή, όν (adj. from κομέω, *to attend to*). *Attended to, adorned, decked off, elegant, fine, neat.—Artful.*

κονία, ας, epic and Ion. κονίη, ης, ἡ. *Dust.*

κόνις, ιος and εως, ἡ. *Dust.*

κονῐσᾰλος, ου, ὁ (from κόνις). *Dust, a cloud of dust.*

κονῐω, fut. κονῐσω, perf. κεκόνῐκα, perf. pass. κεκόνῐμαι (from κόνις). *To cover with dust, to defile with dust.*

Κόνων, ωνος, ὁ. *Conon*, a famous general of Athens, who delivered his country from the dominion of the Spartans.

κοπίς, ῐδος, ἡ (from κόπτω, *to cut*). *A short curved sword, a pruning knife, a knife, a razor.* See note, page 142, line 29–35.

κοπρία, ας, ἡ (from κόπρος). *A dunghill, dung.*

κόπρος, ου, ἡ. *Dung, mire, filth.*

κόπτω, fut. κόψω, perf. κέκοφα. *To cut, to split, to fell, to strike, to abuse, to assail* with words, *to harass, to distress.*

κόρα, ας, ά, Doric for κόρη, ης, ἡ. *A maiden*, &c.

κόραξ, ᾰκος, ὁ. *A raven.*

κορέννῡμι, κορεννύω, and κορέω, fut. κορέσω, perf. κεκόρηκα, perf. pass. κεκόρημαι, and Att. κεκόρεσμαι. *To satiate, to satisfy.*

κόρη, ης, ἡ. *A maiden, a virgin.*

Κόρη, ης, ἡ (as a proper name). *Proserpĭna.*

Κορινθιᾰκός, ή, όν (adj.). *Corinthian.*

Κορίνθῐος, α, ον (adj.). *Corinthian.*

Κόρινθος, ου, ἡ. *Corinth*, a famous city of Greece, situated on the isthmus between the Corinthian and Saronic Gulfs, commanding the entrance into the Peloponnesus. It is now *Corito.*

κόρος, ου, ὁ (from κορέω, *to satiate*). *Satiety, loathing, disgust, weariness.*

κόρος, ου, Ion. κοῦρος, ου, ὁ. *A boy, a youth, a son.*

Κόρσῐκα, ης, ἡ. *Corsĭca*, an island in the Mediterranean, off the coast of Italy.

κορῦθαίολος, gen. ου (adj. from κόρυς, *a helmet*, and αἰόλλω, *to move rapidly*). *With helmet quick flashing on the view.*

κόρυς, ῡθος, ἡ. *A helmet, a crest.*

κορῦφή, ῆς, ἡ (from κόρυς). *The crown of the head, the head, the summit.*

κορώνη, ης, ἡ (from κορωνός, *crooked*). *The crow.—A ring* or *handle of a door.—A crown.*

κορωνίς, ῐδος, ἡ (fem. adj. from κορωνός, *crooked*). *Crooked, bent.*

Κορωνίς, ῐδος, ἡ. *Corōnis*, a daughter of Phlegyas, loved by Apollo, to whom she bore Æsculapius.

κοσμέω, ῶ, fut. -ήσω, perf. κεκόσμηκα (from κόσμος, *ornament*). *To ornament, to adorn, to honour.—To regulate, to order.*

κόσμημα, ᾰτος, τό (from κοσμέω). *An ornament.*

κόσμησις, εως, ἡ (from κοσμέω). *The act of ornamenting, an ornament, an adorning.*

κόσμῐος, α, ον (adj. from κόσμος). *Well-arranged, orderly, courteous.*

κοσμιότης, ητος, ἡ. *Propriety*, &c.

κόσμος, ου, ὁ. *Order, arrangement, regulation.—Ornament, attire.—The world, the universe.*

κοτῦλη, ης, ἡ. *A cavity, a small cup, a goblet, a vessel, a basin.*

κουρεύς, έως (from κουρά, *a cutting*, from κείρω, *to cut* or *shave*). *A barber.*

κούρη, ης, Ion. for κόρη, ης, ἡ. *A maiden, a virgin, a daughter.*

κοῦρος, ου, Ion. for κόρος, ου, ὁ. *A youth, a son, a boy.*

κουροτρόφος, ον (adj. from κοῦρος, and τρέφω, *to nurture*). *Rearing* or *bringing up children, child-nurturing.*—As a noun, ἡ Κουρότροφος, *the child-nurturer.*

κοῦφος, η, ον (adj.). *Light, fleet, active, easy, gentle.*

κούφως (adv. from κοῦφος). *Lightly, easily, swiftly.*

κόψῐχος, ου, Att. for κόσσῠφος, ου, ὁ. *The blackbird.*

κρᾰδία, ας, Dor., and κραδίη, ης, Ion. for καρδία. *The heart.*

κράζω, fut. κράξω, perf. κέκρᾱγα. *To croak, to cry like a raven.*

Κράθις, ῑδος, ὁ. *Crăthis*, a river of Lucania, flowing into the Sinus Tarentīnus between Crotōna and Sybăris. It is now the *Crati*.

κραιπᾰλᾰω, ῶ, fut. -ήσω, perf. κεκραιπάληκα (from κραιπᾰλη, *headache produced by surfeit* or *drunkenness*). *To have a headache from excess* (in eating or drinking), *to be intemperate.*

κρᾱνᾱ, ας, Doric for κρήνη, ης, ἡ. *A fountain.*

κρᾱνίον, ου, τό (from κρᾱνον, *the scull*). *The scull.*

κρᾱνος, εος, τό (from κρᾱνον, *the scull*). *A helmet.*

κράς, ᾱτός, ὁ, later also ἡ. *The head, the summit.*

κρᾱσις, εως, ἡ (from κεράννῡμι, *to mix*). *A mixture, a mingling.*—κρᾱσις τῶν ἀέρων, *the temperature of the air, climate.*

Κρᾰτερός, οῦ, ὁ. *Cratĕrus*, one of Alexander's generals. After the death of that monarch, he subdued Greece with Antipăter, and passed over into Asia, where he was slain in a battle against Eumĕnes, B.C. 321.

κρᾰτερός, ά, όν (adj. from κρατέω). *Strong, powerful, robust, firm, violent, brave.*

κρᾰτερῶς (adv.). *Strongly, powerfully, firmly.*

κρᾰτέω, ῶ, fut. -ήσω, perf. κεκράτηκα (from κράτος, *power*). *To have power over, to rule, to hold the mastery over, to excel, to prove superior, to surpass, to conquer, to command.*

κρᾱτήρ, ῆρος, ὁ (from κεράννῡμι, *to mix*). *A vessel for mixing* wine, &c., *a mixer, a goblet.*—*The crater* of a volcano (where the melted lava, &c., is contained).

Κρᾱτης, ητος, ὁ. *Crātes*, a philosopher of Bœotia, disciple of Diogĕnes the Cynic, flourished B.C. 324.

κρᾰτιστος, η, ον (adj. from κρᾰτος, assigned as the irregular superlative to ἀγᾰθός). *Best, strongest, bravest, most excellent.*

κρᾰτος, εος, τό. *Strength, force, power, rule, command.*

κραυγή, ῆς, ἡ. *A cry, a shout, an outcry.*

κρέας, ᾰτος, τό (from κράω for γράω, *to gnaw*). *Flesh, a piece of flesh.*

κρείσσων, ον, and Attic κρείττων, ον (adj. from κράτος, assigned as the irregular comparative to ἀγᾰθός). *Better, stronger, braver, more valiant.*

κρείων, οντος, ὁ (probably from κρᾱς, *the head*, whence κραίνω, *to rule*). *A ruler, a sovereign, a prince.*—As a verbal adjective, *ruling.*

κρεμάννῡμι, fut. κρεμᾰσω, Attic κρεμῶ, ᾷς, ᾷ, perf. not in use, 1st aor. pass. ἐκρεμάσθην. *To hang, to suspend.*

κρεουργέω, ῶ, fut. -ήσω, perf. κεκρεούργηκα (from κρέας, *flesh*, and ἔργον, *work*). *To cut up flesh, to cut in pieces, to tear piecemeal.*

Κρέων, οντος, ὁ. *Creon*, a son of Menœtius, and king of Thebes. He offered his crown, and his sister Jocasta in marriage, to him who could solve the enigma of the Sphinx; which having been done by Œdipus, the latter thus, unknowingly, married his own mother.

κρεωφᾰγέω, ῶ, fut. -ήσω, &c. (from κρέας, *flesh*, and φᾰγεῖν, *to eat*). *To eat flesh.*—In the middle, *to have eatable flesh.*

κρήδεμνον, ου, τό (from κράς, *the head*, and δέω, *to bind*). *A veil.* See note, page 162, line 95.

κρημνός, οῦ, ὁ (from κρεμάννῡμι, *to hang*). *A precipitous cliff, a precipice, a steep descent.*

κρήνη, ης, ἡ. *A fountain, a spring.*

κρηπίς, ῖδος, ἡ. *A foundation, a basis.*—*A slipper, a shoe.*

Κρής, ῆτος, ὁ. *A Cretan.*

Κρήτη, ης, ἡ. *Crete*, a celebrated island in the Mediterranean Sea, now *Candia.*

Κρήτηθε (adv.). *From Crete.*

Κρητῑκός, ή, όν (adj.). *Of* or *belonging to Crete, Cretan.*

κρῑθή, ῆς, ἡ. *Barley.*

κρῑθῖνος, η, ον (adj. from κριθή). *Of barley, barley.*

κρῖκος, ου, ὁ (transposed from κίρκος). *A circle, a ring, a collar.*

κρῖκόω, ῶ, fut. -ώσω, perf. κεκρίκωκα (from κρίκος). *To form into a ring, to adorn with a ring, to insert a ring.*

κρῖνον, ου, τό. *A lily.*

κρῖνω, fut. κρῖνῶ, perf. κέκρῖκα. *To separate, to part, to discriminate, to judge, to decide, to choose, to resolve, to accuse, to charge with.*—In the middle, *to choose for one's self, to select.*

κρῖός, οῦ, ὁ (probably from κεραός, *horned*). *A ram.*

κρῖσις, εως, ἡ (from κρῖνω). *Separation, choice, decision, judgment, final issue.*

κρῖτής, οῦ, ὁ (from κρῖνω, 1st aor. pass. ἐκρῖθην). *A judge, an umpire.*

Κριτίας, ου, ὁ. *Critias*, one of the thirty tyrants set over Athens by the Spartans.

Κροῖσος, ου, ὁ. *Crœsus*, an exceedingly rich king of Lydia, dethroned by Cyrus.

κροκόδειλος, ου, ὁ. *The crocodile.*

Κροκοδείλων πόλις, ἡ. *Crocodilopŏlis*, a city of Egypt, near Lake Moeris, afterward called Arsinŏë. It derived its name from the sacred crocodiles that were fed and worshipped there. Near its site is the modern *Faioum.*

κροκόπεπλος, ον (adj. from κρόκος, *saffron*, and πέπλος, *a robe*). *Saffron-robed, ruddy.*

κροκόττας, ου, ὁ. *The crocottas.*—*The hyena.* See note, page 51, line 11.

Κρονῖων, ωνος, ὁ (patronymic from Κρόνος). *Son of Saturn*, i. e., *Jupiter.*

Κρόνος, ου, ὁ. *Saturn*, son of Cœlus and Terra, married Rhea, by whom he had Jupiter, Neptune, Pluto, &c. He was banished from heaven by Jupiter, and fled to Italy, where his reign was so mild that it has been called the golden age.

κρότᾰλον, ου, τό (from κροτέω). *A rattle.*

κρότᾰφος, ου, ὁ (from κροτέω, from the pulsation felt at the temples). *The temple* (of the head).

κροτέω, ῶ, fut. -ήσω, perf. κεκρότηκα (from κρότος). *To strike, to clap with the hands, to make a clattering noise, to beat.*—*To applaud.*—κροτέω κρότον. See note, page 17, line 20–24.

κρότος, ου, ὁ (from κρούω, *to strike together*). *A noise, a loud clapping, a tumult, uproar.*—*Applause.*

Κρότων, ωνος, ἡ. *Crotōna*, a powerful city of Lower Italy, on the coast of the Sinus Tarentīnus, founded by a colony of Achæans about B.C. 715. The modern name is *Cotrone.*

Κροτωνιᾶτης, ου, ὁ. *An inhabitant of Crotona, a Crotoniat.*

κρούω, fut. κρούσω, perf. κέκρουκα. *To strike together, to strike upon, to dash against.*

κρυερός, ή, όν (adj. from κρύος). *Cold, chilling, dreary, chilly.*—*Terrific.*

κρυμνός, οῦ. Same as κρῦμός.

κρῦμός, οῦ, ὁ (from κρύος). *Icy coldness, frost.*

κρύος, εος, τό. *Frost, ice, cold.*

κρυπτός, ή, όν (adj. from κρύπτω). *Concealed, secret, clandestine.*

κρύπτω, fut. κρύψω, perf. κέκρῦφα, 2d aor. ἔκρῦβον. *To hide, to conceal.*—In the middle, *to conceal one's self, to conceal from, to do without the knowledge of* (another).

κρύσταλλος, ου, ὁ (from κρύος, *ice*). *Ice.*—Also, ὁ and ἡ, *crystal.*

κρῦφα (adv. from κρύπτω). *Secretly, without the knowledge of*, with the genitive.

κρωσσός, οῦ, ὁ. *A water-bucket, a pitcher.*

κτᾶομαι, ῶμαι, fut. κτήσομαι, perf. κέκτημαι and ἔκτημαι. *To acquire, to procure for one's self, to obtain.*—In the passive, *to be acquired* or *procured.* The perf. κέκτημαι or ἔκτημαι signifies *I possess*, i. e., I have acquired for myself, and the acquisition remains mine. Hence the 3d fut. κεκτήσομαι, *I will possess.*—ὁ κεκτημένος, *a proprietor, a possessor.*

κτέαρ, ἄτος, τό (from *κτάομαι*, doubtful whether the sing. occurs). *Possession.—τὰ κτέατα, possessions, property.*

κτείνω, fut. *κτενῶ*, perf., not Attic, *ἔκτᾰκα*, 2d aor. *ἔκτᾰνον*. *To kill, to slay, to slaughter, to put to death.*

κτερεΐζω, fut. *-εΐξω*, a lengthened form of *κτερίζω*, fut. *κτερῐῶ*, aor. *ἐκτέρῐσα* (from *κτέρεα, funeral obsequies*). *To inter with all the rites of sepulture, to celebrate the obsequies of.*

κτῆμα, ἄτος, τό (from *κέκτημαι*, perf. of *κτάομαι, I possess*). *Possession, property.*—In the plural, *κτήματα, one's entire possessions, wealth.*

κτῆνος, εος, τό (from same). *Property.—Cattle.*

κτηνοτροφία, ας, ἡ (from *κτῆνος, cattle*, and *τρέφω, to breed*). *The breeding of cattle.*

Κτησῐβῐος, *ου, ὁ*. *Ctesibius*, a native of Ascra, celebrated for his mechanical genius. He was the son of a barber, and himself exercised the calling of his father for a short time at Alexandrēa. The invention of water-clocks and many other hydraulic instruments is ascribed to him.

κτῆσις, εως, ἡ (from *κτάομαι, to acquire*). *Acquisition, gain.—Possession, property.*

κτίζω, fut. *κτῐσω*, perf. *ἔκτῐκα*, perf. pass. *ἔκτισμαι*. *To build, to erect, to found.*

κτίσμα, ἄτος, τό (from *κτίζω*). *A construction, a building, a settlement, a colony.*

κτίστης, ου, ὁ (from *κτίζω*). *A founder, a creator, a builder, an author.*

κτῦπος, ου, ὁ (from *τύπτω, to strike*). *A loud noise, a tumult, din, the clapping of hands.*

Κυάνεαι, *ων, αἱ*. *Cyanĕæ*, two small, rugged islands at the entrance of the Euxine, which were fabled to have floated about until the Argo passed through; after which they became fixed. They were also called *Symplegădes*.

κυᾰνεος, α, ον (adj. from *κυανός, dark blue*). *Dark blue, dark.*

κῡᾰνοχαίτης, ου, ὁ (from *κυανός, dark*, and *χαίτη, hair*). *With dark hair, dark-haired.*

κυβερνᾶω, ῶ, fut. *-ήσω*, perf. *κεκυβέρνηκα*. *To steer a vessel, to pilot, to direct.*

κυβερνήτης, ου, ὁ (from *κυβερνάω*). *A pilot.*

κῦδος, εος, τό. *Honour, praise, glory.*

Κυδωνία, *ας, ἡ*. *Cydonia*, the most ancient city in the island of Crete. Its ruins are on the site of the modern *Ierami*.

κῡέω, ῶ, fut. *κυησω*, perf. *κεκύηκα*. *To be pregnant, to conceive.*

Κυζῐκηνός, *ή, όν* (adj.). *Of* or *belonging to Cyzĭcus.*—As a noun, *οἱ Κυζικηνοί, the inhabitants of Cyzicus*, an island in the Propontis, off the coast of Mysia. It is now a peninsula.

Κυθέρεια, *ας, ἡ*. *Cytherēa*, a surname of Venus, from her rising out of the ocean near the island of Cythēra.

Κυθήρη, *ης, ἡ*. *Cythēra*, a surname of Venus.

κύκλος, ου, ὁ. *A circle, a circuit.*—Dat. sing. as an adverb, *κύκλῳ, round about.*

Κύκλωψ, *ωπος, ὁ* (from *κύκλος, a circle*, and *ὤψ, an eye*). *A Cyclops.—οἱ Κύκλωπες, the Cyclōpes*, a fabled race, of gigantic stature, the sons of Cœlus and Terra. They had each but one eye, and that in the middle of the forehead, whence their name. They dwelt in Sicily near Mount Etna, and hence were regarded as the assistants of Vulcan, and the forgers of the thunderbolts of Jupiter.

κύκνος, ου, ὁ. *A swan.*

Κύκνος, *ου, ὁ*. *Cycnus*, 1. a son of Mars, slain by Hercules.—2. A son of Neptune, smothered by Achilles. He was changed into a swan.

κυλίνδω and *κυλινδέω, ῶ*, fut. *-ήσω*, perf. *κεκυλίνδηκα*. *To roll, to turn round.*—In the middle, *to turn one's self round, to wander, to stray, to revolve, to indulge in.*

κυλῖω, fut. *κυλῖσω*, perf. *κεκύλῖκα*

(later poetic form of κυλίνδω). *To turn, to roll, to wind.*

Κυλλήνη, ης, ἡ. *Cyllēnē*, the loftiest and most celebrated mountain of Arcadia; on it Mercury was born. The modern name is *Zyria*.

κῦμα, ᾰτος, τό (from κύω, *to swell forth*). *A wave, the surge, a billow.*

κυμβᾰλισμός, οῦ, ὁ (from κυμβᾰλίζω, *to play on cymbals*). *The striking of cymbals, the music of cymbals*, or of other instruments brought into contact.

κύμβᾰλον, ου, τό (from κύμβος, *a hollow vessel*). *A hollow vessel, a cymbal, a basin.*

κῡνέω, ῶ, fut. κῡσω, 1st aor. ἔκῡσα, epic without aug. κῡσα and κύσσα. *To kiss, to venerate.*

κῡνηγετέω, ῶ, fut. -ήσω, &c. (from κυνηγέτης). *To hunt.*

κῡνηγέτης, ου, ὁ (from κύων, *a dog*, and ἡγέτης, *a leader*). *A hunter.*—Literally, *one who leads dogs* to the chase.

κῡνηγετῑκός, ή, όν (adj. from κυνηγετέω). *Of* or *belonging to the chase, addicted to hunting.*—κύων, *a hunting dog.*—As a noun in fem., ἡ κυνηγετῑκή (τέχνη understood), *the art of hunting, the chase.*

κῡνηγέω, ῶ, fut. -ήσω, perf. κεκυνήγηκα (from κῡνηγός). *To hunt, to capture.*

κῡνηγία, ας, ἡ (from κυνηγέω). *Hunting, a hunt, the chase.*

κυνηγός, οῦ, ὁ (from κύων, *a dog*, and ἄγω, *to lead*). *A hunter.*—Literally, *one who leads dogs* to the chase.

κῡνοκέφᾰλος, ου, ὁ (from κύων, *a dog*, and κεφᾰλή, *a head*). *The cynocephālus, a baboon of the dog-headed species.* See note, page 51, line 7.

Κυνοπολῑτης, ου, ὁ (νομός). *The Cynopolītic* (nome), a district of Heptanŏmis in Egypt.

Κυνῶν πόλις, εως, ἡ. *Cynopŏlis*, or the city of dogs, a city of Egypt, in the Heptanomis, on the eastern side of the Nile. Here the dog-headed deity Anubis was worshipped.

Κύπρῑος, α, ον (adj.). *Cyprian, of Cyprus.*

Κύπρις, ῑδος, ἡ. *Cypris*, a surname of *Venus*, from Κύπρος, *Cyprus*, because she was the chief deity of the island.

Κύπρος, ου, ἡ. *Cyprus*, a large island in the eastern extremity of the Mediterranean, south of Cilicia and west of Syria.

κύπτω, fut. κύψω, perf. κέκῡφα. *To bend the head, to stoop, to bow, to hold down the head* from shame, *to be bent.*

κῡρέω, ῶ, fut. κῡρήσω and κύρσω, 1st aor. ἐκῡρησα and ἔκυρσα. *To be.*—With a genitive, *to meet with, to attain.*

Κυρηνᾱϊκή, ῆς, ἡ (γῆ understood). *Cyrenāïca*, a country of Africa, east of the Syrtis Minor, corresponding to the modern *Barca*.

Κυρήνη, ης, ἡ. *Cyrēnē*, a celebrated city of Africa, capital of Cyrenaica.

κύρῑος, ου, ὁ (from κῦρος, *authority*). *A master, one who has authority over, a lord, a sovereign.*

Κύρνος, ου, ἡ. *Corsĭca*, called by the Greeks *Cyrnus*, an island in the Mediterranean.

Κῦρος, ου, ὁ. *Cyrus*, a king of Persia, son of Cambyses and Mandāne the daughter of Astyāges, king of Media.

κῡρόω, ῶ, fut. -ώσω, perf. κεκύρωκα (from κῦρος, *full authority*). *To authorize, to ratify, to confirm.*

κύρτωμα, ᾰτος, τό (from κυρτόω, *to curve*). *Anything curved, a hump, an arch, a lump, a swelling, an inequality.*

κῦρω, the present occurs only in poetry, same as κυρέω.—In the middle, as deponent, κῦρομαι, *to meet with, to light upon, to fall into.*

κῦτος, εος contr. ους, τό (from κύω, *to contain*). *A cavity, capacity, an enclosure, a hollow body.*

Κύψελος, ου, ὁ. *Cypsĕlus*, a Corinthian, son of Æetĭon, and father of Periander; who seized on the sovereign power and reigned 30 years.

κύω and κυέω, ῶ, fut. κῡήσω, perf. κεκύηκα. *To contain.*—*To con-*

ceive, to be pregnant, to go with young, to bring forth.

κύων, gen. κυνός, ὁ and ἡ. *A dog, a hound.*

κώδιον, ου, τό (from κῶας, κῶς, *a sheepskin with the fleece*). *A sheepskin, a fleece.*

κωδιοφόρος, ον (adj. from κώδιον, and φέρω, *to bear*). *Wearing sheepskins, clothed in sheepskins.*

κώθων, ωνος, ὁ. *A Spartan drinking cup, a goblet.*

Κώθων, ωνος, ὁ. *Cothon*, a small island near the citadel of Carthage, with a convenient bay, which served for a dockyard.

κωκυτός, οῦ, ὁ (from κωκύω, *to bewail*). *Bewailing, mourning, lamentation.*

Κωκυτός, οῦ, ὁ. *Cocȳtus*, one of the fabled rivers of the lower world, so called from the lamentations of the departed along its banks.

κωκύω, fut. κωκύσω, perf. κεκώκυκα. *To wail, to lament, to bewail, to utter lamentations.*

Κωλιάς, ᾰδος, ἡ. *Colias*, a promontory of Attica, southeast of the port of Phalērum, in the form of a man's foot, where was a temple of Venus. It is now *Agio Nicolo.*

κωλύω, fut. κωλύσω, perf. κεκώλυκα (a form of κολούω). *To weaken, to hinder, to impede, to depress, to prevent, to hold back.*

κωμάζω, fut. -ᾰσω, perf. κεκώμᾰκα (from κῶμος). *To go in a riotous procession singing, &c., to celebrate a joyous festival, to revel, to move along in a revelling manner.*

κώμη, ης, ἡ. *A village, a small town.*

κωμηδόν (adv. from κώμη). *By villages, in villages.*

κωμῐκός, ή, όν (adj. from κῶμος). *Pertaining to comic poetry, comic, comical.*—As a noun, ὁ κωμικός, *a comic poet.*

κῶμος, ου, ὁ (from κώμη, *a village*; as in bacchanalian processions they went from village to village). *A jovial assembly of friends* to celebrate a festival with music, &c., *a band of revellers, a festive assembly, a bacchanalian revel.*

κωμῳδοποιός, οῦ, ὁ (from κωμῳδία, *comedy*, and ποιέω, *to make*). *A writer of comedy, a comic poet.*

κώνειον, ου, τό. *Hemlock* (the juice).

Κωνωπίων, ωνος, ὁ. *Conōpĭon.*

κώνωψ, ωπος, ὁ. *A gnat.*

Κῷος, α, ον (adj. from Κῶς, *Cos*). *Coan, of Cos.*—ὁ Κῷος, *a Coan, an inhabitant of Cos*, an island in the Ægean Sea, one of the Sporādes, celebrated for the manufacture of a species of transparent silk stuff, and as the birthplace of Hippocrātes and Apelles.

κώπη, ης, ἡ (from the obsolete κάπω, root of κάπτω, *to seize*, and of the Latin *capio*). *The handle of an oar, the handle of a mill.*—*An oar.*

κῶρος, ω, Doric for κοῦρος, ου, ὁ. *A youth*, &c.

κώρα, ας, Doric for κούρη, ης, ἡ. *A maiden*, &c.

Κωρύκιον ἄντρον, τό. *The Corycian grotto*, on Mount Parnassus, sacred to the Corycian nymphs and the god Pan.

Λ.

λᾶας contr. λᾶς, gen. λάᾰος contr. λᾶος, ὁ. *A stone.*

λᾰβή, ῆς, ἡ (from λᾰβεῖν, 2d aor. inf. of λαμβᾰνω, *to seize*). *Seizure, a grasping, hold.*

λαβύρινθος, ου, ὁ. *A labyrinth.*

λᾰγᾰρός, ά, όν (adj.). *Slack, unbraced, feeble, thin, slender, tender, delicate.*

λαγίδιον, ου, τό (dim. of λαγώς, *a hare*). *A young hare.*—*A rabbit.*

Λάγος, ου, ὁ. *Lăgus*, a Macedonian of mean extraction, who married Arsinŏë, daughter of Meleăger. He was the reputed father of Ptolemy, surnamed from him Lagus, who became king of Egypt after Alexander's death.

λαγχᾰνω, fut. λήξομαι, perf. Att. εἴληχα, Dor. and Ion. λέλογχα, 2d aor. ἔλᾰχον. *To draw lots, to receive by lot, to get possession of, to obtain.*

λᾰγώς, λᾰγώ, ὁ. *The hare.*

λάθρα (adv. from λᾰθεῖν, 2d aor. inf. of λανθᾰνω, *to lie hid*). *Se-*

cretly, by stealth, without the knowledge of.

λαιμοτομέω, ῶ, fut. -ήσω, perf. λελαιμοτόμηκα (from λαιμός, *the throat*, and τέμνω, *to cut*). *To cut the throat.*

λαιός, ά, όν (adj.). *Left, on the left hand.*—As a noun, ἡ λαιά (χείρ understood), *the left hand.*

Λᾰκαινα, ης, ἡ. *A Spartan female, a woman of Lacedæmon.*

Λακεδαιμόνῐος, α, ον (adj.). *Lacedæmonian.*—As a noun, ὁ Λακεδαιμόνιος (ἀνήρ understood), *a Lacedæmonian.*—ἡ Λακεδαιμονία (γυνή understood), *a Lacedæmonian woman.*

Λᾰκεδαίμων, ονος, ἡ. *Lacedæmon* or *Sparta*, a celebrated city of Greece, the capital of Laconia, situated in a plain near the Eurōtas. Its ruins are near the modern *Misitra.*

Λᾰκιᾰδης, ου, ὁ. *A member of the borough Laciadæ* or *Lacadæ.*

Λᾰκων, ωνος, ὁ. *A Lacedæmonian.*

Λᾰκωνῐκή, ῆς, ἡ (fem. of Λακωνικός, with γῆ understood). *Laconia*, a country of Peloponnēsus, situated at its southern extremity, having Messenia on the west, and Arcadia and Argŏlis on the north.

Λακωνῐκός, ή, όν (adj.). *Laconian.*

λακωνικῶς (adv.). *Like the Lacedæmonians, laconically, pithily.*

λᾰλέω, ῶ, fut. -ήσω, perf. λελᾰλῃκα. *To talk, to speak, to prattle, to converse.*

λάλημα, ᾰτος, τό (from λαλέω). *Talk, prattling, speech, way of talking.*

λᾰλος, ον (adj.). *Talkative, loquacious, prattling.*—Comp. λαλίστερος, superl. λαλίστᾰτος.

Λᾰμᾰχος, ου, ὁ. *Lamăchus*, a son of Xenophănes, sent into Sicily with Nicias. He was slain before Syracuse, B.C. 414.

λαμβᾰνω, fut. λήψομαι, perf. Attic εἴληφα, perf. pass. εἴλημμαι and λέλημμαι, 2d aor. act. ἔλᾰβον. *To take, to receive, to admit, to procure, to obtain, to acquire.*—With the genitive, *to take hold of, to seize by.*

λαμπάς, ᾰδος, ἡ (from λάμπω, *to shine*). *A torch, a light.*

Λάμπις, ῐδος, ὁ. *Lampis.*

λαμπρός, ά, όν (adj. from λάμπω). *Shining, brilliant, bright, illustrious, manifest, splendid, noble, respected, fresh.*

λαμπρότης, ητος, ἡ (from λαμπρός). *Brilliancy, splendour, clearness, renown.*

λαμπρῶς (adverb from λαμπρός). *Brilliantly, brightly, clearly, famously, decisively.*

λάμπω, fut. λάμψω, perf. λέλαμφα. *To shine, to be brilliant.*

λανθᾰνω, fut. λήσω, perf. λέληθα, 2d aor. ἔλᾰθον (from an old form, λήθω, not in use). *To lie hid, to remain concealed, to escape observation, to do anything unconsciously.*—When joined with a participle it is often rendered as an adverb. See note, page 12, line 15–16.—In the middle, λανθᾰνομαι, seldom λήθομαι, fut. λήσομαι, perf. pass. as mid. λέλησμαι. *To forget, to omit, to conceal.*

Λᾱομέδων, οντος, ὁ. *Laomĕdon*, a king of Troy, and father of Priam. He was assisted in building the walls of Troy by Apollo and Neptune, whom afterward he refused to reward for their labour.

λᾱός, οῦ, Attic λεώς, ώ, ὁ. *The people, a crowd, a nation.*

λᾱος, ου, ὁ. *A stone.*

Λαπῐθαι, ῶν, οἱ. *The Lapĭthæ*, a people of Thessaly, who nearly exterminated the Centaurs in a quarrel, which arose at the celebration of the nuptials of Pirithŏüs.

λάρναξ, ᾰκος, ἡ. *A coffer, a box, a chest, an ark.*

λᾰσῐος, ον (adj. akin to δασύς). *Hairy, shaggy, stout, rough.*—*Bushy.*

Λατῖνη, ης, ἡ (γῆ understood). *Latium*, a country of Italy, lying south of Etruria, from which it was separated by the Tiber.

Λατῖνοι, ων, οἱ. *The Latins*, the inhabitants of Latium.

Λάτμος, ου, ὁ. *Latmus*, a mountain of Caria, in Asia Minor, near Milētus.

λᾰτομέω, ῶ, fut. -ήσω, perf. λελᾰτόμηκα (from λᾶς, *a stone*, and τέμνω, *to cut*). *To cut out stone, to quarry, to hew stone.*

λᾰτόμημα, ᾰτος, τό (from λατομέω). *Stone cut from a quarry, quarried stone, hewn stone.*

λᾰτομητός, ή, όν (adj. from λατομέω). *Cut in stone, hollowed out of the rock.*

λᾰτομία, ας, ἡ (from λατομέω). *A quarry.*—In the plural, αἱ λᾰτόμιαι, *the quarries*, a prison which Dionysius had in a rock near Syracuse.

λᾰτομῐκός, ή, όν (adj. from λατομέω). *Requisite in quarrying, adapted to quarrying.*—λατομικὸς σίδηρος, *a pick.*

λατρεύω, fut. -εύσω, perf. λελάτρευκα (from λάτρις, *one who serves for hire*). *To serve for hire, to serve.*—*To worship.*

λαυκᾰνίη, ης, Ionic and poetic for λαυκᾰνία, ας, ἡ. *The throat.*

Λαυριωτῐκός, ή, όν (adj. from Λαύριον). *Of* or *belonging to Laurium, Laurian*, a region in Attica celebrated for its silver mines.

λᾰφῡρᾰγωγέω, ῶ, future -ήσω, &c. (from λαφυραγωγός). *To carry off as spoil, to bear off as booty.*

λᾰφῡρᾰγωγός, οῦ, ὁ (from λᾰφῦρον, *booty*, and ᾰγω, *to carry off*). *One who carries off booty, a plunderer.*

λᾰχᾰνεύω, fut. -εύσω, perf. λελαχάνευκα (from λάχᾰνον). *To cultivate vegetables.*

λᾰχᾰνον, ου, τό (from λαχαίνω, *to dig*). *Plants from cultivated ground.*—*Pot-herbs, garden vegetables.*

λᾰχος, εος, τό (from λαχεῖν, 2d aor. inf. of λαγχάνω, *to receive by lot*). *A portion by lot, a share, a lot.*

λέαινα, ης, ἡ (fem. of λέων, *the lion*). *The lioness.*

Λέαρχος, ου, ὁ. *Learchus*, a son of Athāmas and Ino, slain by his father in a fit of madness.

λέβης, ητος, ὁ (from λάβω, root of λαμβάνω, *to hold*). *A caldron, a kettle, a large basin.*

λέγοντι, Doric for λέγουσι, 3d plural pres. ind. of λέγω.

λέγω, fut. λέξω, perf. λέλοχα, Attic εἴλοχα, 2d aor. ἔλεγον. *To say, to speak, to tell, to relate, to command.*—*To cause to lie down, to let lie down.*—λέγομαι, *to lie down to rest.*—λέγονται, *they are said to.*

λεηλᾰτέω, ῶ, fut. -ήσω, perf. λελεηλάτηκα (from λεία, *booty*, and ἐλαύνω, *to drive off*). *To drive off as booty, to plunder, to pillage.*

λείβω, fut. λείψω, perf. λέλειφα. *To pour, to drop, to let flow.*—In the middle, *to flow, to fall in drops, to trickle.*

λειμών, ῶνος, ὁ (from λείβω). *A grassy plain, a meadow, a mead.*

λεῖος, α, ον (adj.). *Smooth, polished, even, soft, light.*

λειποθῡμέω, ῶ, fut. -ήσω, &c. (from λείπω, and θυμός, *the spirit*). *To faint.*

λείπω, fut. λείψω, perf. λέλειφα, 2d aor. ἔλῐπον. *To leave, to abandon, to desert.*—In the middle, λείπομαι, fut. λείψομαι, perf. λέλοιπα, *to be inferior to, to be left behind by, to be surpassed, to be in want.*

λειτουργία, ας, ἡ (from λειτουργέω, *to perform the duties of a public office*). *Public service* or *office* (in which the person is obliged to defray the expenses himself). In general, *public employment, occupation, labour.*

λειτουργός, οῦ, ὁ (from λεῖτος, *public*, and ἔργον, *work*). *A public officer.*

λείψᾰνον, ου, τό (from λείπω). *The remainder, the remains, a remnant.*

λεκᾰνη, ης, ἡ (from λέκος, *a dish*). *A dish, a bowl.*

λέκτρον, ου, τό (from λέγομαι, *to lie down*). *A couch, a bed.*

λέξις, εως, ἡ (from λέγω, *to speak*). *Speech, expression, language, a saying, recital, phraseology.*

Λεοντῖνος, ου, ὁ. *A Leontine, an inhabitant of Leontīni*, a city in Sicily.

λεοντώδης, ες (adj. from λέων, *a lion*, and εἶδος, *aspect*). *Of a lionlike aspect, fierce, lionlike, bold, courageous.*

λεπῐδωτός, ή, όν (adj. from λεπιδόω,

to render scaly). *Scaly, covered with scales.*

λεπτόγεως, ων (adj. from λεπτός, and γέα, γῆ, *land*). *Having a thin soil, barren.*

λεπτός, ή, όν (adj. from λέπω, *to peel off*). *Peeled off, thin, small, delicate, of scanty size, slender.*—Neuter as an adverb, λεπτόν, *delicately, lightly, scarcely.*

Λερναῖος, α, ον (adj.). *Lernæan, of* or *belonging to Lerna.*

Λέρνη, ης, ἡ. *Lerna*, a district of Argŏlis, celebrated for its grove and lake, where Hercules killed the famous hydra.

Λέσβος, ου, ἡ. *Lesbos*, an island of the Ægean Sea, lying off the coast of Mysia, forming, according to Homer, the southern boundary of the Trojan kingdom. It is now *Metelin.*

Λευκάδιος, ου, ὁ (from Λευκάς). *A Leucadian, an inhabitant of Leucas* or *Leucadia*, an island in the Ionian Sea, off the coast of Acarnania, now called *Santa Maura.* It once formed part of the main land.

λευκανθίζω, fut. -ίσω, perf. λελευκάνθικα (from λευκός, *white*, and ἄνθος, *a flower*). *To have white flowers, to be white.*

Λευκοθέα, ας, ἡ. *Leucothĕa* or *Leucothŏë*, the name under which Ino was known after she had been changed into a sea-deity by Neptune.

λευκός, ή, όν (adj. from λεύω, λεύσσω, *to shine*). *Bright, clear, white.*

λευκότης, ητος, ἡ (from λευκός). *Whiteness, brilliancy, clearness.*

Λεύκουλλος, ου, ὁ. *Lucullus* (Lucius Licinius), a famous Roman commander, to whom was intrusted the charge of the Mithradatic war, which he had nearly brought to a conclusion, when he was unjustly displaced and succeeded by Pompey.

λευκώλενος, ον (adj. from λευκός, and ὠλένη, *an arm*). *White-armed, having white arms.*

λευχείμων, ον (adj. from λευκός, and εἷμα, *a robe*). *White-robed, clothed in white.*

λέχος, εος, τό (from λέγομαι, *to lie down*). *A couch, a bed.*—In the plural, λέχεα, ων, τά, *a bier, a sort of couch of state*, upon which the dead body was exposed to view and burned.

λέων, οντος, ὁ. *A lion.*

Λεωνῖδας and Λεωνῖδης, ου, ὁ. *Leonĭdas*, a celebrated king of Sparta, who, with three hundred Spartans, withstood the whole army of the Persians at Thermopylæ for three successive days.

λήγω, fut. λήξω, perf. λέληχα. *To cease, to desist, to abstain from.*

Λήδα, ας, ἡ. *Lēda*, wife of Tyndărus, king of Sparta.

Λήθαιος, α, ον (adj. from Λήθη). *Of* or *pertaining to Lēthē, Lethēan.*

λήθη, ης, ἡ (from λήθομαι, *to forget*). *Forgetfulness, oblivion.*

Λήθη, ης, ἡ. *Lēthē* (i. e., oblivion), one of the rivers of the under world, whose waters were quaffed by the souls which were destined to animate other bodies on earth, in order to cause oblivion of their present bliss.

λήθω, not used in the present; the other tenses assigned to λανθάνω. See λανθάνω.

λήϊον, ου, τό. *A crop, a standing crop, a field.*

Λῆμνος, ου, ἡ. *Lemnos*, an island in the Ægēan Sea, opposite the mouth of the Hellespont, now *Stalimene.* It was fabled to contain one of the forges of Vulcan.

Ληναῖος, ου, ὁ. *Lenæus*, a surname of Bacchus, from ληνός, as the god of wine, &c.

ληνός, οῦ, ὁ. *A wine-press.*

ληρέω, ῶ, fut. -ήσω, perf. λελήρηκα (from λῆρος, *idle talk*). *To talk idly* or *foolishly, to act in a silly manner, to be guilty of folly.*

ληστεύω, fut. -εύσω, perf. λελήστευκα (from ληστής). *To rob, to plunder, to carry off as plunder, to be a robber.*

ληστής, οῦ, ὁ (from λῃΐς, *plunder*). *A plunderer, a robber, a pirate.*

ληστρῑκός, ή, όν (adj. from ληστής).

Plundering, predatory, adapted to piracy.—*ληστρικὴ τριήρης, a piratical vessel.*

Λητώ, *όος* contr. *οῦς, ἡ. Latōna,* daughter of Cœus and Phœbe, and mother of Diana and Apollo by Jupiter.

λίαν (adv.). *Very, strongly, very much, extremely.*

λῐβᾰνωτός, *οῦ, ὁ* (from λίβανος, *the tree which produces frankincense*). *Frankincense, incense.*

Λίβῡες, *ων, οἱ. The Libyans,* inhabitants of Libya.

Λῐβύη, *ης, ἡ. Libya.* Among the early Greek writers the name was applied to the whole of *Africa.* The later Greek and the Roman writers restrict the term to a part of Africa between Egypt on the east and the Syrtes on the west, containing Cyrenaica and Marmarica on the coast, with an extensive unknown region in the interior.

Λῐβῡκός, *ή, όν* (adj.). *Libyan, of Libya.*

λῐγαίνω, fut. λιγᾰνῶ, perf. λελίγαγκα (from λῐγύς, *shrill, clear-toned*). *To sing with tuneful voice, to tell of in clear-toned strains.*

λιγνύς, *ῡος, ἡ. Ascending smoke, a pitchy cloud.*

Λίγῡες, *ων, οἱ. The Ligurians, inhabitants of Liguria,* a country of northern Italy, lying along the Sinus Ligusticus or Gulf of Genoa, now the territory of *Genoa.*

λῐγῡρός, *ά, όν* (adj. from λιγύς, *shrill*). *Shrill, sharp, piercing, clear-toned, tuneful.*

Λῐγυστῐκή, *ῆς, ἡ* (γῆ understood). *Liguria.* See at Λίγυες.

λίην (adv.), Ionic for λίαν. *Very,* &c.

λῐθάζω, fut. -ᾰσω, perf. λελίθᾰκα (from λίθος, *a stone*). *To throw stones at, to hurl stones.*

λῐθίδῐον, *ου, τό* (dim. of λίθος). *A small stone, a pebble.*

λίθῐνος, *η, ον* (adj. from λίθος). *Made of stone, stony, stone.*

λῐθοβολία, *ας, ἡ* (from λίθος, and βάλλω, *to cast*). *A casting of stones, a stoning.*

λῐθοποιέω, *ῶ,* fut. *-ήσω,* perf. λελιθοποίηκα (from λίθος, and ποιέω, *to make*). *To produce stone, to turn into stone, to petrify.*

λῐθος, *ου, ὁ* and *ἡ* (for the distinction produced by gender, see note, page 57, line 1–2). *A stone, a rock.*—*A precious stone.*

λῑμήν, *ένος, ὁ. A harbour, a haven.*

λιμνάζω, fut. λιμνᾰσω, perf. λελίμνᾰκα (from λίμνη). *To lay under water, to convert into a lake* or *marsh.*—*τόπος λιμνάζων, a morass* or *marsh.*

λίμνη, *ης, ἡ* (from λείβω, *to pour out,* akin to λιμήν). *A lake, a swamp.*

λῑμός, *οῦ, ὁ* (from λείπω, *to leave,* perf. pass. λέλειμμαι). *Want of food, hunger, famine.*

λῖνον, *ου, τό. Flax, thread made of flax.*—Hence, *linen.*—*A net.*—*ἔξω λίνων, out of the nets,* i. e., roaming at large.

Λῖνος, *ου, ὁ. Linus,* a native of Chalcis, son of Mercury and the muse Urania, instructer of Hercules in music. He was killed by the latter for having struck him on the head with his lyre.

λιπᾰρός, *ά, όν* (adj. from λίπας, *fat*). *Fat, anointed with oil.*—*Rich, fruitful* (applied to soils).—*Of a shining appearance, opulent, brilliant, splendid, beautiful.*

λίσσομαι and λίτομαι, fut. λῑσομαι, 1st aor. ἐλῑσᾰμην, 2d aor. ἐλῑτόμην. *To pray, to beseech, to supplicate, to entreat, to request earnestly.*

λιτανεύω, fut. *-εύσω,* perf. λελιτάνευκα (from λίτομαι). *To pray, to supplicate, to entreat.*

λῑτός, *ή, όν* (adj.). *Simple, fine, small, frugal.*

λῑτότης, *ητος, ἡ* (from λῑτός). *Simplicity, plainness, frugality, economy.*

λογίζομαι, fut. *-ῐσομαι,* perf. λελόγισμαι (from λόγος). *To reckon, to enumerate, to estimate, to consider, to reflect, to conclude.*

λογῐκός, *ή, όν* (adj. from λόγος). *Reasonable, rational, logical, intelligent, eloquent, endued with speech.*—As a noun in fem. *ἡ*

λογική (τέχνη understood), *the art of reasoning, logic.*

λόγιον, ου, τό (prop. neut. of λόγιος, *intelligent*). *A saying, an oracular saying, an oracle.*

λογισμός, οῦ, ὁ (from λογίζομαι, *to reflect*). *Reflection, thought, reason, computation, calculation, intelligence, perception.*

λόγος, ου, ὁ (from λέγω, *to speak*). *A word, a saying, a speech, a report, a narration, an account, an argument, reason, understanding, wisdom.*—ὡδ' ἔχει λόγος, *this is the true computation.*—κατὰ λόγον, *in proportion to.*—εἰς λόγους ἔρχεσθαι, *to engage in conversation with.*

λόγχη, ης, ἡ. *The head of a javelin, a javelin, a spear.*

λοετρόν, οῦ, old Homeric form for λουτρόν, οῦ, τό (from λούω, *to wash*). *A bath.*

λοιγός, οῦ, ὁ (akin to λυγρός, *painful*, and the Latin *luctus*). *Destruction, calamity, death, wo.*

λοιδορέω, ῶ, fut. -ήσω, perf. λελοιδόρηκα (from λοίδορος, *slanderous*), same as the middle λοιδορέομαι, οῦμαι, only that the active is joined with the accusative, and the middle with the dative. *To rail at, to revile, to inveigh against, to reproach.*

λοιμός, οῦ ὁ. *A contagious distemper, a pestilence, the plague.*

λοιπός, ή, όν (adj. from λείπω, *to leave*). *Remaining, that is left, rest.*—As a noun in neut., τὸ λοιπόν (μέρος understood), *the remainder.*—τὰ λοιπά, *the rest.*—καὶ τὰ λοιπά, *and so forth.*—τοῦ λοιποῦ (χρόνου understood), *for the time to come.*

Λοκροί, ῶν, οἱ. *The Locri*, a people of Greece. The Greeks comprehended under the name of Locri three tribes of the same people, distinct in territory, but doubtless derived from a common stock; these were the Locri Ozŏlæ, Epicnemidii, and Opuntii. Λοκροὶ Ὀζόλαι. See Ὀζόλαι.

λοξός, ή, όν (adj.). *Oblique, slanting, crooked.*—Of oracles, *ambiguous.*

Λουσῖτᾱνοί, ῶν, οἱ. *The Lusitanians.* See Λῡσιτανοί.

λουτρόν, οῦ, τό (from λούω). *A bath.*

λούω, fut. λοέσω, contr. λούσω, perf. λέλουκα, 1st aor. ἐλόεσα and ἐλόεσσα, contr. ἔλουσα. *To wash.*—In the middle, *to wash one's self, to bathe.*

λόφος, ου, ὁ (from λέπω, *to peel off*). *The upper part of the neck* of an animal, as it is rubbed by the yoke.—*The crest, the summit, a hill, an eminence.*

λοχᾱγός, οῦ ὁ (from λόχος, and ἡγέομαι, ἄγω, *to lead*). *A leader of a cohort, a commander of a troop of infantry.*

λοχᾰω, ῶ, fut. λοχήσω, perf. λελόχηκα (from λόχος). *To place in ambuscade.*—*To lie in wait for.*

λοχεία, ας, ἡ (from λοχεύω). *Childbirth, delivery, parturition.*

λοχεύω, fut. -εύσω, perf. λελόχευκα, same sig. in mid. λοχεύομαι. *To bring forth, to give birth to.*

λόχος, ου, ὁ (from λέγω, *to cause to lie down*). *A troop of warriors placed in ambuscade, a company of infantry* (usually containing a hundred men).—*Childbirth.*

Λυγκεύς, έως, ὁ. *Lynceus*, a son of Ægyptus, and husband of Hypermnestra the daughter of Danaus: his life was spared through the love of his wife.

λυγρός, ά, όν (adj. from λύζω, *to sob*). *Melancholy, doleful, piteous, distressing, calamitous.*

Λῡδία, ας, ἡ. *Lydia*, a country of Asia Minor, south of Mysia; the richest and most effeminate and luxurious of all Asia.

Λῡδός, οῦ, ὁ. *A Lydian, an inhabitant of Lydia.*

λῡκᾰβας, αντος, ὁ. *The year.*

Λυκομήδης, ου, ὁ. *Lycomēdes*, an Athenian, commander of a galley, who, in the battle of Salamis, first captured an enemy's vessel.

λύκος, ου, ὁ. *A wolf.*

Λυκοῦργος, ου, ὁ. *Lycurgus*, 1. a king of Thrace, son of Dryas. He drove Bacchus from his dominions, and cut down all the vines; for this the god inflicted madness on

him, in a fit of which he put his son Dryas to death, and cut off his own legs, mistaking them for vine boughs; and finally was drawn asunder by horses at the command of Bacchus.—2. The celebrated Spartan lawgiver.

λῡμαίνω, fut. λυμᾰνῶ, perf. λελύμαγκα (from λῦμα, *filth*), active seldom used. *To befoul, to defile, to injure, to destroy, to devastate.*—In the middle, same signif. as active, and also, *to cleanse one's self from impurities.*

λῦμη, ης, ἡ. *Injury, outrage.—Filth.*

λῡπέω, ῶ, fut. λῡπήσω, perf. λελύπηκα (from λῦπη). *To grieve, to harass, to distress, to afflict, to sadden, to injure.*

λῦπη, ης, ἡ. *Sadness, grief, distress, affliction, pain, sorrow.*

λῡπηρός, ά, όν (adj. from λῡπέω). *Afflicting, sorrowful, sad, painful, wearisome, suffering privations.*

λυπρός, ά, όν (adj. from λυπέω). *Distressed, poor, wretched.*—As applied to soil, *barren, sterile, unproductive.*

λῦρᾱ, ας, Ionic λῦρη, ης, ἡ. *The lyre.*

λῡρίζω, fut. -ῐσω, perf. λελύρῐκα (from λύρα). *To play on the lyre.*

Λύσανδρος, ου, ὁ. *Lysander*, a Spartan general, who put an end to the Peloponnesian war, which had lasted 27 years, in the decisive battle at Ægospotămos, whereby he became absolute master of Athens.

Λυσίας, ου, ὁ. *Lysias*, son of Cephălus, a celebrated Athenian orator who flourished about B.C. 458.

Λυσίμᾰχος, ου, ὁ. *Lysimăchus*, one of the generals of Alexander the Great: he received for his share of the empire Thrace and the Chersonese.

Λύσιππος, ου, ὁ. *Lysippus*, a celebrated sculptor and statuary, born at Sicyon. He was the only sculptor allowed by Alexander to make his statue.

λῦσις, εως, ἡ (from λύω, *to loose*). *The act of loosing, release, a setting at liberty, deliverance, liberation, surrender.*

Λυσῐτᾱνία, ας, ἡ. *Lusitania*, a part of ancient Spain lying on the Atlantic coast, included at first between the Durius (*Duro*) and the Tagus, but afterward extended southward to the sea. It now forms part of *Portugal.*

Λυσῐτᾱνοί, ῶν, οἱ. *The Lusitanians, the inhabitants of Lusitania.*

λυσῐτελέω, ῶ, fut. -ήσω, perf. λελυσιτέληκα (from λυσιτελής). *To be useful, to be advantageous to, to profit.*

λυσῐτελής, ές (adj. from λύω, *to discharge*, and τέλος, *cost, expense*). *Profitable, advantageous, valuable, costly.*

λύσσα, ης, ἡ. *Madness, insanity.*

λύχνος, ου, ὁ. *A light, a lamp, a torch.*

λύω, fut. λῡσω, perf. λέλῡκα. *To loose, to slacken, to deliver up, to release, to solve, to abrogate, to discharge, to defray.*—In the middle, *to get released for one's self* (on the payment of a ransom), *to ransom.*

λωβητός, ή, όν (adj. from λωβάομαι, *to injure*). *Injured, abused, misused, reviled, ruined, unfortunate.*

λῶων, ον (adj. from λάω, *to wish*, assigned as the irregular comparative to ἀγᾰθός). *Better, richer, more advantageous, more useful, preferable.*—Superlative, λῷστος contr. λῷστος, *best*, &c.

λῷστος, η, ον (adj.). See under λῶων.

λωτός, οῦ, ὁ. *The lotus.* 1. A species of *water-lily*, used as food by a people of Africa.—2. A tree, the fruit of which, resembling dates, was so delightful, according to Homer, that they who tasted it desired to remain for ever in that country, and lost all thoughts of home.

M.

μά, a particle used in adjuration or swearing, and followed by the name of the divinity in the accusative. It neither affirms nor denies of itself, but obtains its af-

firmative or negative force, either from some accompanying particles, or from the context.—*μὰ Δία, I swear by Jupiter, by Jupiter.*—*μὰ τοὺς θεούς, by the gods.*

Μάγαιος, ου, ὁ. *Magæus*, a brother of Pharnabazus.

μαγνῆτις, ῐδος, ἡ, and *μαγνήτης, ου, ὁ.* *A magnet* or *loadstone.*

μάζα, ης, ἡ (from *μάσσω, to knead*). *A barley cake, bread.*—Properly, *barley bread*, as distinguished from *ἄρτος, wheaten bread*; but it is sometimes applied to *wheaten bread* also.

μαζός, οῦ, ὁ. *A breast.*

μάθημα, ἄτος, τό (from *μανθάνω, to learn*). *A lesson, knowledge, instruction.*

μάθησις, εως, ἡ (from the same). *Learning, acquired knowledge, a lesson.*

μᾰθητής, οῦ, ὁ (from the same). *A learner, a scholar, a disciple.*

Μαῖα, ας, ἡ. *Maia*, a daughter of Atlas and Pleiōne, and mother of Mercury by Jupiter. She was one of the Pleiādes, the most luminous of the seven sisters.

μαιεύομαι, fut. *-εύσομαι*, perf. *μεμαίευμαι* (from *μαῖα, a midwife*), seldom used in the active voice. *To deliver* (as a midwife), *to preside over childbirth.*

Μαινάς, ᾰδος, ἡ (from *μαίνομαι*). *A Bacchante, a female votary of Bacchus, a phrensied female, a fury.*

μαίνομαι, fut. *μανοῦμαι*, perf. *μέμηνα*, fut. act. *μᾰνῶ*, 1st aor. act. *ἔμηνα*, 2d aor. pass. *ἐμᾰνην* (from *μάω, to be strongly excited*; the present active not in use). *To become phrensied, to rave, to be furious, to be mad.*—In the active, *to madden.*

μαιόω, ῶ, fut. *-ώσω*, perf. *μεμαίωκα*, and middle, with the same signification, *μαιόομαι, οῦμαι*, &c. (from *μαῖα, a midwife*). *To deliver, to act as midwife.*—Passive, *to be aided in delivery, to be assisted in birth.*

Μαῖρα, ας, ἡ. *Mæra*, the faithful dog of Icarius, by means of which Erigōne discovered the dead body of her father. It was changed into the star Canis.

Μαιῶτις, ῐδος, ἡ. *Mæōtis* (Palus), now *Sea of Azof*, a large marshy lake between Europe and Asia, connected with the Euxine by the Cimmerian Bosporus.

Μάκαι, ῶν, οἱ. *The Macæ*, a people of Africa, who occupied the coast to the northwest of and near the greater Syrtis.

Μάκαρ, ᾰρος, ὁ. *Macar*, son of Ilus, the leader of a colony to the isle of Lesbos. Some, by a conjectural emendation of the scholiast who mentions him, make Macar a son of Helius, i. e., Phœbus.

μάκαρ, gen. *αρος* (adj. of one ending, from *χαίρω, to rejoice*). *Happy, blessed.*—*Opulent.*—*οἱ μάκαρες, the gods, the blessed* (in Elysium).

μᾰκᾰρίζω, fut. *-ῐσω*, Att. *-ῐῶ*, perf. *μεμακάρῐκα* (from *μάκαρ*). *To deem happy, to bless, to pronounce happy.*

μακάρῐος, α, ον (adj.), same as *μάκαρ*. *Happy*, &c., commonly used in prose.

Μακεδονία, ας, ἡ. *Macedonia*, a country of Europe, lying to the west of Thrace, and north and northeast of Thessaly.

Μᾰκεδονῐκός, ή, όν (adj.). *Macedonian.*

Μᾰκεδών, όνος, ὁ. *A Macedonian.*

μακράν (adv., properly acc. sing. fem. of *μακρός*, with *ὁδόν* understood). *At a great distance, far away.*

μακρόβῐος, ον (adj. from *μακρός*, and *βίος, life*). *Long-lived.*

μακρός, ά, όν (adj.). *Long, large, of great extent.*—Neut. sing. and pl. as an adverb, *μακρόν* and *μακρά*, *far, far distant.*

μακροτρᾰχηλος, ον (adj. from *μακρός*, and *τράχηλος, the neck*). *Long-necked.*

μάλα (adv.). *Very, much, very much, assuredly, certainly.*—Comparative, *μᾶλλον, more, rather.*—Superlative, *μάλιστα, most, chiefly, especially, most commonly.*

μᾰλᾰκός, ή, όν (adj.). *Soft, feeble, timid, effeminate.*

μαλάσσω, fut. *-άξω*, perf. *μεμάλᾰχα* (from *μᾰλᾰκός*). *To soften, to mollify, to appease, to prevail by entreaty.—To enervate.*

μαλᾰχη, ης, ἡ (from *μαλάσσω*). *Mallows*, a plant of emollient qualities, whence the name.

μαλλωτός, ή, όν (adj. from *μαλλός, wool*). *Covered with long wool, fleecy.*

μάν, Doric for *μήν*.

Μάνης, *εος* contr. *ους, ὁ*. *Manes*, a servant of Diogenes, who ran away on account of his master's scanty fare.

μανθᾰνω, fut. *μαθήσομαι*, perf. *μεμάθηκα*, 2d aor. *ἔμᾰθον*. *To comprehend, to learn, to understand, to perceive, to know.*

μᾰνία, ας, ἡ (from *μαίνομαι, to rave*). *Madness, phrensy, a fit of madness, insanity.*

μᾰνῐκός, ή, όν (adj. from *μανία*). *Raving, furious.*

μαντεία, ας, ἡ (from *μαντεύομαι*). *Prophecy, prediction.*

μαντεῖον, ου, τό (prop. neut. of *μαντεῖος, that delivers oracles*). *The place where oracles are delivered, an oracle.*

μαντεύομαι, fut. *-εύσομαι*, perf. *μεμάντευμαι* (dep. mid. from *μάντις, a prophet*). *To prophesy, to deliver oracles, to predict.*

μαντῐκός, ή, όν (adj. from *μάντις*). *Of* or *pertaining to divination, divining, prophetic.*—As a noun, in the feminine, *μαντῐκή, ῆς, ἡ* (*τέχνη* understood), *the art of divination, the prophetic art.*

Μαντίνεια, *ας, ἡ*. *Mantinēa*, one of the most ancient and celebrated cities of Arcadia, where Epaminondas lost his life, in the memorable battle in which he routed the Lacedæmonian forces, B.C. 363.

μάντις, εως Ion. *ῐος, ὁ* (from *μαίνομαι, to be inspired, to rave*). *A prophet, a soothsayer, a diviner.*

μᾱνῡτάς, ᾱ, Doric for *μηνῡτής, οῦ, ὁ* (from *μηνύω, to inform*). *An informer, an accuser.*

Μᾰρᾰθών, *ῶνος, ἡ*. *Marăthon*, a borough of Attica, where the Athenians, under the command of Miltiades, defeated the Persian army, commanded by Datis and Artaphernes, B.C. 490.

μᾰραίνω, fut. *μαρᾰνῶ*, 1st aor. *ἐμάρηνα*, Att. *ἐμάρᾰνα*, perf. *μεμάραγκα*. Properly, *to consume by fire.*—Hence, *to dry up, to parch, to cause to wither, to blast.*—In the middle, *to become withered, to decay, to waste.*

Μαρδόνῐος, *ου, ὁ*. *Mardonius*, a general of Xerxes, who was left in Greece with an army of three hundred thousand men to subdue the country, but was defeated and slain in the battle of Platæa, B.C. 479.

Μάρῐος, *ου, ὁ*. *Marius*, a celebrated Roman, who from a peasant became master of Rome. He was seven times consul, and honoured with a triumph for the total overthrow of the Cimbri and other barbarians.

Μαρμαρῖδαι, *ῶν, οἱ*. *The Marmarĭdæ*, the inhabitants of Marmarica, a country of Africa lying east of Cyrenaica, along the Mediterranean, forming part of the modern *Barca.*

μαρμαρίζω, fut. *-ῐσω*, perf. *μεμαρμάρῐκα* (from *μάρμᾰρος*). *To shine like marble, to have the hardness of marble.*

μάρμᾰρος, ου, ἡ (from *μαρμαίρω, to shine*). *Marble, hard white stone.*

Μαρσύας, *ου, ὁ*. *Marsyas*, a satyr of Celænæ, who having found the pipe which Minerva had thrown away, learned to play on it, and challenged Apollo to a musical contest. The god of music proved victorious, and flayed the unhappy Marsyas alive.

μαρτῠρέω, ῶ, fut. *-ήσω*, perf. *μεμαρτύρηκα* (from *μάρτυρ, a witness*). *To be a witness, to testify, to attest.*

μαρτῠρία, ας, ἡ (from *μαρτυρέω*). *Testimony, attestation, evidence.*

μάσσω, Attic *μάττω*, fut. *μάξω*, perf. *μέμᾰχα* (from *μάω, to press for-*

ward). *To touch, to feel.—To knead bread.*

μαστεύω, fut. *-εύσω*, perf. *μεμάστευκα* (from *μάσσω*). *To search, to seek, to strive after.*

μαστῑγίας, ου, ὁ (from *μάστιξ, a lash*). *A vile wretch.* See note, page 145, line 26.

μαστῑγόω, ῶ, fut. *-ώσω*, perf. *μεμαστῑγωκα* (from *μάστιξ, a lash*). *To scourge, to whip, to punish.*

μαστίζω, fut. *-ίξω*, perf. *μεμάστῑχα*, same root and meaning as *μαστῑγόω*.

μάταιος, α, ον (adj. from *μάτην*). *Vain, useless, unprofitable.*

μάτην (adv., properly accusative of *μάτη, vanity*). *In vain, uselessly, unprofitably, groundlessly, to no purpose.*

μᾱτηρ, Doric for *μήτηρ*.

Μάτρις, *ῑδος, ὁ. Matris.*

μάττω. See *μάσσω*.

μάχαιρα, ας, ἡ (from *μάχη*). *A curved sword, a sabre, a knife.*

μᾰχαιρίς, ῑδος, ἡ (dim. of *μάχαιρα*). *A small sabre, a knife, a razor.*

μάχη, ης, ἡ. A battle, conflict, fight, an engagement.

μᾰχητῑκός, ή, όν (adj. from *μάχη*). *Pertaining to conflict, warlike, addicted to strife, pugnacious.*

μάχῑμος, η, ον (adj. from *μάχη*). *Warlike, quarrelsome, contentious.*

μάχομαι, fut. *μᾰχέσομαι, μᾰχήσομαι*, and Attic *μαχοῦμαι*, perf. *μεμάχεσμαι* and *μεμάχημαι* (from *μάχη, a combat, a battle*). *To combat, to fight, to contend, to quarrel.*

μάω, an old verb, from which in use, perf. *μέμᾰα*, with the signification of pres. *To desire ardently, to press forward towards, to search, to propose.*—In the middle, *μάομαι, μῶμαι*, fut. *μᾰσομαι*, 1st aor. *ἐμασάμην, to seek after, to search into, to investigate.*

μεγαλαυχέω, ῶ, fut. *-ήσω*, perf. *μεμεγαλαύχηκα* (from *μέγας, great*, and *αὐχέω, to boast*), and middle, *μεγαλαυχέομαι. To vaunt one's self, to speak boastfully, to boast.—To be proud.*

μεγαλήτωρ, ορ, gen. *ορος* (adj. from *μέγας, great*, and *ἦτορ, heart*). *Magnanimous, courageous, noble-hearted.*

μεγαλόδενδρος, ον (adjective from *μέγας, great*, and *δένδρον, a tree*). *Abounding in large trees.*

μεγαλοπραγμοσῦνη, ης, ἡ (from *μέγας, great*, and *πρᾶγμα, an action*). *Aptitude for great enterprises, enterprising disposition, enterprise, &c.*

μεγαλοπρεπής, ές (adj. from *μέγας, great*, and *πρέπω, to become*). *Magnificent, noble, sumptuous, becoming the great, splendid.*

μεγαλοπρεπῶς (adv. from *μεγᾰλοπρεπής*). *Magnificently, sumptuously, nobly, with great splendour.*

μεγαλοψῡχέω, ῶ, fut. *-ήσω* (from *μέγας, great*, and *ψῡχή, spirit*). *To act with magnanimity* or *courage.*

μεγαλοψῡχία, ας, ἡ (from *μεγαλοψῡχέω*). *Greatness of soul, magnanimity.*

μεγᾰλῦνω, fut. *-αλῦνῶ*, perf. *μεμεγάλυγκα* (from *μέγας, great*). *To render great* or *powerful, to magnify, to aggrandize, to extol.*

Μέγᾰρα, *ων, τά. Megăra*, the capital of Megăris, situated about midway between Athens and Corinth, and near the Saronic Gulf.

Μεγᾰρεύς, *έως, ὁ. An inhabitant of Megăra.*—*οἱ* Μεγᾰρεῖς, *the Megarians.*

Μεγαρῑκή, *ῆς, ἡ* (properly fem. of Μεγαρῑκός, with *γῆ* understood). *The territory of Megăris, Megăris.*

Μεγαρῑκός, *ή, όν* (adj.). *Of* or *belonging to Megăris* or *Megăra, Megarian.*

Μεγᾰρίς, *ῑδος, ἡ. Megăris*, a small territory of Greece, lying to the west and northwest of Attica.

μέγᾰρον, ου, τό (from *μέγας*). *A mansion, a house, a palace, a hall, a chamber.*

μέγας, μεγᾰλη, μέγᾰ (adj.). *Great, large, powerful.*—Comp. *μείζων, ον*; superl. *μέγιστος, η, ον.*—*καὶ τὸ μέγιστον, and above all.*—Literally, *and what is greatest.*

μέγεθος, εος, τό (from *μέγας*). *Greatness, magnitude, size.* See note, page 51, line 11–15.

μεδέουσα, ης, ἡ (properly fem. of pres. part. of *μεδέω, to take care of*, which is the only part used). *A female ruler, a protectress.—A patron-goddess.*

μέδομαι, fut. *μεδήσομαι* (dep. mid. of *μέδω*, which is rarely used except in pres. part.). *To take care of, to concern one's self about, to attend to*, with the genitive.

μέδιμνος, ου, ὁ. A medimnus, a Grecian measure of capacity, containing 1 bushel, 1 peck, 1 gallon, 1 quart, 1 pint.

Μέδουσα, *ης, ἡ. Medūsa*, daughter of Phorcys and Cēto, the only one of the three Gorgons subject to mortality. She was slain by Perseus, who placed her head on the ægis of Minerva.

μέδων, οντος, ὁ (from *μέδομαι, to care for*). *A ruler, a sovereign, a protector.*

μεθάλλομαι, future *-ἄλοῦμαι*, &c. (from *μετά*, denoting *change*, and *ἅλλομαι, to leap*). *To leap about, to dart.*—2d aor. *μεθηλόμην*, part. syncopated, *μετάλμενος*.

μεθαρμόζω, fut. *-όσω*, &c. (from *μετά*, denoting *change*, and *ἁρμόζω, to adjust*). *To adjust in a different manner, to change, to amend.*

μέθη, ης, ἡ (from *μέθυ, wine*). *Intoxication, drunkenness.*

μεθίστημι, fut. *μεταστήσω*, &c. (from *μετά*, denoting *change*, and *ἵστημι, to place*). *To put in another place, to transfer, to remove, to change.*—As neuter, in perf., pluperf., and 2d aor., *to change sides, to go away, to go over to.*—In the middle, *to change one's own place, to remove one's self.*

μεθόριος, α, ον, and *ος, ον* (adj. from *μετά, between*, and *ὅρος, a boundary*). *Forming a boundary between, bounding, contiguous.*—As a noun (with *τόπος* understood), *a boundary.*

μεθύσκω and *μεθύω* (the latter used only in pres. and imperf.), fut. *μεθύσω*, perf. *μεμέθυκα* (from *μέθυ, wine*). *To intoxicate* with wine, *to inebriate.*—In the middle, *to drink to intoxication, to intoxicate one's self with*, followed by the genitive.—1st aor. pass. *ἐμεθύσθην*.

μειδάω, ῶ, fut. *-ήσω*, perf. *μεμείδηκα. To smile.*

μειδιάω, ῶ, fut. *-ιάσω*, perf. *μεμειδίακα*, poetic for *μειδάω*.

μείζων, ον (irreg. comp. of *μέγας*). *Greater*, &c.

μειράκιον, ου, τό (dim. of *μεῖραξ, a youth*). *A boy, a young man, a mere youth.*

μείρομαι, fut. *μεροῦμαι*, perf. *ἔμμορα*, perf. pass. *εἵμαρμαι*, aor. act. *ἔμμορον. To obtain a share, to get by lot, to receive.*—Impers., perf. pass., *εἵμαρται, it is fated, it is appointed by destiny;* pluperfect *εἵμαρτο.—τὸ εἱμαρμένον, the allotment of fate, fate.*

μελαγχολάω, ῶ, fut. *-ήσω*, &c. (from *μέλας*, and *χολή, bile*). Literally, *to be affected with black bile.*—Hence, *to be melancholy, to be insane.*

μέλας, αινα, αν (adj.). *Black, dark, obscure.*

μέλει, fut. *μελήσει*, perf. *μεμέληκε* (imper. verb from *μέλω, to be a care*), usually with the dative of the person. *It concerns, it is a care, it interests.*

μελεΐζω and *μελίζω*, fut. *-ίξω* and *-ίσω*, &c. (from *μέλος, a limb*). *To cut into pieces, to dismember, to mutilate.*

μελετάω, ῶ, fut. *-ήσω*, perf. *μεμελέτηκα* (from *μέλω, to be a care*). *To bestow diligent care upon, to take care of, to apply to, to study, to practise.*

μελέτη, ης, ἡ (from *μελετάω*). *Care, close application, practice, preparation, exercise, training.*

μελετητήριον, ου, τό (from *μελέτη*, with ending *τήριον*, denoting *place where*). *A place for exercise* or *practice, a study, a school.*

μέλημα, ατος, τό (from *μέλω, to be a care*). *An object of care, care.*

Μέλης, *ου* and *ητος, ὁ. Mēles*, a river of Ionia in Asia Minor, near Smyrna. Some of the ancients supposed that Homer was born on

the banks of this river, from which circumstance they call him *Melĕsigĕnes*.

μέλι, ῑτος, τό. *Honey.*

μελίζω, fut. *-ῑσω*, perf. *μεμέλῑκα* (from *μέλος, a song*). 1. *To modulate, to sing, to play on an instrument.* —2. See *μελεΐζω*.

Μελῑκέρτης, *ου, ὁ.* *Melicertes*, or *Melicerta*, a son of Athămas and Ino, saved by his mother from the fury of his father. Ino sprang into the sea with him in her arms, and Neptune turned him into a sea deity, under the name of *Palæmon*.

μελίσδω, Doric for *μελίζω*.

μέλισμα, ᾰτος, τό (from *μελίζω, to sing*). *A song, a melody, a strain.*

μέλισσα, ης, and Attic *μέλιττα, ης, ἡ* (from *μέλι, honey*). *A bee.*

μελλησμός, οῦ, ὁ (from *μέλλω*). *Deferring, delaying, hesitating, procrastination.*

μέλλω, fut. *μελλήσω*, perf. *μεμέλληκα*. *To be about, to intend, to purpose, to delay, to linger.*—With the infinitive, *to be about to;* as, *μέλλω ἰέναι, I am about to go.—τὸ μέλλον, the future.—τὰ μέλλοντα, things about to happen, the future.*

μέλος, εος, τό. *A member, a limb, a part.—A verse, a lyric poem, a song, a tune, a strain.—μελῶν ποιητής, a lyric poet.*

Μελπομένη, *ης, ἡ.* *Melpomĕnē*, one of the Muses; she presided over tragedy. Her name is derived from *μέλπομαι, to sing.*

μέλπω, fut. *μέλψω*, and in the middle, *μέλπομαι* (from *μέλος, song*). *To recreate one's self* (by song or dances), *to sing, to play, to dance.*

μέλω, fut. *μελήσω*, perf. *μεμέληκα* (akin to *μέλλω*). *To be a concern* or *care to, to be a source of care.*

μελῳδέω, ῶ, fut. *-ήσω*, perf. *μεμελῴδηκα* (from *μέλος*, and *ᾄδω, to sing*). *To sing melodiously, to sing, to modulate, to play.*

μελῳδία, ας, ἡ (from *μελῳδέω*). *A melodious song, melody.*

Μεμνόνιον, *ου, τό.* *The Memnŏnium*, a splendid structure at Thebes in Egypt, on the western side of the river, wherein was the vocal statue of Memnon, which was believed by the ancients to utter a sound like the snapping of a harp-string, when it was struck by the first beams of the sun; but see note, page 112, line 29-33.

μέμονα, Ionic and epic perf. mid., from a theme *μένω*, not extant in the pres. but akin to *μέμᾰα*, as *γέγονα* to *γέγᾰα*; with the signif. of a pres. *To intend, to purpose, to desire.*

μεμπτός, ή, όν (adj. from *μέμφομαι*). *Blamed, censured, faulty, blameable.*

Μέμφις, *ῑδος, ἡ.* *Memphis*, a famous city of Egypt, on the western bank of the Nile, about fifteen miles south of the Delta.

μέμφομαι, fut. *μέμψομαι*, perf. *μέμεμμαι*. *To rebuke, to censure, to blame, to reproach with, to be indignant at.*

μέν (a particle of connexion and affirmation). *Indeed.* Opposed to *δέ* in the latter part of the clause or sentence. It sometimes is omitted, though *δέ* follows. In translating it is often expressed by a mere emphatic tone of the voice, and is only rendered *indeed* when strong opposition is marked.

Μενεκρᾰτης, *εος* contr. *ους, ὁ.* *Menecrătes*, a physician of Syracuse, famous for his vanity and arrogance; he assumed the title of Jupiter. V. p. 47.

Μενέλᾱος, *ου, ὁ.* *Menelāus*, a king of Sparta, brother of Agamemnon, and son of Atreus, according to Homer, but more probably of Plisthĕnes a son of Atreus. He was chosen by Helen as a husband in preference to the other Grecian princes.

μένος, εος, τό (from the root *μάω*, akin to *μένω*). *Bodily strength, might, vigour, impetuosity, inclination.*

μέντοι (a particle from *μήν*, epic *μέν*, and *τοί*). *Indeed, truly.—But indeed, nevertheless.*

μένω, fut. *μενῶ*, perf. *μεμένηκα*, 1st aor. *ἔμεινα* (from the theme *μάω*, akin to *μένος*). *To remain, to*

abide, to persist, to remain firm.—*To await.* See *μέμονα.*

μερίζω, fut. *-ἴσω*, perf. *μεμέρικα* (from *μέρος*). *To divide, to parcel out, to give a part.*—In the middle, *to share, to partake, to reserve for one's self, to appropriate to one's self.*

μέρος, εος, τό. *A part, a share, a portion, a side.*—*παρὰ μέρος, by turns.* — *πλεῖστον μέρος.* See note, page 23, line 1–3.

μεσημβρία, ας, ἡ (from *μέσος*, and *ἡμέρα, a day*). *Midday, noon.* —*The south.*

μεσημβρικός, ή, όν, and *μεσημβρινός, ή, όν* (adj. from *μεσημβρία*). *Pertaining to noon* or *the south, meridian, southern.*

μεσογαῖα, ας, ἡ (prop. fem. of *μεσόγαιος*, with *χώρα* understood). *The interior* (of a country).

μεσόγειος, ον (adj. from *μέσος*, and *γαῖα* for *γῆ, land*). *Situated towards the centre of a country, midland, interior.*

μεσολᾰβέω, ῶ, fut. *-ήσω*, perf. *μεμεσολᾰβηκα* (from *μέσος*, and *λᾰβεῖν*, 2d aor. inf. of *λαμβᾰνω, to take*). *To seize by the middle, to catch up, to hold by the middle, to intercept.*

Μεσοποτᾰμία, ας, ἡ. *Mesopotamĭa*, an extensive province of Asia, between the rivers Euphrātes and Tigris; whence its name from *μέσος*, and *ποτᾰμός, a river*, i. e., *the country between the rivers* (*γῆ* being understood).

μέσος, η, ον (adj.). *In the middle, middle, in the midst, intermediate, lying between.*—*ἐν μέσῳ, in the middle, publicly.*—*φθέγγομαι εἰς μέσον, to interrupt.*

μεσόω, ῶ, fut. *μεσώσω*, perf. *μεμέσωκα* (from *μέσος*). *To break in half, to break in the middle, to halve.*—*To be in the middle, to be half.*

Μεσσηΐς, ΐδος, ἡ. *Messēis*, a fountain in Thessaly.

Μεσσήνη, ης, ἡ. *Messēnē*, the capital of Messenia, situate at the foot of Mount Ithōme, and founded by Epaminondas.

Μεσσηνία, ας, ἡ. *Messenia*, a province of the Peloponnesus, west of Laconia, and south of Arcadia and Elis.

Μεσσηνιᾰκός, ή, όν (adj.). *Messenian, of Messenia.*—As a noun, *ἡ* Μεσσηνιᾰκή (*γῆ* understood), *Messenia.*

Μεσσήνῐος, α, ον (adj.). *Messenian.* —As a noun, *οἱ* Μεσσήνιοι, *the Messenians, the inhabitants of Messenia.*

μεστός, ή, όν (adj.). *Full, satiated, sated, satisfied*, followed by the genitive.

μετά (prep., governs the genitive, dative, and accusative). With the genitive it denotes *with, together with, in company with, by means of.*—With the dative, only in poetry, *among, between, in.*—With the accusative, *after, next after, towards.*—Without a case, as an adverb, *besides, moreover, together, afterward.*—*μετὰ δέ, and after this.*—*μεθ' ἡσυχίας, in repose, indolently.*—*μεθ' ἡμέρας, by day.*—In composition it denotes *change* or *transposition*, like the Latin *trans, participation*, &c.

μεταβάλλω, fut. *-βᾰλῶ*, &c. (from *μετά*, and *βάλλω, to throw*). *To throw across, to remove to another place, to transfer, to change, to transform.*

μετάβᾰσις, εως, ἡ (from *μεταβαίνω, to go away*). *A transition, a passing from one place to another, departure, change of abode.*

μεταβολή, ῆς, ἡ (from *μεταβάλλω*). *Change, transposition, exchange, a revolution, a variation* (in music).

μεταδαινῡμαι, fut. *-δαίσομαι*, &c. (from *μετά, with*, and *δαίνυμαι* (mid. of *δαίνῡμι*), *to feast*). *To feast with, to partake of along with.*

μεταδίδωμι, fut. *-δώσω*, &c. (from *μετά*, denoting *participation*, and *δίδωμι, to give*). *To give a share of unto, to impart unto, to participate with*, with a dative of the person and genitive of the thing shared.

μεταλαμβᾰνω, fut. *-λήψομαι*, &c. (from *μετά*, denoting *participation*,

and λαμβάνω, *to take*). *To take a part of, to participate with, to share in, to partake of.*—*To take* or *receive after another.*

μεταλλάσσω and Att. -αλλάττω, fut. -αλλάξω, &c. (from μετά, denoting *change*, and ἀλλάσσω, *to barter*). *To change one thing for another, to exchange, to barter.*—In the middle, *to pass by.*

μεταλλᾶω, ῶ, fut. -ήσω, &c. (from μετ' ἄλλα, *after other things* than those known). *To inquire after other things, to search after, to be inquisitive.*

μεταλλεία, ας, ἡ (from μεταλλεύω). *The search after metals, the operation of mining, mining.*

μεταλλεύω, fut. -εύσω, perf. μεμετάλλευκα (from μέταλλον). *To work mines, to dig for metals, to dig.*

μεταλλῑκός, ή, όν (adj. from μέταλλον). *Pertaining to mines* or *metals, metallic.*

μέταλλον, ου, τό (from μετ' ἄλλα, *after other things* than those around and known). *A metal, ore.*—In the plural, τὰ μέταλλα, *mines.*—It denotes, first, *a searching in the earth*, and is thus applied to both *mines* and *quarries*; next, *the minerals* dug out of the mines; and lastly, confined to *ores* and *metals.*

μετάλμενος, by syncope for μεθᾰλόμενος, aor. part. to μεθάλλομαι.

μεταμέλομαι, fut. -μελήσομαι, perf. μεταμεμέλημαι (from μετά, denoting *change*, and μέλομαι, *to be concerned*). *To repent and alter one's purpose, to feel regret for, to repent.*

μεταμορφόω, ῶ, fut. -μορφώσω, perf. μεταμεμόρφωκα (from μετά, denoting *change*, and μορφόω, *to form*). *To transform, to metamorphose, to change.*

μεταναστεύω, fut. -εύσω, perf. μεμετανάστευκα (from μετανάστης, *an emigrant*). *To change one's country, to emigrate, to change one's place of abode.*

μετανίστημι, fut. -αναστήσω, &c. (from μετά, denoting *change*, and ἀνίστημι, *to cause to rise*). *To transport from one place to another.*—In the middle, *to remove to another habitation, to emigrate, to adopt another mode of life.*

μετανοέω, ῶ, fut. -νοήσω, &c. (from μετά, denoting *change*, and νοέω, *to think*). *To change one's opinion, to think differently, to repent, to regret.*

μεταξύ (adv.). *Between, among, during, in.*—*In the mean time.*

μεταπέμπω, fut. -πέμψω, &c. (from μετά, *after*, and πέμπω, *to send*). *To send after, to send in quest of, to depute.*—In the middle, *to send for, to go in search of.*

Μετᾰπόντῐον, ου, τό. *Metapontum*, a city of Lucania in lower Italy, on the coast of the Sinus Tarentīnus. Its ruins are near *Torre di Mare.*

μετασκευάζω, fut. -ᾰσω, &c. (from μετά, denoting *change*, and σκευάζω, *to arrange*). *To prepare* or *arrange differently, to change.*

μεταστρέφω, fut. -στρέψω, &c. (from μετά, denoting *change*, and στρέφω, *to turn*). *To turn to one side* or *back, to avert, to pervert, to turn from the right course.*—In the middle, *to turn.*

μετασχημᾰτίζω, fut. -ῐσω, perf. μετεσχημάτῐκα (from μετά, denoting *change*, and σχηματίζω, *to form*). *To change the form, to transform, to alter.*

μετατῐθημι, fut. -θήσω, &c. (from μετά, denoting *change*, and τίθημι, *to place*). *To change the place of, to transpose, to misplace, to transfer, to change.*

μεταυδᾶω, ῶ, fut. -αυδήσω, perf. μετηύδηκα (from μετά, *with*, and αὐδάω, *to speak*). *To address, to hold a conversation with.*

μεταφέρω, fut. μετοίσω, &c. (from μετά, denoting *change*, and φέρω, *to bear*). *To transport, to transfer, to convey away.*—*To use in a figurative sense.*

μεταφορῐκῶς (adv. from μεταφορῐκός, *used in a figurative sense*, from μεταφέρω). *Figuratively, by metaphor.*

μέτειμι, fut. -έσομαι, &c. (from μετά,

with, and *εἰμί*, *to be*). *To be with* or *among*, *to be present*.—With a genitive of the thing, *to participate in*.

μέτειμι, fut. *-εἴσομαι*, &c. (from *μετά*, *after*, and *εἶμι*, *to go*). *To go after*, *to go in search of*, *to go for*, *to pursue*, *to follow up*, *to revenge* or *punish*.

μετεῖπον, Ion. *μετέειπον*, &c. (from *μετά*, *with*, and *εἶπον*, 2d aor. to *φημί*, *to speak*). *To speak with*, *to speak to*, *to address*.

μετέρχομαι, fut. *-ελεύσομαι*, &c. (from *μετά*, *after*, and *ἔρχομαι*, *to go*). *To go after*, *to go in search of*, *to pursue*.—*To take revenge*, *to punish*.

μετέχω, fut. *μεθέξω* and *μετασχήσω*, &c. (from *μετά*, denoting *participation*, and *ἔχω*, *to have*). *To participate in*, *to partake of*, *to possess in common with*, *to have a share in*.

μετεωρίζω, fut. *-ἴσω* and Att. *-ἰῶ*, perf. *μεμετεώρικα* (from *μετέωρος*). *To lift on high*, *to raise aloft*, *to elevate*, *to hang on high*, *to keep in suspense*, *to excite*.

μετέωρος, *ον* (adj. from *μετά*, denoting *change*, and *ἐώρα* a form of *αἰώρα*, *the act of suspending*, which from *αἰωρέω*, *to raise on high*). *Raised on high*, *raised aloft*, *on high*, *suspended in the air*.—*In suspense*, *anxious*.

μετεώρως (adv. from *μετέωρος*). *In a state of suspense*, *anxiously*.

μετήορος, *ον* (adj.), poetic for *μετέωρος*.

μετόπισθεν (adv. from *μετά*, *next after*, and *ὄπισθε*, *behind*). *Directly behind*, *next in order*, *afterward*, *behind*, *after*.

μετόπωρον, *ου*, *τό* (from *μετά*, *after*, and *ὀπώρα*, *autumn*). *The end of autumn*, *the end of the harvest season*.

μετοχλίζω, fut. *-ἴσω*, perf. *μετώχλικα* (from *μετά*, denoting *change*, and *ὀχλίζω*, *to move by a lever*). *To remove by means of a lever*, *to lift away*, *to push back*.—*μετοχλίσσεια*, epic 1st aor. opt.

μέτριος, *α*, *ον* (adj. from *μέτρον*). *In due measure*, *sufficient*, *moderate*.—*τὸ μέτριον*, *proportion*.

μετρίως (adv. from *μέτριος*). *Moderately*, *suitably*, *slightly*.

μέτρον, *ου*, *τό*. *Measure*, *stature*, *size*.

μέτωπον, *ου*, *τό* (from *μετά*, *after*, and *ὤψ*, *the eye*). *The forehead*, *the front*, *the brow*.

μέχρι and *μέχρις* (adv.). *Until*, *as far as*, *as long as*.—*μέχρι τινός*, *for some time*, *a while*.—*μέχρις ὅτου*, *until*, *so long as*.—*μέχρι πολλοῦ*, *a long time*.

μή (a negative particle and conjunction). *Not*, *lest*.—*μή* is the conditional or dependant negative, *οὐ* the absolute one.

μηδέ (conj. from *μή* and *δέ*). *Nor*.—(In the middle of a sentence) *not even*, *not at all*.—*μηδέ . . . . . μηδέ*, *neither . . . . . nor*.

Μήδεια, *ας*, *ἡ*. *Medēa*, a celebrated sorceress, daughter of Æētes, king of Colchis. She married Jason, and fled with him to Greece, after she had aided him in obtaining the golden fleece.

μηδείς, *μηδεμία*, *μηδέν* (pronom. adj. from *μηδέ*, and *εἷς*, *one*). *Not even one*, *no one*, *none*.—*μηδέν*, *nothing*, *in no respect*.

μηδέποτε (adv. from *μηδέ*, *not even*, and *ποτέ*, *ever*). *Never at any time*, *never*.

μηδέπω (adv. from *μηδέ*, *not even*, and *πω*, *at some time*). *Not yet*, *not at all*.

Μηδία, *ας*, *ἡ*. *Media*, an extensive country of Asia, bounded on the west by Assyria, on the south by Persia, on the east by Parthia and Hyrcania, and on the north by the Caspian.

Μηδιστί (adv.). *According to the custom of the Medes*, *like the Medes*.

μήδομαι, fut. *μήσομαι*, 1st aor. *ἐμησάμην* (dep. mid. from *μῆδος*). *To concern one's self about*, *to plan*, *to devise*.

Μῆδος, *ου*, *ὁ*. *A Mede*, *an inhabitant of Media*.

μηκέτι (adv. from *μή*, *not*, and *ἔτι*, *farther*). *No farther*, *no more*, *no longer*.

μήκιστος, η, ον (adj. superlative from μῆκος). *Longest, very long, highest.*

μῆκος, εος, τό. *Length, height.*

Μηλιεύς, έως, ὁ. *A Melian.*—οἱ Μηλιεῖς, Doric οἱ Μᾱλιεῖς, *the Melians* or *Malians*, the most southern tribe of Thessaly, dwelling around the Maliac Gulf.

μήλινος, η, ον, and ος, ον (adj. from μῆλον). *Made of apples* or *quinces, yellow, like quinces.*

μηλόβοτος, ον (adj. from μῆλον, *a sheep*, and βόσκω, *to pasture*). *Serving as pasture for sheep.*—Applied to land, *uncultivated*, only used for pasturing sheep, *desolate, waste.*

μῆλον, ου, τό. 1. *An apple.*—2. *A sheep.*

μήν (conj.). *Truly, in truth, indeed, certainly, but yet.*—οὐ μήν, *nor yet, certainly not.*—τί μήν. See note, page 82, line 18–22.

μήν, μηνός, ὁ. *A month.*

μῆνιγξ, ιγγος, ἡ. *The membrane of the brain.*

μηνῡω, fut. -ῡσω, perf. μεμήνῡκα. *To point out, to indicate, to show, to discover, to make known.*

μήποτε (adv. from μή, *not*, and ποτέ, *ever*). *Not at any time, never.*

μήπως (adv. and conj. from μή, *lest*, and πως, *in some way or other*). *Lest in some way, that not perhaps, lest perhaps.*

μηρῖον, ου, τό, same as μηρός, but used only in the plural, τὰ μήρια. *The thighs.*

μηρός, οῦ, ὁ. *The thigh.*

μήστωρ, ωρος, ὁ (from μήδομαι, *to plan*). *An adviser, a counsellor.*

μήτε (conj. from μή, *not*, and τέ, *and*). *And not.*—μήτε . . . . . μήτε, *neither . . . . . nor.*

μήτηρ, μητέρος contr. μητρός, ἡ. *A mother.*

μήτις, neut. μήτι (from μή, *lest*, and τὶς, *any one*). *Lest any one.*—μήτι, neuter as an adverb, *not at all.*

μητροπᾰτωρ, ορος, ὁ (from μήτηρ, *a mother*, and πᾰτηρ, *a father*). *A mother's father, a maternal grandfather.*

μητρόπολις, εως, ἡ (from μήτηρ, *a mother*, and πόλις, *a city*). *A mother-city, a capital.*

μητρυιά, ᾱς, ἡ (from μήτηρ, *a mother*). *A stepmother.*

μῆχος, εος, τό (see note, page 172, line 17). *Remedy, expedient, device.*

μιᾰρός, ά, όν (adj. from μιαίνω, *to stain*). *Stained, contaminated, defiled.*—*Detestable.*

μίγνῡμι, fut. μίξω, perf. μέμῖχα, 2d aor. pass. ἐμῖγην. *To mix, to mingle.*

Μιθρῑδᾱτης, ου, ὁ. *Mithridātes*, a celebrated king of Pontus, ascended the throne when eleven years old. He waged a long and destructive war with the Romans, but was finally subdued by Pompey, and stabbed himself to prevent his falling into the hands of his conquerors.

μικκῦλος, α, ον (dim. from μικκός, which is Doric for μικρός). *Very small.*

μικροπρεπής, ές (adj. (from μικρός, and πρέπω, *to be becoming*). *Mean, sordid, parsimonious, stingy.*

μικρός, ά, όν (adj.). *Small, short, little, minor.*—Neut. as adv., μικρόν, *a little.*—μικροῦ δεῖν, *nearly, almost.*—κατὰ μικρόν, *by degrees, gradually.*—παρὰ μικρόν, *nearly.*

μικρόχωρος, ον (adj. from μικρός, and χώρα, *a country*). *Having a small territory, of small extent, having little soil.*

Μῑλήσῑος, α, ον (adj.). *Milesian.*—As a noun, ὁ Μιλήσιος, *a Milesian.*

Μῑλησία, ας, ἡ (χώρα understood). *The Milesian territory, the territory of Milētus.*

Μῑλήτος, ου, ἡ. *Milētus*, the capital of Ionia in Asia Minor, the birthplace of the philosopher Thales.

Μιλτιᾰδης, ου, ὁ. *Miltiādes*, an Athenian commander, who defeated the Persians in the battle of Marăthon.

Μίλων, ωνος, ὁ. *Milo*, a celebrated athlete of Crotōna in Italy. He was so strong as to be able to kill an ox with a blow of his fist.

μῑμέομαι, οῦμαι, fut. -ήσομαι, perf. μεμῑμημαι (from μῖμος, *an imitator*). *To imitate, to mimic.*

μίμημα, ἄτος, τό (from *μιμέομαι*). *An imitation, a copy.*

μιμνήσκω, fut. *μνήσω*, perf. *μέμνηκα* (from *μνάω*, obs.). *To remind, to remember, to call to mind, to make mention of.*—In the middle, *μιμνήσκομαι*, same as *μνάομαι*.

μίμνω, poetic for *μένω*.

μίν (Doric *νίν*), Ion. acc. sing. of pron. of 3d pers. for all three genders; also for *αὐτόν, αὐτήν, αὐτό*, always enclitic; often in Homer for the reflexive *ἑαυτόν*, &c.

Μίνως, *ωος* Attic *ω, ὁ. Mīnos*, a king of Crete, son of Jupiter and Eurōpa; for his justice and moderation made supreme and absolute judge in the infernal regions.

Μῑνώταυρος, *ου, ὁ* (from Μίνως, and *ταῦρος, a bull*). *Minotaur*, a celebrated monster, half man and half bull; the offspring of Pasiphaë, wife of Minos.

μῑσάνθρωπος, ον (adj. from *μῑσέω*, and *ἄνθρωπος, a man*). *Misanthropic.*—As a noun, *a misanthrope, one who hates mankind.*

μῑσέω, ῶ, fut. *-ήσω*, perf. *μεμῑσηκα* (from *μῖσος, hatred*). *To hate, to dislike, to detest.*

μισθός, οῦ, ὁ. The reward of labour or *service, hire, pay, wages, a reward.*

μισθοφόρος, ου, ὁ (from *μισθός, hire*, and *φέρω, to bear off*). *A hired person, a mercenary, a hireling.*

μισθόω, ῶ, fut. *-ώσω*, perf. *μεμίσθωκα* (from *μισθός*). *To let.*—In the middle, *to cause to be let to one's self, to hire.*

μισθωτός, οῦ, ὁ (from *μισθόω*). *A hireling, a hired person, a labourer, a hired servant.*

μῑσόδημος, ον (adj. from *μῑσέω, to hate*, and *δῆμος, the people*). *Hating the people, hostile to the people, aristocratic.*—As a noun, *οἱ μισόδημοι, the people haters, the aristocrats.*

μιστύλλω (used only in the present and imperfect), poetic imperfect without augment, *μίστυλλον*. *To cut into small pieces.*

μίτρα, ας, Ionic *μίτρη, ης, ἡ. A belt* or *girdle* (in Homer).—Generally, *a head-band.* See note, page 80, line 20–24.

Μιτυλᾱνᾱ, *ας*, Doric for

Μιτυληνη, *ης, ἡ. Mitylēne*, or, more correctly, Mytilēne, the capital of Lesbos, situate in the southeastern quarter of the island. It is now *Mitylen.*

μνᾶ, ᾶς, ἡ (contr. from *μνάα, άας*). *A mina*, a sum not a coin, equal to one hundred drachmæ, and in our currency seventeen dollars, fifty nine cents, three mills.

μνάομαι, ῶμαι, fut. *μνήσομαι*, perf. *μέμνημαι*, perf. inf. *μεμνῆσθαι*, 1st aor. *ἐμνήσθην* (as middle to *μιμνήσκω*, from *μνάω* not in use). *To remember, to recollect, to be mindful.*—The perf. *μέμνημαι* often signifies *I remember*, i. e., I have called to mind and continue to remember.

μνῆμα, ἄτος, τό (from *μνάομαι*). *A memorial, a monument, a tombstone.*

μνήμη, ης, ἡ (from *μνάομαι*). *Memory, remembrance.*

μνημονεύω, fut. *-εύσω*, perf. *μεμνημόνευκα* (from *μνήμων*). *To remember, to have in mind.—To remind, to make mention of.*

Μνημοσῦνη, *ης, ἡ. Mnemŏsynē*, a daughter of Cœlus and Terra, and mother of the nine Muses by Jupiter.

μνήμων, ον (adj. from *μνάομαι*). *That remembers, mindful.*

Μνήμων, *ονος, ὁ* (the above as proper name). *Mnēmon*, a surname given to Artaxerxes, on account of his retentive memory.

μνησικᾰκέω, ῶ, fut. *-ήσω* (from *μνάομαι, to remember*, and *κακόν, an evil* or *injury*). *To remember injuries, to be revengeful, to resent.*

μνηστεύω, fut. *-εύσω*, and *μνηστεύομαι* in the middle. *To solicit in marriage, to woo.*

μνηστήρ, ῆρος, ὁ (from *μνάομαι, to seek in marriage*). *A wooer, a suiter, a lover.*

μογέω, ῶ, fut. *-ήσω*, perf. *μεμόγηκα* (from *μόγος, labour*). *To bestow labour on.—μογεῦμες*, Doric 1st pl. pres. indic. for *μογοῦμεν*.

μόγις (adv. from *μόγος*, *labour*). *With difficulty, hardly, scarcely.*

μοῖρα, ας, ἡ (from *μείρομαι*, *to obtain a share*). *A part, a portion, a lot, fate.*—*πρὸ μοίρας, before the appointed time, prematurely.*

Μοῖρα, ας, ἡ (the above as proper name). *Fate.*—*αἱ* Μοῖραι, *the Fates*, three goddesses, daughters of Jupiter and Themis, or, as some say, of Night.

Μοῖσαι, Doric for Μοῦσαι. *The Muses.*

μόλιβδος, ου, ὁ. Lead.

μόλις (adv. from *μόλος*, *toil*). *With difficulty, hardly, scarcely.*

μόλω, obs. in pres., from which 2d aor. *ἔμολον*, inf. *μολεῖν*, and fut. *μολοῦμαι*, assigned to *βλώσκω*, perf. *μέμβλωκα*. *To go, to come, to arrive.*

μόνῖμος, ον (adj. from *μένω*, *to remain*). *That remains, lasting, permanent, abiding, firm, immoveable.*

μονόλῖθος, ον (adj. from *μόνος*, and *λίθος*, *a stone*). *Made of a single stone, monolithal.*

μονομαχία, ας, ἡ (from *μόνος*, and *μάχη*, *a combat*). *A single combat.*

μόνος, η, ον (adj.). *Alone, sole, solitary.*—Neut. sing. as adv., *only, alone*, &c.

μονοσάνδᾰλος, ον (adj. from *μόνος*, and *σάνδᾰλον*, *a sandal*). *Having but one sandal.*

μονόφθαλμος, ον (adj. from *μόνος*, and *ὀφθαλμός*, *an eye*). *Having but one eye, one-eyed.*

μονόω, ῶ, fut. *-ώσω*, perf. *μεμόνωκα* (from *μόνος*). *To make solitary, to leave alone, to abandon.*

μόνωσις, εως, ἡ (from *μονόω*). *Abandonment, desertion.*—*Loneliness.*

μορφή, ῆς, ἡ. The form, figure, shape.

μόσχος, ου, ὁ and *ἡ*. In poetry, *any young animal.*—In prose, *a calf.*

μοῦνος, η, ον, Ionic and poetic for *μόνος, η, ον*.

Μουνῠχία, ας, ἡ. *Munychia*, one of the three ports of Athens.

Μουνῠχιών, ῶνος, ὁ. *Munychion*, the tenth month of the Attic year, containing 29 days, wherein the Munychia or festivals of Diana were celebrated. It commenced, according to our calendar, March 28th.

μοῦσα, ης, ἡ. The muse, the goddess who presides over music, &c.

Μοῦσα, ης, ἡ (as a proper name). *A Muse.*—*αἱ* Μοῦσαι, Doric Μοῖσαι, *the Muses*, nine goddesses, daughters of Jupiter and Mnemŏsynē.

μουσῖκή, ῆς, ἡ (properly fem. of *μουσῖκός*, *musical*, with *τέχνη* understood). *Music.*

μοχθέω, ῶ, fut. *-ήσω*, perf. *μεμόχθηκα* (from *μόχθος*). *To labour, to toil.*—*To be in distress.*

μοχθηρία, ας, ἡ (from *μοχθηρός*). *Distress.*—*Unworthiness, wickedness, evil conduct.*

μοχθηρός, ά, όν (adj. from *μοχθέω*). *Miserable, wretched, bad, wicked.*—*ὦ μοχθηρέ, miserable creature.*

μοχθηρῶς (adv. from *μοχθηρός*). *With difficulty, wretchedly, wickedly.*

μόχθος, ου, ὁ. Toil, labour, fatigue, pains.

μοχλός, οῦ, ὁ (from *ὄχος*, *ὀχέω*, *to lift*, whence *ὀχλεύω*, and, with *μ* prefixed, *μοχλεύω*, &c.). *A lever*, or *engine for lifting, a bolt, a bar.*—*A stake.* See note, p. 84, l. 1–7.

μυγμός, οῦ, ὁ (from *μύζω*). *A groaning, a muttering.*

μύδρος, ου, ὁ. A mass of ignited iron or *stone.*

μυελός, οῦ, ὁ. Marrow.

μύζω, fut. *μύξω*, perf. *μέμῠχα*. *To sigh, to groan, to snort.*

μῡθεύω, fut. *-εύσω*, perf. *μεμῡθευκα*, and *μῡθέω, ῶ*, fut. *-ήσω*, perf. *μεμῡθηκα* (from *μῦθος*). *To say, to relate.*—*To invent* or *feign, to fable.*—In the middle, *μῡθέομαι*, same meaning.

μῡθολογέω, ῶ, fut. *-ήσω*, perf. *μεμῡθολόγηκα* (from *μῦθος*, and *λέγω*, *to say*). *To relate, to recount.*

μῦθος, ου, ὁ. A word, a speech, a story, a fable, a tale, a narrative.

μυῖα, ας, ἡ. A fly.

μυκᾶομαι, ῶμαι, fut. *-ήσομαι*, perf. *μεμῦκα*, 2d aor. *ἐμῦκον*. *To roar, to bellow, to low.*

Μυκῆναι, ῶν, αἱ. *Mycēnæ*, an ancient city of Argŏlis, in the Peloponnesus, said to have been founded by Perseus.

μυκτήρ, ῆρος, ὁ. *The nose.—The trunk* (of an elephant).

μύλος, ου, ὁ (from μύω, μύλλω, *to grind*). *A millstone.*

μυριάς, ἄδος, ἡ (from μυρίος). The number of *ten thousand.—A myriad.*

μῦρῖκη, ης, ἡ. *The tamarisk.*

μῦρῖνη, ης, ἡ. *The myrtle.*

μῦρίος, α, ον (adj.). *Manifold, numberless, infinite.*—In the plural, μῦρίοι, αι, α, *ten thousand.*

μύρμηξ, ηκος, ἡ. *An ant.*

Μυρμῑδόνες, ων, οἱ. *The Myrmidons*, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They were said to have been originally ants.

μῦρομαι (deponent mid. in Homer, and only used in present and imperfect). *To mourn, to lament, to deplore.*

μύρον, ου, τό. *Perfume, perfumed ointment, odour.*

μυῤῥῖνη, ης, ἡ. *The myrtle.*

Μύρσων, ωνος, ὁ. *Myrson.*

μῦς, μυός, ὁ. *A mouse.*—Nom. plur. μύες, μῦς.

Μυσία, ας, ἡ. *Mysia*, a province of Asia Minor, lying along the Propontis and the Ægēan Sea.

Μύσκελλος, ου, ὁ. *Myscellus*, a native of Achaia, who founded Crotōna in Italy.

μυστᾰγωγέω, ῶ, fut. -ήσω (from μύστης, *one initiated in sacred mysteries*, and ἄγω, *to lead*). *To initiate into the sacred mysteries, to make acquainted with.*

μυστῑκός, ή, όν (adj. from μύστης, *one initiated in sacred mysteries*). *Mystical, sacred to the initiated, secret.*

μῦχός, οῦ, ὁ (from μύω). *A recess, a retired place, a corner.*

μύω, fut. μῦσω, 1st aor. ἔμῦσα, perf. μέμῦκα. *To close, to shut* (especially the eyes).

μῶν (interrog. adv. from μὴ οὖν). *Is it not then? is it? whether?* Often expressed in translating merely by the tone of the voice.

μωρός, ά, όν (adj.). *Foolish, silly.*—As a noun, *a fool.*

N.

Ναβαταῖοι, ων, οἱ. *The Nabathæans*, a people of Arabia Petræa, deriving their name from Nebaioth, son of Ishmael.

ναί (adv.). *Yes, truly, ay, indeed.*

ναιετᾰω, ῶ, poetic for ναίω, used only in pres. and imperf.

ναίω, fut. mid. νᾰσομαι, 1st aor. act. ἔνᾰσα, poetic ἔνασσα, perf. pass. νένᾰμαι, 1st aor. pass. ἐνάσθην.—As active, *to dwell, to inhabit.*—In passive sense, *to be inhabited, to be situated.*

νᾶμα, ᾰτος, τό (from νάω, *to flow*). *A stream, a fountain, a rivulet, water.*

νᾰματῑαῖος, α, ον (adj. from νᾶμα). *Flowing, running.*

Νάξῑοι, ων, οἱ. *The inhabitants of Naxos, the Naxians.*

Νάξος, ου, ἡ. *Naxos*, the largest of the Cyclādes, lying to the east of Paros, in the Ægēan Sea.

νᾱός, οῦ, ὁ (from νάω, root of ναίω, *to dwell*). *A dwelling.*—Commonly, *a temple.*

νάρθηξ, ηκος, ὁ. *The ferula* or *giant fennel.* See note, page 73, line 10–16.

ναρκᾰω, ῶ, fut. -ήσω, perf. νενάρκηκα (from νάρκη). *To grow heavy, to grow torpid.*

νάρκη, ης, ἡ. *Numbness* or *torpidity.*—Also, *a torpedo.* See note, page 55, line 21–23.

ναρκώδης, ες (adj. from νάρκη, and εἶδος, *appearance*). *Stiffened, benumbed.—Numbing.*

Νασαμῶνες, ων, οἱ. *The Nasamōnes*, a barbarous people of Africa, dwelling around the Syrtis Major, and subsisting by the plunder of vessels wrecked on their coast.

ναυᾱγέω, ῶ, fut. -ήσω, perf. νεναυᾱγηκα (from ναῦς, *a ship*, and ἄγνῡμι, *to break*). *To suffer shipwreck, to be shipwrecked.*

ναυαρχέω, ῶ, fut. -ήσω, perf. νεναύαρχηκα (from ναῦς, *a ship*, and ἄρχω,

to rule). *To command a ship, to have the command.*

ναυβάτης, ου, ὁ (from **ναῦς**, *a ship*, and **βαίνω**, *to go*). *A seaman, a mariner.*

Ναυκλείδης, ου, ὁ. *Nauclĭdes*, a Spartan remarkable for his corpulence.

ναύκληρος, ου, ὁ (from **ναῦς**, *a ship*, and **κλῆρος**, *a lot*). *A shipmaster, a master of a vessel.*

ναυμᾰχέω, ῶ, fut. **-ήσω** (from **ναυμᾰχος**). *To fight a naval battle, to engage at sea.*

ναυμᾰχία, ας, ἡ (from **ναυμᾰχέω**). *A sea-fight, a naval battle.*

ναυμᾰχος, ον (adj. from **ναῦς**, and **μᾰχομαι**, *to fight*). *Fighting at sea.—Used in naval conflicts.*

ναυπηγήσῑμος, ον (adj. from **ναυπηγέω**, *to build ships*). *Useful in ship-building, suitable for ship-building.—***ναυπηγήσῑμος ὕλη**, *ship timber.*

ναῦς, gen. **νέως**, epic and Ionic **νηός** and **νεός**, Doric nom. **νῦς**, gen. **νῡός**, ἡ. *A ship, a vessel.*

ναύσταθμον, ου, τό (from **ναῦς**, and **σταθμός**, *a station*). *A harbour* or *road for ships, a naval station.*

ναύτης, ου, ὁ (from **ναῦς**). *A seaman, a mariner.*

ναυτιᾶω, ῶ, fut. **-ᾱσω**, perf. **νεναυτίᾱκα**, same as **ναυσιάω** (from **ναυσία**, *sea-sickness*). *To be sea-sick, to be affected with nausea.*

ναυτῑκός, ή, όν (adj. from **ναύτης**). *Nautical, naval, marine.—***ναυτῑκαὶ δυνάμεις**, *naval forces.*

Νέα Καρχηδών, ἡ. *New Carthage.* See **Καρχηδών**, 2.

νεάζω, fut. **νεᾰσω**, perf. **νενέᾰκα** (from **νέος**, *new*). *To make new.*—Neuter, *to become a youth, to be young.*

νεᾱνίας, ου, ὁ (from **νέος**, *young*). *A young man, a youth.*

νεᾱνίσκος, ου, ὁ, same as **νεᾱνίας**.

νεᾰρός, ά, όν (adj. from **νέος**, *new*). *New, fresh.—Youthful.*

νεβρός, οῦ, ὁ. *A young stag.*

Νεῖλος, ου, ὁ. *The Nile*, the principal river of Africa, flowing through Egypt and emptying into the Mediterranean.

νεκρῑκός, ή, όν (adj. from **νεκρός**). *Pertaining to the dead, referring to the dead.*

νεκροπομπός, οῦ, ὁ (from **νεκρός**, and **πέμπω**, *to send*). *A conductor of the dead* to the lower world.

νεκρός, οῦ, ὁ. *A dead body, a corpse.—***οἱ νεκροί**, *the dead.*—As an adjective, *dead.*

νέκταρ, ᾰρος, τό. *Nectar*, the drink of the gods.

νέκυς, ῡος, ὁ. *A dead body.*—As an adjective, *dead, deceased.*

Νεμέα, ας, ἡ. *Nemĕa*, a city of Argŏlis in the Peloponnesus, in the neighbourhood of which Hercules destroyed the famous Nemean lion.

Νέμεος, α, ον (adj.). *Nemean, of Nemea.*

νέμω, fut. **νεμῶ**, 1st aor. **ἔνειμα**, perf. **νενέμηκα**. *To distribute, to allot, to bestow, to assign, to pasture.*—In the middle, *to allot to one's self, to appropriate to one's self.—To feed* or *graze upon, to consume, to inhabit.*

νεόγᾰμος, ου, ὁ and ἡ (adj. from **νέος**, *new*, and **γᾰμέω**, *to marry*). *Newly-married.*—As a noun, ὁ, *a bridegroom*; ἡ, *a bride.*

νεογενής, ές (adj. from **νέος**, *new*, and **γένος**, *birth*). *Newly-born.—Tender.*

Νεοκλῆς, έους, ὁ. *Neŏcles*, the father of Themistŏcles.

νέομαι contr. **νεῦμαι**, 3d sing. pres. ind. **νεῖται**, inf. **νεῖσθαι** (poet. dep. mid. used only in the pres. and imperf.). *To go* or *come, to depart, to return.*

νεόπλουτος, ον (adjective from **νέος**, and **πλοῦτος**, *wealth*). *Recently enriched, having newly become wealthy.*

Νεοπτόλεμος, ου, ὁ. *Neoptŏlĕmus*, son of Achilles, called also *Pyrrhus.*

νέος, α, ον (adj.). *New, young, recent, fresh.*—As a noun, ὁ **νέος**, *the youth.*—As an adverb, **νέον**, *newly, recently, just now.*

νεοττεία, ας, ἡ (from **νεοττεύω**, *to nestle*). *The act of nestling, incubation, brooding.*

νεοττός, οῦ, Att. for **νεοσσός**, οῦ, ὁ

(from νέος). *A newly-born animal, the young* of any animal, especially of birds.

νέρθε (adv. for ἔνερθε), before a vowel νέρθεν. *Below, beneath.*

Νέρων, ωνος, ὁ. *Nero*, a Roman emperor, infamous for his vices and cruelty.

Νέστωρ, ορος, ὁ. *Nestor*, son of Neleus and Chloris, king of Pylos. Although he had outlived two generations of men, and was now reigning among the third, he went with the Grecian chiefs to the Trojan war, where he distinguished himself by his eloquence, wisdom, and prudence.

νεῦμα, ᾰτος, τό (from νεύω). *A nod.*

νευρά, ᾶς, Ionic νευρή, ῆς, ἡ, same as

νεῦρον, ου, τό. *A sinew, a nerve.*—Usually, *a bow-string, a string* or *cord* (of a musical instrument).

νεύω, fut. νεύσω, perf. νένευκα. *To nod, to assent by a nod.—To tend to.—νεύω πρός, to face towards, to be situated towards.*

νεφέλη, ης, ἡ (from νέφος). *A cloud.—A fine net* (used by bird-catchers).

Νεφέλη, ης, ἡ. *Nephĕlē*, the first wife of Athămas king of Thebes, and mother of Phryxus and Helle.

νέφος, εος, τό. *A cloud, a swarm.*

νέω, fut. νεύσομαι and νευσοῦμαι, aor. ἔνευσα (akin to νάω, νήχω, and the Latin *no*). *To swim.*

νεώνητος, ον (adj. from νέος, and ὠνέομαι, *to buy*). *Newly bought, recently purchased.*

νεώρῐον, ου, τό (from νεωρός, *an inspector of ships* or *dockyards*). *A dock for ships, a naval arsenal* (with docks and storehouses, where ships are repaired, &c.).

νεώς, ώ, Attic for ναός, οῦ, ὁ. *A temple.*

νεώσοικοι, ων, οἱ (from ναῦς, *a ship*, and οἶκος, *a house*). *Naval arsenals, dockyards.* See note, page 118, line 1–11.

νεωστί (adv. from νέος, *new*). *Newly, lately, recently.*

νή, an affirmative particle used in adjuration and swearing, followed by the accusative of the object by which one swears; as, νὴ Δία, *by Jove*, or *by Jupiter; νὴ μὰ τὸν Δία, yes, by Jupiter.*—Also, *assuredly, in truth.*

νήγρετος, ον (adj. from νη, a privative particle, and ἐγείρω, *to awaken*). *From which it is impossible to be awakened, eternal.*

νημερτής, ές (adj. from νη, privative, and ἁμαρτᾰνω, *to miss*). *Without fail, unerring, faithful, true.*

νηπιᾰχεύω, fut. -εύσω (from νηπίᾰχος). *To act like a child, to behave in a childish manner.*

νηπίᾰχος, ον, poetic for νήπῐος.

νήπῐος, ον (adj. from νη, privative, and ἔπος, *a word*). *In a state of infancy* or *childhood, young, tender, small, simple.*

Νηρεύς, έως, ὁ. *Nereus*, a sea god, son of Oceănus and Terra. He married Doris, by whom he had fifty daughters, called Nereïdes.

Νηρηΐς, ῐδος, ἡ (female patronymic from Νηρεύς). *A daughter of Nereus, a Nereïd.*

νησίζω, fut. -ῐσω (from νῆσος). *To resemble an island, to be insulated.*

νησῐον, ου, τό (dim. of νῆσος). *A small island, an islet.*

νησιώτης, ου, ὁ, and fem. νησιῶτις, ῐδος, ἡ (from νῆσος). *An inhabitant of an island, an islander.*—As an adjective, *insular.*

νῆσος, ου, ἡ (probably from νέω, *to swim*). *An island.*

νῆσσα, ης, ἡ (from νέω, *to swim*). *A duck.*

νήτη, ης, ἡ (properly fem. of νήτος, *lowest*, with χορδή understood). *The lowest string, the lower string.* See note, page 48, line 14–19.

νηῦς, gen. νηός, Ion. for ναῦς, ἡ. *A ship.*

νήφω, fut. νήψω, perf. νένηφα. *To abstain from wine, to be sober.*

νήχω, fut. νήξω, more commonly in the middle, νήχομαι, fut. νήξομαι (from νέω, *to swim*). *To swim.*

νῑκᾱτωρ, ορος, Doric for νῑκήτωρ, ορος, ὁ (from νῑκάω). *A conqueror.*—As a proper name, *Nicātor*, a surname of Seleucus.

νῑκᾰω, ῶ, fut. *-ήσω*, perf. *νενῑκηκα* (from *νῖκη*). *To conquer, to be victorious, to excel, to gain, to surpass.*

νῖκη, ης, ἡ. Victory.—As a proper name, *ἡ Νῖκη*, the goddess *Victory.*

Νικήρᾰτος, ου, ὁ. Nicerātus, the father of Nicias.

Νικίας, ου, ὁ. Nicĭas, an Athenian general, famous for his valour and his misfortunes.

Νικοκλῆς, έους, ὁ. Nicŏcles, a friend of Phocion, condemned to die along with him.

Νικοκρέων, οντος, ὁ. Nicocrĕon, a tyrant of Salāmis, in the isle of Cyprus, who finally obtained the sway of the whole island, B.C. 372.

νίν, Doric for *μίν*.

Νῖνος, ου, ὁ. Nīnus, a son of Belus, founder of the Assyrian monarchy, B.C. 2059.

Νιόβη, ης, ἡ. Niōbe, a daughter of Tantālus, and wife of Amphīon, by whom she had seven sons and seven daughters, who were slain by Apollo and Diana.

Νῖσος, ου, ὁ. Nīsus, a king of Megāra, who lost his life through the perfidy of his daughter Scylla.

νιτρώδης, ες (adj. from *νίτρον, nitre*, i. e., *nitrate of potass*, and *εἶδος, appearance*). *Nitrous, saturated with nitre.*

νῖφετός, οῦ, ὁ (from *νίφω*). *A snow-storm, driving snow.*

νῖφετώδης, ες (adj. from *νιφετός*, and *εἶδος, appearance*). *Snowy, subject to snow-storms.*

νῖφω, fut. *νίψω*, perf. *νένῖφα* (from the obsolete *νίψ, snow*). *To snow, to moisten.*—In the passive, *to be snowed upon.*

νοέω, ῶ, fut. *νοήσω*, perf. *νενόηκα* (from *νόος, thought*). *To think, to turn over in mind, to reflect, to see, to perceive, to observe, to consider, to purpose doing, to know, to come to one's senses.*

νομᾰδῐκός, ή, όν (adj. from *νομάς*). *Leading a wandering life, nomadic.*

νομᾰδῐκῶς (adv. from *νομᾰδικός*). *After the manner of wandering tribes.*

νομάς, ᾰδος, ὁ (from *νομή, pasture*). *One who pastures cattle, pasturing, wandering.*—In the plural, *οἱ Νομάδες, Nomădes, wandering tribes, pastoral communities.*

νομεύς, έως, ὁ (from *νομός, pasture*). *A pasturer, a grazier, a shepherd.*

νομεύω, fut. *-εύσω*, perf. *νενόμευκα* (from *νομεύς*). *To pasture.*

νομή, ῆς, ἡ (from *νέμω, to feed*). *Pasture.*—*νομὴ τοῦ πυρός, the action of the fire*; literally, the feeding of the fire.

νομίζω, fut. *-ῐσω*, perf. *νενόμῐκα* (from *νόμος, established law*). *To establish by law* or *usage, to adopt,*—*To deem, to think, to believe.*

νόμῐμος, η, ον (adj. from *νόμος, established law*). *Conformable to usage* or *law, legal, sanctioned by law, customary, lawful.*—*τὰ νομῐμα, established usages, privileges, laws.*

νομῐμως (adv. from *νόμῐμος*). *Lawfully, legally, in accordance with stated custom.*

νόμισμα, ᾰτος, τό (from *νομίζω*). *That which is established by law, a received custom.*—*Coin, a piece of money.*

νομοθέτης, ου, ὁ (from *νόμος*, and *τίθημι, to enact*). *A lawgiver, a legislator.*

νόμος, ου, ὁ (from *νέμω, to allot*). *Partition, allotment.*—An established *law, usage*, or *custom.*

νομός, οῦ, ὁ (with accent on the final syllable, from *νέμω, to pasture*). *Pasture ground, pasture, a district, a nome.*—*οἱ νομοί, nomes*, the districts into which Egypt was divided.

νόος contr. *νοῦς, νόου* contr. *νοῦ, ὁ. Thought, purpose, opinion, the mind, reason, understanding, the intellect.*

νοσερός, ά, όν, same as *νοσηρός, ά, όν* (adj. from *νοσέω*). *Sickly, diseased, unhealthy.*

νοσέω, ῶ, fut. *νοσήσω*, perf. *νενόσηκα* (from *νόσος*). *To be sick, to be afflicted.*—*νοσεῖν παράδοξον μα-*

νίαν. See note, page 47, line 32.

νόσος, ου, ἡ. *A disease, sickness, suffering.*

νοστέω, ῶ, fut. *-ήσω*, perf. *νενόστηκα* (from *νόστος, a return*). *To return, to arrive.*

νόσφι, before a vowel *νόσφιν* (adv.). *Apart, removed from, away from.*

νότῐος, α, ον (adjective from *νότος*). *Southern.*

νότος, ου, ὁ. *The south, the south-wind.*—As a proper name, *ὁ Νότος, Nŏtus*, the south wind personified.

Νουμᾶς, ᾶ, ὁ. *Numa (Pompilius)*, the second king of Rome.

νύ or *νύν* (an enclitic particle). *Now, then, indeed, thereupon.*

νύκτωρ (adv. from *νύξ*). *By night.*

νύμφη, ης, ἡ. *A bride.—A Nymph.*

νύμφῐος, ου, ὁ (from *νύμφη*). *A bridegroom.*

νῦν and *νῦνι* (adv.). *Now, at the present moment.—τὰ νῦν, at present.—οἱ νῦν ἄνθρωποι, the present race of men.—The men of the present day.*

νύξ, νυκτός, ἡ. *Night.*—Gen. sing. as adv., *νυκτός, by night.*

νῶτος, ου, ὁ. *The back.*—In the plural, *τὰ νῶτα.*

νωτοφορέω, ῶ, fut. *-ήσω* (from *νῶτος*, and *φορέω* for *φέρω, to bear*). *To carry on the back.*

νωτοφορία, ας, ἡ (from *νωτοφορέω*). *A carrying on the back, a back-load.*

Ξ.

ξαίνω, fut. *ξᾰνῶ*, perf. *ἔξαγκα* (from obs. *ξάω, to scrape*). *To card* or *comb wool.*

Ξανθίππη, ης, ἡ. *Xanthippē*, the wife of Socrates, remarkable for her ill humour and peevish disposition.

Ξάνθιππος, ου, ὁ. *Xanthippus*, a distinguished Athenian commander, the father of Pericles.

ξανθός, ή, όν (adj.). *Yellow, fair.—τὸ ξανθόν, the ruddy colour.*

Ξάνθος, ου, ὁ. *Xanthus*, a river of Troas in Asia Minor; according to Homer, called *Xanthus* by the gods, and *Scamander* by men.

ξανθότης, ητος, ἡ (from *ξανθός*). *Yellowness, fairness, ruddiness.*

ξένη, ης, ἡ (properly fem. of *ξένος, strange*, with *γυνή* understood). *A female stranger, a foreign woman.* — With *γῆ* understood, *a strange land, a foreign country.*

ξενία, ας, ἡ (from *ξένος, a guest*). *The relation of guest, the tie of hospitality.*

Ξενιᾰδης, ου, ὁ. *Xeniādes*, a Corinthian who bought Diogĕnes the Cynic, when sold as a slave.

ξενῐτεύω, fut. *-εύσω*, perf. *ἐξενίτευκα* (from *ξένος*). *To be a stranger, to reside* or *travel in foreign lands.*

Ξενοκρᾰτης, εος contr. *ους, ὁ*. *Xenocrātes*, a philosopher, born at Chalcēdon, and educated in the school of Plato. He succeeded Speusippus in the Academy; over which he presided for twenty-five years.

ξενοκτονέω, ῶ, fut. *-ήσω* (from *ξένος*, and *κτείνω, to slay*). *To slay strangers, to offer strangers in sacrifice.*

ξενοκτόνος, ου, ὁ and *ἡ* (from *ξένος*, and *κτείνω to slay*). *He* or *she that slays strangers.*

ξένος, Ionic *ξεῖνος, ου, ὁ*. *A guest* (with whom bonds of hospitality have been formed).—*A foreigner, a stranger.* —As an adj., *foreign, strange, new, uncommon.*

Ξενοφῶν, ῶντος, ὁ. *Xenŏphon*, an Athenian, son of Gryllus, and pupil of Socrātes, distinguished as an historian, philosopher, and commander.

ξενύλλῐον, ου, τό (dim. of *ξένος*). *Naughty stranger.*

Ξέρξης, ου, ὁ. *Xerxes*, second son of Darīus, succeeded his father on the throne of Persia in preference to his elder brother. He invaded Greece with an immense army, but after a series of defeats and losses, he was obliged to return to Persia with a small remnant of his vast forces.

ξηραίνω, fut. *-ρᾰνῶ*, perf. *ἐξήραγκα* (from *ξηρός*). *To dry up, to parch, to dry.*

ξηρός, ά, όν (adj.). *Dry, parched, withered.*

ξιφήρης, ες (adj. from ξίφος, and ἄρω, *to fit to*). *Armed with a sword, sword-bearing.*

ξίφος, εος, τό. *A sword.*

ξόᾰνον, ου, τό (from ξέω, *to scrape*). *A work performed by carving* or *polishing, a piece of sculpture, a statue, an image.*

ξυγκῡκᾰω, ῶ, fut. -κυκήσω, perf. ξυγκεκύκηκα, Attic for συγκυκάω, &c. (from σύν, *with*, and κυκάω, *to mix up*). *To mix up together, to throw into confusion, to agitate to its centre.*

ξύλῐνος, η, ον (adj. from ξύλον). *Made of wood, wooden.*

ξῠλον, ου, τό. *Wood, a piece of wood, a log, a board.*

ξυμβαίνω, Attic for συμβαίνω (from σύν, *together*, and βαίνω, *to walk*). *To walk with, to come together.*—Impers., ξυμβαίνει for συμβαίνει, *it happens.*

ξύν, Attic for σύν. *With*, &c.

ξύνειμι, Attic for σύνειμι. *To be with.*—*To come together*, &c.

ξῠρᾰω, ῶ, fut. -ήσω, perf. ἐξύρηκα, and Ionic ξυρέω, ῶ, &c. (from ξυρόν, *a razor*). *To shave.*

ξῠρόν, οῦ, τό (from ξύρω, *to shave*). *A razor.*

ξῠω, fut. ξῡσω, perf. ἔξυκα. *To scrape, to scratch, to rasp, to polish, to plane, to carve and work in ivory, stone*, &c.

Ο.

ὁ, ἡ, τό (the article). *The.*—In the earlier writers, as Homer, the article as such is not known, it being there a demonstrative pronoun; *this, that*, &c. See note, page 155, line 22–25.—The article acquires new significations in combination with various particles; as, ὁ μέν . . . . . ὁ δέ, *the one . . . . . the other, the former . . . . . the latter*, &c.

ὀαριστής, οῦ, ὁ (masculine to ὄαρ, *a female companion*). *A companion, an intimate friend, a comrade.*

ὀβελός, οῦ, ὁ (from βέλος, *an arrow* or *dart*). *A spit.*

ὀβολός, οῦ, ὁ. *An obŏlus*, a small Athenian coin of bronze, worth between two and three cents.

ὀβρῐμοεργός, όν (adj. from ὄβρῐμος, *mighty*, and ἔργον, *a deed*). *Performing mighty deeds, terrible in arms, overbearing, audacious.*

ὀγδοήκοντα (num. adj. indecl. from ὄγδοος). *Eighty.*

ὄγδοος, η, ον (num. adj. from ὀκτώ, *eight*). *The eighth.*—Neuter as an adverb, ὄγδοον, *eighthly.*

ὅγε, ἥγε, τόγε (pron. from ὁ, ἡ, τό, and γε). *This, this same.*

ὀγκᾰομαι, ῶμαι, fut. -ήσομαι, perf. ὤγκημαι. Properly, *to bray* (like an ass).—*To bellow, to roar.*

ὄγκος, ου, ὁ (from obs. ἔγκω, root of ἐνεγκεῖν, 2d aor. inf. of φέρω, *to bear*). *Prominence, bulk, magnitude.*—Hence, *pride, pomp, self-conceit, arrogance.*

ὅδε, ἥδε, τόδε (pron. from ὁ, ἡ, τό, and δέ). *This.*

ὁδεύω, fut. -εύσω, perf. ὥδευκα (from ὁδός). *To go forth, to travel, to journey.*—ὁδεύειν τετραποδιστί, *to go on all fours.*

ὁδηγέω, ῶ, fut. -ήσω, perf. ὡδήγηκα (from ὁδός, and ἡγέομαι, *to lead*). *To point out the way, to direct* or *guide.*

ὁδῑτης, ου, ὁ (from ὁδός). *A traveller.*

ὁδοιπορέω, ῶ, fut. -ήσω (from ὁδός, and πόρος, *a passage*). *To go on a journey, to travel, to wander.*

ὁδοιπορία, ας, ἡ (from ὁδοιπορέω). *A journey, a route.*

ὁδός, οῦ, ἡ. *A road, a way, a journey.*—*A means.*—ἐν ὁδῷ, *on a journey.*

ὀδούς, όντος, ὁ. *A tooth.*

ὀδῠνη, ης, ἡ. *Pain, grief.*

ὀδῠνηρός, ά, όν (adj. from ὀδῠνη). *Painful, sad.*

ὀδῡρομαι, besides pres. and imperf., used only in the aor. part. ὀδῡρᾰμενος. *To be distressed, to lament, to grieve.*—As active, *to bewail, to deplore.*

Ὀδυσσεύς, έως, ὁ. *Ulysses*, son of Laërtes or (according to some) of Sisyphus, king of Ithāca and Dulichium, and the most crafty and

eloquent of the Grecian princes in the Trojan war.

Ὀζόλαι, ῶν, οἱ (Λοκροί). *The Locri Ozŏlæ* or *Ozolian Locrians*, a people of Greece, occupying a small tract of country on the northern shore of the Corinthian Gulf, between Ætolia and Phocis.

ὄζος, ου, ὁ. *A shoot, a branch.—A descendant, offspring.*

ὅθεν (adv. from ὅς). *Whence.—Why, wherefore.*

ὅθι (adv., poetic for οὗ). *Where.*

Οἴαγρος, ου, ὁ. *Œagrus*, a king of Thrace, father of Orpheus by Calliŏpe.

οἴαξ, ᾱκος, ὁ. Properly, *the handle of a rudder.*—Also, *a rudder, the helm.*

οἶδα, 2d sing. οἶδας, Attic οἶσθα, 3d sing. οἶδε, &c., perf. mid. of εἴδω, used as present. *I know.* See under εἴδω, *to know.*

Οἰδῖπους, ποδος, ὁ. *Œdĭpus*, 1. A son of Laïus king of Thebes, and Jocasta. The servant, who had been ordered to expose him on the mountains, bored his feet, and inserted a thong or strap (whence his name, from οἰδέω, *to swell*, and πούς, *a foot*). His misfortunes and death form the subject of two of the most finished plays of Sophocles.

οἰκεία, ας, ἡ (properly fem. of οἰκεῖος, with γῆ understood). *One's native land, home.*

οἰκεῖος, α, ον (adj. from οἶκος, *a house*). *Domestic, private, proper, suitable, in unison with, own, peculiar.*—In the plural, as a noun, οἱ οἰκεῖοι, *those of one's own family, relations, countrymen.—Domestics.*

οἰκέτης, ου, ὁ (from οἰκέω). *A member of a family.*—More commonly, *a domestic, a slave.*

οἰκέω, ῶ, fut. -ήσω, perf. ᾤκηκα (from οἶκος). *To inhabit, to live, to dwell in.*—In the middle, *to be of a certain quality, to be situated.—οἱ οἰκοῦντες, the inhabitants.*

οἰκήσῑμος, ον (adj. from οἰκέω). *Habitable.*

οἴκησις, εως, ἡ (from οἰκέω). *An inhabiting.*—Also, *a habitation, a dwelling.*

οἰκήτωρ, ορος, ὁ (from οἰκέω). *An inhabitant.*

οἰκία, ας, ἡ ((from οἶκος). *An abode, a house.*

οἰκῐδῐον, ου, τό (dim. of οἶκος). *A little house, a mean abode, a hut, a cabin.*

οἰκίζω, fut. -ῐσω, perf. ᾤκῐκα (from οἶκος). *To build a house, to render habitable, to people, to found.*—In the middle, *to dwell.*

οἰκοδομέω, ῶ, fut. -ήσω, perf. ᾠκοδόμηκα (from οἶκος, and δέμω, *to construct*). *To build a house, to build* or *construct.*

οἴκοθεν (adv. from οἶκος with ending θεν, denoting *motion from*). *From home.*

οἴκοι (adv., properly an old dative of οἶκος for οἴκῳ). *At home.*

οἴκονδε (adv., equivalent to εἰς οἶκον). *Towards home, homeward.*

οἰκονομία, ας, ἡ (from οἰκονομέω, *to direct the affairs of a household*). *The management of household affairs, housewifery, economy, management.*

οἰκονόμος, ου, ὁ (from οἶκος, and νέμω, *to manage*). *One who regulates household affairs, a steward.*

οἶκος, ου, ὁ. *A house, a family, a household.—κατ' οἶκον, at home.*

οἰκουμένη, ης, ἡ (properly fem. of pres. part. pass. of οἰκέω, with γῆ understood). *The habitable world.*

οἰκουρέω, ῶ, fut. -ήσω, perf. ᾠκούρηκα (from οἶκος, and οὖρος, *a watcher*). *To watch a house, to watch over affairs at home.*

οἰκτείρω, fut. -τερῶ and -τειρήσω, perf. ᾤκτηρκα and ᾤκτείρηκα (from οἶκτος). *To pity, to commiserate.*

οἰκτιρμός, οῦ, ὁ (from οἰκτείρω). *Pity, compassion.*

οἶκτος, ου, ὁ (from οἴ, *alas*). *Lamentation.*—Commonly, *pity, mercy, compassion.*

οἰκτρός, ά, όν (adj. from οἶκτος). *Piteous, lamentable, worthy of commiseration, pitiable.*

οἶμαι, contracted from οἴομαι. *To think*, &c.

οἶμη, ης, ἡ (from οἴω, obsolete, from which οἴσω, fut. to φέρω, *to bear*). *A way, a path, a journey.—Melody, a song, a voice.*

οἰμωγή, ῆς, ἡ (from οἰμώζω). *Wailing, lamentation.*

οἰμώζω, fut. -ώξω, perf. ὤμωχα (from οἴμοι, *alas, wo is me*). *To wail, to lament, to deplore.*

οἰνοποιΐα, ας, ἡ (from οἶνος, and ποιέω, *to make*). *The making of wine.*

οἶνος, ου, ὁ. *Wine.*

οἰνόφλυξ, gen. ῡγος (adj. from οἶνος, and φλύω, *to overflow*). *Intoxicated with wine, addicted to wine, drunken.*

οἰνοχόος, ου, ὁ (from οἶνος, and χέω, *to pour out*). *A cup-bearer.*

οἴομαι and **οἶμαι**, fut. οἰήσομαι, perf. ᾤημαι. *To think, to suppose, to conjecture, to believe.*

οἷον (neuter of οἷος, as an adverb). *Just as, as, as if.*

οἰόπολος, ου, ὁ and ἡ (from οἷος, and obs. πέλω, *to be*). *One who leads a solitary life, solitary, lonely.*

οἶος, οἴη, οἷον (adj.). *Alone.*

οἷος, οἵα, οἷον (adj.). *Such, such as, as, like, just as, of such kind, manner,* or *nature.*—With an infinitive, *capable* of doing, &c.—οἷός εἰμι, and οἷός τ' εἰμι, *I am able.*—οἷόν τέ ἐστι, *it is possible,* &c.

οἶς, οἰός, ἡ. *A sheep.*

οἶσθα. See οἶδα.

οἰστευμα, ᾰτος, τό (from οἰστεύω, *to shoot arrows*). *An arrow discharged from the bow, a discharge of arrows.*

οἰστός, οῦ, ὁ. *An arrow, a dart.*

Οἴτη, ης, ἡ. *Œta,* a lofty chain of mountains in Thessaly, now called *Katavothra.* Upon its summit Hercules burned himself.

οἴχομαι, fut. οἰχήσομαι, perf. ᾤχημαι. *To go away, to depart.*—ᾤχετο ἀπῑών, *he departed quickly* or *abruptly.*

ὄκνος, ου, ὁ. *Sluggishness, sloth, inactivity, timidity, dulness.*

ὀκτᾰμηνιαῖος, α, ον (adj. from ὀκτώ, and μήν, *a month*). *Of eight months, eight months old.*

ὀκτώ (num. adj. indecl.). *Eight.*

ὀκτωκαίδεκα (num. adj. from ὀκτώ, καί, and δέκα, *ten*). *Eighteen.*

ὄλβῐος, α, ον (adj. from ὄλβος). *Happy, prosperous, fortunate.—Wealthy.*

ὄλβος, ου, ὁ. *Good fortune, wealth.—Prosperity.*

ὀλέθρῐος, ον (adj. from ὄλεθρος). *Destructive, fatal, deadly.*

ὄλεθρος, ου, ὁ (from ὄλλῡμι, *to destroy*). *Ruin, destruction, perdition.*

ὀλῐγαρχία, ας, ἡ (from ὀλῐγάρχης, *an oligarch,* which is from ὀλῐγος, and ἄρχω, *to rule*). *A government in the hands of a few persons, an oligarchy.*

ὀλῐγαρχῐκός, ή, όν (adj. from ὀλιγαρχία). *Pertaining* or *friendly to an oligarchy, oligarchical.*

ὀλῐγος, η, ον (adj.). *Few, little, small, slender.*—μετ' ὀλίγον, *shortly.*—κατ' ὀλίγον, *gradually, by degrees.*

ὀλῐγωρία, ας, ἡ (from ὀλίγος, and ὥρα, *care*). *Carelessness, indifference, neglect, contempt.*

ὀλισθαίνω and **ὀλισθᾰνω**, fut. ὀλισθήσω, perf. ὠλίσθηκα, 2d aor. ὤλισθον. *To slip, to slide, to fall, to decay, to decline.*

ὀλισθηρός, ά, όν (adj. from ὀλισθαίνω). *Slippery, smooth.*

ὁλκάς, ᾰδος, ἡ (from ὁλκή). *A ship of burden, a merchant vessel.*

ὁλκή, ῆς, ἡ (from ἕλκω, *to draw*). *The act of drawing.—Weight.* See note, page 146, line 20–24.

ὀλλῡμι, fut. ὀλέσω and Attic ὀλῶ, perf. ὤλεκα, with Attic redupl. ὀλώλεκα, 2d perf. or perf. mid. ὤλα, with Attic redupl. ὄλωλα, 2d aor. mid. ὠλόμην. *To destroy, to ruin.*—In the passive, *to perish, to be destroyed.*

ὅλμος, ου, ὁ. *A mortar.—A trough.*

ὀλολύζω, fut. -ύξω, perf. ὠλόλῡχα. *To utter loud cries, to lament with loud wailings, to scream aloud.*

ὀλοός, ή, όν (adj. from ὄλλῡμι). *Destructive, ruinous, wretched, sad, wicked.*

ὅλος, η, ον (adj.). *The whole, all,*

entire.—τὸ δ' ὅλον, *in a word then.*

ὁλοσίδηρος, ον (adj. from ὅλος, and σίδηρος, *iron*). *Wholly of iron, entirely iron.*

ὁλοσχερῶς (adv. from ὁλοσχερής, *entire*). *Entirely, wholly.*

ὁλοφύρομαι, epic 1st aor. ὁλοφυρᾰ-μην (dep. mid.). *To lament, to deplore, to weep over.*

ὁλόχρυσος, ον (adj. from ὅλος, and χρυσός, *gold*). *Wholly of gold, all-golden.*

Ὀλυμπία, ας, ἡ. *Olympia*, a name given to the sacred grove, and the collection of temples, altars, and other structures on the banks of the Alphēus in Elis, near the spot where the Olympic games were celebrated.

Ὀλύμπια, ων, τά (neut. of Ὀλύμπιος, with ἀγωνίσματα understood). *The Olympic games.*

Ὀλυμπιᾰκός, ή, όν (adj.). *Olympic.*

Ὀλυμπιάς, ᾰδος, ἡ. *A contest in the Olympic games, a victory at the Olympic games.*—Also, *an Olympiad*, a space of four years.

Ὀλυμπιάς, ᾰδος, ἡ. *Olympias*, the wife of Philip king of Macedonia, and the mother of Alexander the Great.

ὀλυμπιονίκης, ου, ὁ (from Ὀλύμπια, and νικάω, *to conquer*). *A victor in the Olympic games.*

Ὀλύμπιος, α, ον (adj.). *Olympian.*

Ὄλυμπος, ου, ὁ. *Olympus*, a celebrated mountain on the coast of Thessaly, the fabled seat of the Grecian gods.

Ὄλυνθος, ου, ἡ. *Olynthus*, a powerful city of Macedonia, in the district of Chalcidĭce.

ὅλως (adv. from ὅλος). *Wholly, entirely, altogether, in general.*

ὁμᾰλός, ή, όν (adj. from ὅμος, *united*). *Even, level, smooth, like.*

ὁμᾰλῶς (adv. from ὁμαλός). *Uniformly, evenly, equally, alike.*

Ὀμβρική, ῆς, ἡ. *Umbria*, a district of Italy, to the east of Etruria and north of the Sabine territory.

ὄμβρος, ου, ὁ. *Rain, a shower.*

Ὅμηρος, ου, ὁ. *Homer.* Consult remarks at page xii.

ὁμῑλέω, ῶ, fut. -ήσω, perf. ὡμῑληκα (from ὁμῑλος). *To associate with, to be conversant with, to hold intercourse with, to be among.*

ὁμῑλητής, οῦ, ὁ (from ὁμῑλέω). *A companion, an associate, a friend.*

ὁμῑλία, ας, ἡ (from ὁμῑλος). *Intercourse, social converse.*—*An assembly.*

ὁμῑλος, ου, ὁ (from ὁμοῦ, *together*, and ἴλη, *a throng*). *A gathering, a crowd, a throng.*

ὁμίχλη, ης, Ion. for ὀμίχλη, ης, ἡ. *Mist, vapour.*

ὄμμα, ᾰτος, τό (from ὄπτομαι, *to see*). *The eye.*

ὄμνῡμι and ὀμνύω, fut. ὀμόσω, perf. ὤμοκα, with Attic reduplication ὀμώμοκα, fut. mid. ὀμοῦμαι. *To swear.*

ὁμοεθνής, ές (adj. from ὁμός, and ἔθνος, *nation*). *Of the same nation.*—*A fellow-countryman.*

ὅμοιος, α, ον, and poetic ὁμοῖος, α, ον (adj. from ὁμός). *Like, resembling, the same, equal.*—Neuter as an adverb, ὅμοια and ὅμοιον, *similarly, in like manner.*

ὁμοιότης, ητος, ἡ (from ὅμοιος). *Resemblance, similarity.*

ὁμοιόω, ῶ, fut. -ώσω, perf. ὡμοίωκα (from ὅμοιος). *To assimilate, to render similar.*

ὁμοίως (adv. from ὅμοιος). *In like manner.*

ὁμολογέω, ῶ, fut. -ήσω, perf. ὡμολόγηκα (from ὁμοῦ, *together*, and λέγω, *to say*). *To agree in opinion, to consent, to acknowledge, to confess, to grant.*—ὁμολογουμενος, η, ον, *confessed, avowed.*

ὁμολογία, ας, ἡ (from ὁμολογέω). *Consent, agreement.*—*An engagement.*

ὁμονοέω, ῶ, fut. -ήσω, perf. ὡμονόηκα (from ὁμός, and νόος, *mind*). *To be of the same mind, to agree in opinion with, to be concordant.*

ὁμορέω, ῶ, fut. -ήσω, perf. ὡμόρηκα (from ὅμορος). *To border upon, to be adjacent to.*

ὅμορος, ον (adj. from ὁμός, and ὅρος, *a boundary*). *Bordering upon, neighbouring.*—As a noun, a *neighbour.*

ὁμός, ή, όν (adj.). *United.—Like, equal, resembling.*

ὁμόσε (adv. from ὁμός). *Together with, at the same place, together.*

ὁμότεχνος, ον (adj. from ὁμός, and τέχνη, trade). *Of the same trade, of the same calling.*

ὁμοῦ (adv. from ὁμός). *Together, in the same place, at the same time, at once.—ὁμοῦ τι, almost, nearly.*

Ὀμφάλη, ης, ἡ. *Omphălē*, a queen of Lydia, who bought Hercules when that hero was sold as a slave. He was so passionately fond of her that he frequently spun among her female slaves, while she wore the lion's skin and carried his club.

ὀμφαλός, οῦ, ὁ. *The navel.*

ὄμφαξ, gen. ἄκος (adj.). *Unripe.*

ὁμῶς (adv. from ὁμός). *Together, equally, in like manner.*

ὄναρ, τό (indeclinable). *A dream.*

ὄνειαρ, ἄτος, τό (from ὄνημι, *to profit*). *Something profitable, advantage, utility, aid.*—In the plural, *agreeable things, viands.*

ὀνείδειος, ον, and ος, α, ον (adj. from ὄνειδος). *Reproachful, shameful, opprobrious.*

ὀνειδίζω, fut. -ἴσω, perf. ὠνείδῑκα (from ὄνειδος). *To find fault with, to reproach, to upbraid.*

ὄνειδος, εος, τό (from ὄνομαι, *to abuse*). *Blame, reproach, ignominy, disgrace.*

ὀνειροπολέω, ῶ, fut. -ήσω, perf. ὠνειροπόληκα (from ὄνειρος, and πολέω, *to turn over*). *To be versed in the interpretation of dreams, to dream, to imagine.*

ὄνειρος, ου, ὁ. *A dream.*

ὄνθος, ου, ὁ. *Dung.*

ὀνῑνημι and ὄνημι, fut. ὀνήσω, perf. ὤνηκα. *To aid, to profit, to delight.*

ὄνομα, ἄτος, τό. *A name.*

ὀνομάζω, fut. -ἄσω, perf. ὠνόμᾰκα (from ὄνομα), and Æol. and Dor. ὀνομαίνω, fut. -μᾰνῶ, perf. ὠνόμαγκα. *To name, to style, to call.—To celebrate.—ὀνομαζόμενος, η, ον, so called, named.*

ὀνομαστός, ή, όν (from ὀνομάζω). *Famous, having a distinguished name, renowned.*

ὄνος, ου, ὁ. *The ass.*

ὄντως (adv. from ὄντος, gen. of ὤν, pres. part. of εἰμί, *to be*). *Truly, really, in truth.*

ὄνυξ, ῡχος, ὁ (from νύσσω, *to pierce*). *A nail, a claw, a talon.*

ὀξέως (adv. from ὀξύς). *Sharply.—Quickly, rapidly, actively.*

ὄξος, εος, τό (from ὀξύς). *Vinegar, sour wine.*

ὀξυδερκής, ές (adj. from ὀξύς, and δέρκομαι, *to see*). *Sharp-sighted.*

ὀξύθῡμος, ον (adj. from ὀξύς, and θῡμός, *spirit*). *Quick-tempered, irascible, passionate.*

ὀξύς, εῖα, ύ (adj.). *Sharp, keen, pointed, piercing, poignant.—Rapid, fleet.—εἰς ὀξύ, to a point.*

ὀξῡτης, ητος, ἡ (from ὀξύς). *Sharpness, pointedness, acuteness.*

ὀξύχολος, ον (adj. from ὀξύς, and χολή, *anger*). *Choleric, passionate.*

ὀπάζω, fut. ὀπᾰσω, perf. ὠπᾰκα (from ἕπομαι, *to follow*). *To follow, to adjoin, to add to, to confer upon, to communicate.*

ὅπη (adv.). *Where.—How, as, in such manner as, in whatsoever manner.*

ὀπή, ῆς, ἡ. *A hole, an opening.*

ὄπῑθε or ὄπῑθεν (adv.), poetic for ὄπισθε, and before a vowel ὄπισθεν (adv.). *From behind, behind, backward.*

ὀπίσθῑος, α, ον (adj. from ὄπισθε). *That is behind, the hinder.—πόδες ὀπίσθιοι, the hind feet.*

ὀπίσσω (adv.), poetic for

ὀπῖσω (adv.). *Backward, behind, back, again, for the future.—εἰς τὰ ὀπῖσω, backward.*

ὁπλίζω, fut. -ἴσω, perf. ὥπλῑκα (from ὅπλον). *To furnish with arms, to arm, to equip.*

ὁπλισμός, οῦ, ὁ (from ὁπλίζω). *Armour, equipment.*

ὁπλῖτης, ου, ὁ (from ὅπλον). *A heavy-armed soldier.*

ὁπλομᾰχέω, ῶ, fut. -ήσω (from ὅπλον, and μάχομαι, *to fight*). *To contend in arms, to practise the use of arms.*

ὅπλον, ου, τό. *A weapon.*—In the plural, τὰ ὅπλα, *arms.*

ὁπλοποιΐα, ας, ἡ (from ὅπλον, and ποιέω, *to make*). *The manufacture of arms.*

ὁποῖος, α, ον (adj. correlative to τοῖος). *Such, of what kind* or *nature.*

ὁπόσος, η, ον (adj. correlative to τόσος). *As much, as great.*—*How great, how much, what.*

ὁπόταν and ὁπότε (adv. from πότε). *When, since, as often as, because, whenever.*

ὁποτέρως (adv. from ὁπότερος, *which of the two*). *In which way of the two.*

ὅπου (adv. from ποῦ). *Wherever, where, since.*

ὁππότε (adv.), poetic for ὁπότε.

ὀπτάω, ῶ, fut. -ήσω, perf. ὤπτηκα. *To roast, to bake, to boil, to cook.*

ὄπτομαι, fut. ὄψομαι, perf. pass. ὤμμαι, 1st aor. pass. ὤφθην (middle voice, from ὄπτω, obsolete, theme to some of the tenses assigned to ὁράω). *To see, to behold.*

ὀπώρα, ας, ἡ. *Autumn, the beginning of autumn, harvest.*

ὅπως (conj.). *In order that, that, how, when, as that, as.*

ὅρᾶσις, εως, ἡ (from ὁράω). *Vision, sight, the eye.*

ὁράω, ῶ, fut. (from the obsolete ὄπτω) ὄψομαι, perf. ἑώρᾰκα, 2d aor. (from εἴδω) εἶδον. *To see, to behold, to perceive.*

ὄργᾰνον, ου, τό. *An instrument, an engine, a machine.*—*An organ.*

ὀργή, ῆς, ἡ. *Anger, rage, passion, deep-seated hatred.*

ὀργίζω, fut. -ίσω, perf. ὤργῐκα (from ὀργή). *To render angry, to exasperate.*—In the middle, *to become angry, to be angry.*

ὀρέγω and ὀρέγνῡμι, fut. ὀρέξω, perf. ὤρεχα. *To stretch forth, to extend.*—In the middle (with the genitive), *to stretch forth the hands* in order to receive, *to strain after, to desire,* i. e., with outstretched hands.—ποτὶ στόμα χεῖρ' ὀρέγεσθαι. See note, page 165, line 34.

ὀρεινός, ή, όν (adj. from ὄρος, *a mountain*). *Mountainous, on mountains.*

ὄρειος, ον (adj. from ὄρος, *a mountain*). *Dwelling on mountains, mountainous.*

ὀρεστῐάς, ᾰδος, ἡ (from the same). *Dwelling on mountains, a mountain-nymph.*

Ὀρθία, ας, ἡ. *Orthia,* a surname of Diana at Sparta, at whose altar boys were scourged to test, according to the common opinion, their endurance of pain.

ὀρθῖος, α, ον (adj. from ὀρθός). *Erect, steep, straight, upright.*

ὀρθός, ή, όν (adjective). *Erect, upright, straight, steep.*—*Encouraged, steadfast.*

ὀρθῶς (adv. from ὀρθός). *Rightly, fitly, suitably, correctly.*

ὁρίζω, fut. ὁρῐσω, perf. ὥρῐκα (from ὅρος). *To limit, to bound, to define, to appoint.*—In the middle, *to establish, to enact, to define.*

ὀρῖνω, fut. ὀρῖνῶ, perf. ὤριγκα (from ὄρω, *to excite*). *To excite, to rouse.*

ὅρκος, ου, ὁ. *An oath.*

ὁρμᾰθός, οῦ, ὁ (from ὅρμος, *a necklace*). *A row, a series, a collection* of things hanging together.

ὁρμᾰω, ῶ, fut. -ήσω, perf. ὥρμηκα (from ὁρμή, *the first movement* or *impulse*). *To excite, to urge, to move forward, to rush onward, to hasten, to hurry forth, to advance, to flow from.*—In the middle, *to arise* (said of rivers).

ὁρμέω, ῶ, fut. -ήσω, perf. ὥρμηκα (from ὅρμος, *a harbour*). *To be in harbour, to lie at anchor, to lie still* or *in security.*

ὄρνεον, ου, τό, same as ὄρνις.

ὄρνις, ῖθος, ὁ and ἡ (from ὀρνῦμι, *to excite*). *A bird, a hen.*—*A winged creature,* applied to the cicada.

ὀρνῦμι. See ὄρω.

ὀροβῖτης, ου, ὁ, and ὀροβῖτις, ῖδος, ἡ (from ὄροβος). *Like peas, pea-like, reduced to the size of a pea.*

ὄροβος, ου, ὁ. *A pea.*

ὀρόδαμνος, ου, ὁ. *A branch.*

ὄρος, εος, τό. *A mountain.*

ὅρος, ου, ὁ. *A limit, a boundary, a landmark.*

ὄροφος, ου, ὁ (from ἐρέφω, *to cover*).

A reed, used for thatching houses. —*A roof.*

ὀῤῥωδέω, ῶ, fut. -ήσω, perf. ὠῤῥώδηκα (from ὀῤῥος, *the rump*, and δέος, *fear*, a metaphor from animals which show their fears by the movement of the tail). *To be terrified, to dread, to shudder at.*

ὄρτυξ, ῠγος, ὁ. *A quail.*

ὄρυζα, ης, ἡ. *Rice.*

ὀρύσσω, Attic ὀρύττω, fut. -ύξω, perf. ὤρῡχα, Attic ὀρώρῡχα, 2d aor. ὤρῠγον. *To dig, to dig up, to excavate.*

ὀρφᾰνικός, ή, όν. *Without parents.* —*Deprived of, bereft of.*

Ὀρφεύς, έως, ὁ. *Orpheus*, son of the Muse Callīŏpē, and Œāgrus, or, according to some, Apollo; famous for his skill in playing on the lyre.

ὀρχέομαι, οῦμαι, fut. -ήσομαι, perf. ὤρχημαι (from ὄρω). *To bound, to spring, to dance.*

ὄρχησις, εως, ἡ (from ὀρχέομαι). *A dance.*

ὀρχηστῐκός, ή, όν (adj. from the same). *Pertaining* or *belonging to the dance, dancing.*

ὄρω, obs., for which ὄρνῡμι, fut. ὄρσω, perf. ὦρκα, perf. mid. ὦρα, with Attic redupl. ὄρωρα. *To excite, to raise, to awaken, to move.*—ὄφρ' ἂν γούνατ' ὀρώρῃ. See note, page 160, line 13.

ὅς, ἥ, ὅν, Homeric for ἑός, ἑή, ἑόν (pronom. adj.). *His, her, its.*

ὅς, ἥ, ὅ (rel. pron.). *Who, which, that.*

Ὄσκοι, ων, οἱ. *The Osci*, one of the most ancient tribes of Italy. They inhabited at first the central regions of the peninsula, but afterward spread east and west.

ὀσμή, ῆς, ἡ (from ὄζω, *to emit a smell*). *A smell, a perfume, odour.*

ὅσος, ὅση, ὅσον (pron.). *As much, how great, as great as, as much as, as many as.* Often opposed to τόσος and τοσοῦτος.—In the plural, ὅσοι, ὅσαι, ὅσα, *as many as, how many, those who.*—ἐφ' ὅσον, *as great as.*—ὅσῳ, with the comparative, *by as much*, or simply, *the;* as, ὅσῳ πλείονα, *the more.*—ὅσον ..... τοσοῦτον, *as great as ..... so great.*—With a numeral, *about.* —In neut., as adv., ὅσον, *like.*

ὅσπερ, ἥπερ, ὅπερ (pron. from ὅς, and περ). *Whoever, whichsoever, whatsoever.*

ὄσπρῐον, ου, τὸ (prob. from σπείρω, *to sow*). *Pulse.*

Ὄσσα, ης, ἡ. *Ossa*, a celebrated mountain range of Thessaly, near Olympus, with which it is supposed it was once united.

ὅσσος, η, ον, poetic for ὅσος, η, ον.

ὄσσος, ου, ὁ, and ὄσσος, εος, τό. *The eye.*

ὅστε, ἥτε, ὅτε (pron. from ὅς, and τε). *Who, which, that, what.*

ὀστέον contr. ὀστοῦν, ὀστέου contr. ὀστοῦ, τό. *A bone.*

ὅστις, ἥτις, ὅτι (pron. from ὅς, and τὶς). *Whoever, whosoever, whatever.*

ὀστρᾰκίζω, fut. -ῐσω, perf. ὠστρᾰκῐκα (from ὄστρᾰκον). *To vote with shells, to banish by ostracism.* See note, page 121, line 36.

ὄστρᾰκον, ου, τό. *Baked clay, a tile*, commonly, *a shell* used in voting at Athens, *ostracism.*

ὀστρᾰκοφορία, ας, ἡ (from ὄστρᾰκον, and φέρω, *to bring*). *Sentence of ostracism, an ostracising, banishment by ostracism.*

ὅταν (conj. from ὅτε and αν). *When, whenever.*

ὅτε (conj.). *When, at times, since;* as, ἔσθ' ὅτε, *sometimes.*

ὅτι, poetic ὅττι (conj. prop. neut. of ὅστις). *That, as, because.*

ὅτου, Attic for οὔτινος gen. of ὅστις. —ὅτῳ for ᾧτινι.

ὀτρηρός, ά, όν (adj. from ὀτρῡνω, *to urge*). *Active, quick, busy.*

οὐ, οὐκ, οὐχ (neg. adv.). *Not.*—Οὐ is used before a consonant, οὐκ before a smooth vowel, οὐχ before an aspirated vowel.—οὐ μῆν ἀλλά. See note, page 146, line 33–37.

οὗ (adv., prop. gen. of ὅς). *Where.*

οὗ (reflexive pron.), nom. wanting, dat. οἷ, acc. ἕ. *Of himself, of herself, of itself.*

οὖας, ᾰτος, τό, Ionic for οὖς. *The ear.*

οὐδᾰμοῦ (adv. from οὐδέ, and ἀμός,

any one). *Nowhere.*—*οὐδᾰμοῦ γῆς, nowhere on earth.*

οὖδας, τό (nom. and acc., the other cases from a form οὖδος not used in nom.). *A floor, the ground, a hall.*—Gen. οὔδεος, dat. οὔδεϊ contr. οὔδει.

οὐδέ (conj. from οὐ, and δέ). *And not, not even, neither, nor, not.*

οὐδείς, οὐδεμίᾱ, οὐδέν (adj. from οὐδέ, and εἷς, *one*). *No one, none, nobody.*—*οὐδέν, nothing.*—*οὐδὲν ἧττον, nothing the less, nevertheless.*

οὐδέποτε (adv. from οὐδέ, and ποτέ, *ever*). *Never.*

οὐδέπω (adv. from οὐδέ, and πω, *at some time*). *Not even yet, not at all.*

οὐδέτερος, α, ον (adj. from οὐδέ, and ἕτερος, *the other*). *Neither of the two.*

οὐδός, οῦ, ὁ. *A threshold.*

οὖδος, εος. See οὖδας.

Οὐέναφρον, ου, τό. *Venafrum*, a city of Campania, in Italy, celebrated for the excellence of the oil which its territory produced.

Οὐεσσούϊον, ου, τό (ὄρος). *Mount Vesuvius*, a volcanic mountain of Campania, about six miles south-east of Naples.

οὐκέτι (adv. from οὐκ, and ἔτι, *still farther*). *No farther, no longer.*

οὔκουν (adv. from οὐκ, and οὖν, *then*). *Therefore not, not then, surely not.*—As an interrogative, *is it not so? is it not then? not therefore?*—*οὐκοῦν, therefore, then.*

οὖλος, η, ον (adj., akin to εἴλω, εἰλέω, *to roll up*). 1. *Crowded together.*—*Woolly, curling, crisped-leaf, with long nap, soft.*—2. (From ὀλέω, root of ὄλλῡμι, *to destroy*). *Destructive, dire.*

Οὔλυμπόνδε, poetic for Ὄλυμπόνδε (adv. equivalent to πρὸς Ὄλυμπον). *To Olympus.*

οὖν (conj.). *Therefore, then, now.*—*Namely.*

οὕνεκα (for οὗ ἕνεκα). *On which account, since, because.*

οὔπερ (adv., prop. gen. of ὅσπερ). *Where.*

οὔποτε (adv. from οὐ, *not*, and ποτέ, *ever*). *Never.*

οὔπω (adv. from οὐ, *not*, and πω, *at some time*). *Not as yet, never, not at all.*

οὐπώποτε (adv. from οὔπω, and ποτέ, *ever*). *Never as yet, never.*

οὐρά, ᾶς, ἡ (akin to ὄρρος, *the rump*). *The tail.*

Οὐρᾰνία, ας, poetic **Οὐρᾰνίη, ης, ἡ.** *Urania*, one of the nine Muses. She presided over astronomy, whence her name (from οὐρᾰνός, *heaven*).

οὐρᾰνῖος, α, ον (adj. from οὐρᾰνός). *Heavenly, celestial.*—*τὰ οὐράνια, the heavenly bodies.*

οὐρᾰνίων, ωνος, ὁ and **ἡ** (from οὐρᾰνός). *A god, a goddess.*—*οἱ Οὐρανίωνες, the inhabitants of heaven.*

οὐρᾰνόθεν (adv. from οὐρανός, with ending θεν, denoting *motion from*). *From heaven.*

οὐρᾰνός, οῦ, ὁ. *Heaven.*

οὔρος, εος, Ion. for ὄρος, εος, τό. *A mountain.*

οὖς, gen. ὠτός, τό. *An ear.*

οὐσία, ας, ἡ (from οὖσα, nom. fem. pres. part. of εἰμί, *to be*). *A being, substance, property.*

οὔτε (conj. from οὐ, *not*, and τε). *And not, nor.*—*οὔτε . . . . . οὔτε, neither . . . . . nor.*

οὔτις, οὔτι, gen. οὔτινος (adj. from οὐ, *not*, and τίς, *any one*). *No one, none, nobody.*—*οὔτι, not at all.*

Οὖτις, ὁ (the above as a proper name), acc. Οὖτιν. *Outis*, i. e., nobody, a name assumed by Ulysses to deceive the Cyclops Polyphemus.

οὗτος, αὕτη, τοῦτο and **τοῦτον** (pron.). *This, that.*—*καὶ ταῦτα, and that too, although.*—*ὦ οὗτος.* See note, page 32, line 3.

οὕτω and **οὕτως** (adv. from οὗτος). *Thus, in this manner, so, so far, in the following order.*

οὐχ. See οὐ.

οὐχί, a form of οὐ. *Not.*

ὀφείλω, fut. -λήσω, perf. ὠφείληκα, 2d aor. ὤφελον (from ὀφέλλω, *to owe*). *To owe, to be indebted, to be under obligation.*—With the infinitive it is rendered by *must, would, ought, &c.*—With ὡς and

the infinitive it expresses a wish; *ὡς ὤφελον, would that I had*, literally, how I ought.—*ὡς ὄφελεν θανέειν, would that he had died.*

ὄφελος, εος, τό (from *ὀφέλλω, to succour*). *Advantage, profit, succour.*

ὀφθαλμός, ου, ὁ (from *ὄπτομαι, to see*). *An eye.*

ὄφις, εως, ὁ. A serpent.

ὄφρα (conj.). *In order that, that, until, while, as long as.*

ὀφρυόεις, ὀεσσα, ὀεν (adj. from *ὀφρύς*). *Hilly, elevated, steep.*

ὀφρύς, ῦος, ἡ. The eyebrow.—Hence, *pride, superciliousness.*—*An eminence, a hill, an elevation, a ridge*, or *brow of a hill.*

ὀχεύς, ῆος, ὁ (from *ὀχέω, to carry*). *A fastening, a bolt, a clasp.*

ὄχθη, ης, ἡ. A bank, a shore, an eminence.

ὄχλος, ου, ὁ. A crowd, the populace, the people.

ὀχῡρότης, ητος, ἡ (from *ὀχῡρός, tenable*). *A fastness, strength, firmness.*

ὀχῡρόω, ῶ, fut. *-ώσω*, perf. *ὠχῡρωκα* (from *ὀχυρός, tenable*). *To render tenable, to fortify, to strengthen.*

ὄψ, ὀπός, ἡ (from *εἴπω*, root of *εἰπεῖν, ἔπος*, &c.). *The voice.*

ὀψέ (adv.). *Late, after.*

ὀψῖος, α, ον (adj. from *ὀψέ*). *Late.*—Comparative *ὀψιαίτερος*, superlative *ὀψιαίτᾰτος.*

ὄψις, εως, ἡ (from *ὄπτομαι, to see*). *Sight, a seeing, external appearance, the countenance.*—*αἱ ὄψεις, the eyes.*

ὄψον, ου, τό (from *ἕψω, to boil*). *Anything eaten with bread*, and previously cooked, *a relish.*

Π.

Παγγαῖον, ου, τό (*ὄρος*). *Pangæum*, a range of mountains in Thrace.

Πᾱγᾰσίς, ῐδος, Doric for *Πηγᾰσίς, ῐδος, ἡ* (fem. adj.). *Of* or *belonging to Pegăsus, Pegasēan.*

Πᾱγᾰσίς κρᾱνᾱ, ἁ, Doric for *Πηγᾰσὶς κρήνη, ἡ. The Pegasēan fountain*, i. e., *Hippocrēnē.* See note, page 178, line 24.

πᾰγη, ης, ἡ (from *πήγνῡμι, to fix together*). *A snare, a noose, a trap.*

πᾰγις, ῐδος, ἡ (from the same). *A snare, a trap, a net.*—*Cunning.*

πάγκᾰλος, ον (adj. from *πᾶς, all*, and *κᾰλός, beautiful*). *All-beautiful, very beautiful.*

πᾰγος, ου, ὁ (from *πήγνῡμι, to fix together*). *A concrete mass, ice, a freezing.*—*A hill.*

Πᾰδος, ου, ὁ. The Po, the largest river of Italy, falling into the Adriatic about thirty miles south of Venice.

πᾰθος, εος, τό (from *πάσχω, to suffer*, 2d aor. *ἔπᾰθον*). *Suffering, misfortune.*—*A passion, affection, feeling, emotion, sensation.*

Παιάν, ᾱνος, ὁ. Pæan, the god of medicine.—Also, a surname of Apollo and of Æsculapius, as being gods of medicine.

παιάν, ᾱνος, ὁ. A pæan, a triumphal hymn, a hymn in honour of Apollo, *a song of victory.*

Παιᾱνιεύς, έως, ὁ. A Pæanian, of the borough of Pæania in Attica.

παιᾱνίζω, fut. *-ῐσω*, perf. *πεπαιᾱνῐκα* (from *παιάν*). *To sing a pæan* or *a song of victory.*

παιδᾰγωγός, οῦ, ὁ (from *παῖς, a boy*, and *ἄγω, to conduct*). *One who conducts boys* to school, *an attendant.*—*A preceptor, a tutor.*

παιδᾰρῐον, ου, τό (dim. of *παῖς*). *A little boy.*

παιδεία, ας, ἡ (from *παιδεύω*). *Instruction, education, learning, discipline, mental culture.*

παιδεύω, fut. *-εύσω*, perf. *πεπαίδευκα* (from *παῖς*). *To educate, to bring up.*

παιδία, ας, ἡ (from *παίζω*). *Amusement, play, sport, pastime, sportive trifling.*

παιδῐκός, ή, όν (adj. from *παῖς*). *Boyish, puerile, juvenile.*

παιδῐον, ου, τό (dim. of *παῖς*). *A child, a young child.*

παιδοφόνος, ον (adj. from *παῖς*, and the obsolete *φένω, to slay*). *Child-destroying, the slayer of a son.*

παίζω, fut. *παίσω* Doric *παίξω*, perf. *πέπαιχα* (from *παῖς*). *To sport, to play, to frolic, to be merry, to jest, to dance.*

παιήων, ονος, ὁ, Ionic for *παιάν*. *A song of victory*, &c.

παῖς, παιδός, ὁ. *A child, a boy, a son, a slave.—ἡ παῖς, a girl, a daughter.*

παίσδω, Doric for *παίζω*.

παίω, fut. *παίσω*, Att. *παιήσω*, perf. *πέπαικα*. *To strike, to wound, to sting.*

πάλα, ης, ἡ. See note, page 90, line 7–13.

πάλαι (adv.). *Formerly, in ancient times, long ago.—οἱ πάλαι, the ancients.*

Παλαίμων, ονος, ὁ. *Palæmon.* See *Μελῖκέρτης*.

παλαιός, ά, όν (adj. from *πάλαι*). *Old, ancient, of old.—τὸ παλαιόν, anciently, formerly.*

παλαιότης, ητος, ἡ (from *παλαιός*). *Age, antiquity.*

παλαιστή, ῆς, ἡ (from *πάλλω*). *The palm* of the hand, a measure of *four fingers' length.*

παλαίστρα, ας, ἡ (from *παλαίω*). *A place for wrestling, a palæstra, a gymnasium.*

παλαίω, fut. *-αίσω*, perf. *πεπάλαικα* (from *πάλη, wrestling*). *To contend, to wrestle, to struggle.*

παλίμπαις, αιδος, ὁ and *ἡ* (adj. from *πάλιν*, and *παῖς, a child*). *A second time a child, in a state of second childhood.*

πάλιν (adv.). *Again, anew, back, back again, on the contrary.*

πάλλω, fut. *πᾰλῶ*, perf. *πέπαλκα*. *To hurl, to brandish, to shake, to agitate, to fondle, to dandle.*

πάμβορος, ον (adj. from *πᾶς, all*, and *βορά, food*). *That devours everything, all-devouring, voracious.*

παμμεγέθης, ες (adj. from *πᾶς, all*, and *μέγεθος, size*). *Of enormous size, immense.*

παμπόνηρος, ον (adj. from *πᾶς, all*, and *πονηρός, wicked*). *Utterly wicked, abandoned, atrocious.*

παμφᾰγος, ον (adj. from *πᾶς, all*, and *φᾰγεῖν, to eat*). *That devours everything, voracious, gluttonous.*

παμφᾰνόων, fem. *-όωσα*, gen. *-ωντος*, &c., epic pres. part. to *παμφαίνω*, as if from a form *παμφανάω* not used. *Beaming brightly, all brilliant to the view, all resplendent.*

παμφόρος, ον (adj. from *πᾶς, all*, and *φέρω, to bear*). *Yielding all kinds of productions, very fertile, prolific, luxuriant, abundant.*

Παμφυλία, ας, ἡ. *Pamphylia*, a province of Asia Minor, on the coast of the Mediterranean, between Lycia and Cilicia.

Πάν, Πανός, ὁ. *Pan*, the son of Mercury, god of shepherds, herdsmen, and rustics.

πανάποτμος, ον (adj. from *πᾶς, all*, and *ἄποτμος, wretched*). *Overwhelmed with misfortune, most wretched.*

πανάφηλιξ, gen. *ῐκος* (adj. from *πᾶς, all, ἀπό, from*, and *ἡλιξ, a companion in years*). *Deserted by one's companions in years.*

παναώρῐος, ον (adj. from *πᾶς, all*, and *ἄωρος, untimely*). *Wholly unseasonable, destined prematurely to perish.*

πανδημεί (adv. from *πᾶς, all*, and *δῆμος, the people*). *In a mass, by all the people.*

Πανδῖων, ονος, ὁ. *Pandĭon*, a king of Athens, son of Erichthonius, who succeeded his father B.C. 1437.

Πανδρόσῐον, ου, τό. *The Pandrosium.* See note, page 65, line 29–31.

Πανδώρᾱ, ας, ἡ. *Pandōra*, the first woman, according to the heathen mythology; made by Vulcan, and presented with gifts by all the gods, whence her name (from *πᾶν, every*, and *δῶρον, a gift*).

πανήγῡρις, εως, ἡ (from *πᾶς, all*, and *ἀγῦρις* for *ἀγορά, an assembly*). *A public assembly, a festive meeting, a festival.*

Πανόπη, ης, ἡ. *Panŏpē*, one of the Nerĕids.

πανοπλία, ας, ἡ (from *πᾶς, complete*, and *ὅπλον, armour*). *A complete suit of armour, a panoply.*

πανόπτης, ου, ὁ (from *πᾶς, all*, and *ὄπτομαι, to see*). *He that seeth all, all-seeing.*

πανουργία, ας, ἡ (from *πανοῦργος*) *Craft, cunning, villany, mischief.*

πανοῦργος, ου, ὁ (from πᾶς, *all*, and ἔργον, *a deed*). *Capable of doing everything, artful, dexterous, wicked, crafty.*

παντάπᾶσι (adv. from πᾶς, *all*, and ἅπας). *Totally, wholly, utterly, altogether.*

παντᾰχόθεν (adv. from παντᾰχοῦ, with ending θεν, denoting *motion from*). *From every quarter, from all sides.*

παντᾰχοῦ (adv. from πᾶς, *every*). *Everywhere.*

παντελῶς (adv. from παντελής, *complete*). *Entirely, wholly, completely, very.*

παντοδᾰπός, ή, όν (adj. from πᾶς, *all*). *Of every kind, manifold, various.*

παντοῖος, α, ον (adj. from πᾶς, *all*). *Of all kinds, manifold, various.*

πάντως (adv. from πᾶς, *all*). *Altogether.*

πᾰνυ (adv.). *Very much, very, altogether, by all means.*

πᾰνύστᾰτος, η, ον (adj. from πᾶς, *all*, and ὕστᾰτος, *the last*). *The last of all.*

πᾶομαι, used only in the aorist ἐπᾱσᾰμην, inf. πᾱσασθαι, &c., *to acquire*, and the perf. πέπᾱμαι with pres. signif. (like κέκτημαι), *I possess.*

παπταίνω, 1st aor. ἐπάπτηνα (no other part used in Homer). *To look forth with anxious eye, to look earnestly towards.*

παρά (prep., governs the genitive, dative, and accusative). With the genitive it denotes *from, of, on the part of.*—With the dative, *at, near, among, with, by, by the side of.*—With the acc., *to, towards, by, besides, above, beyond, against, more than, contrary to, near, during.*—παρὰ μέρος, *by turns.*—παρὰ τὴν ὁδόν, *along the road.*—παρ' ὀλίγον, *nearly.*—παρ' ἡμέραν, *every other day.*—In composition it denotes, *besides, in addition, beyond, contrary*, and frequently marks *a faulty* or *defective action.*

παραβάλλω, fut. -βᾰλῶ, &c. (from παρά, and βάλλω, *to throw*). *To throw to, to hold out to, to object to, to hold against* or *upon, to apply, to compare.*

παραβᾰτης, ου, ὁ (from παραβαίνω, *to stand near*). *One who stands by the driver in a chariot, a warrior.*

παράβολος, ον (adj. from παραβάλλω). *Daring, rash, hazardous, dangerous.*

παραγγέλλω, fut. -αγγελῶ, &c. (from παρά, and ἀγγέλλω, *to announce*). *To announce, to proclaim.*

παραγίγνομαι, fut. -γενήσομαι, &c. (from παρά, *near*, and γίγνομαι, *to be*). *To be near by, to be present at, to arrive at, to repair to, to approach.*

παρᾰγω, fut. -άξω, &c. (from παρά, *near*, and ἄγω, *to bring*). *To bring near, to lead forth, to introduce, to guide, to lead.*

παραδίδωμι, fut. -δώσω, &c. (from παρά, *to*, and δίδωμι, *to give*). *To give to, to consign, to deliver up, to relate, to transmit, to commit.*

παράδοξος, ον (adj. from παρά, *contrary to*, and δόξα, *opinion*). *Contrary to opinion* or *belief, unexpected, strange, remarkable.*

παραδόξως (adv. from παράδοξος). *Unexpectedly, strangely, remarkably.*

παραθαῤῥῦνω (later form of παραθαρσῦνω), fut. -θαῤῥῦνῶ, perf. παρᾰτεθάῤῥυγκα (from παρά, *besides*, and θαῤῥῦνω, *to encourage*). *To inspire with renewed courage, to embolden.*

παραιρέω, ῶ, fut. -αιρήσω, &c. (from παρά, *from*, and αἱρέω, *to take*). *To take away from, to diminish, to procure from.*

παραιτέομαι, οῦμαι, fut. -αιτήσομαι, &c. (from παρά, *from*, and αἰτέομαι, *to obtain by request*). *To obtain from by entreaty, to prevail upon, to pacify.*—*To refuse, to reject.*

παρακᾰλέω, ῶ, fut. -κᾰλέσω, &c. (from παρά, *to*, and καλέω, *to call*). *To call to* or *upon, to call for aid, to invoke the aid of, to invite, to summon, to challenge, to request.*

παρακατατίθημι, fut. -καταθήσω, &c. (from παρά, *with*, and κατατίθημι,

to deposite). *To deposite with* some one for another.—In the middle, *to deposite for one's self, to intrust, to confide.*

παρακεῖμαι, fut. -κείσομαι (from παρά, *near*, and κεῖμαι, *to lie*). *To lie near, to be contiguous, to stand before.*

παρακίνησις, εως, ἡ (from παρακινέω, *to move out of place*). *Displacement, derangement.*

παρακινητικῶς (adv. from παρακινητικός, *deranged*). *Insanely.*

παρακοίτης, ου, ὁ (from παρά, *with*, and κοίτη, *a couch*). *A husband.*

παρακολουθέω, ῶ, fut. -ακολουθήσω, &c. (from παρά, *with*, and ἀκολουθέω, *to follow*). *To follow closely, to accompany.*

παραλαμβάνω, fut. -λήψομαι, &c. (from παρά, *from*, and λαμβάνω, *to receive*). *To receive from another, to take to one's self, to adjoin, to take, to receive by inheritance* or *tradition, to assume, to hear of.*

παράλία, ας, ἡ (prop. fem. of παράλιος, with χώρα understood). *The seacoast.*

παράλιος, ον and ος, α, ον (adj. from παρά, *along*, and ἅλς, *the sea*). *Bordering on the sea, maritime.*

παραλλάσσω, fut. -αλλάξω, &c. (from παρά, *by*, and ἀλλάσσω, *to move*). *To move along near, to pass by, to alternate.*

παραμένω, fut. -μενῶ, &c. (from παρά, *by*, and μένω, *to remain*). *To remain by, to persist, to remain behind.*

παραμυθέομαι, οῦμαι, fut. -ήσομαι, &c. (from παρά, *with*, and μυθέομαι, *to speak*). *To encourage, to console, to advise, to remedy, to allay.*

παραμυθία, ας, ἡ (from παραμυθέομαι). *Encouragement, consolation, a soothing.*

παρανήχομαι, fut. -νήξομαι, &c. (from παρά, *by*, and νήχομαι, *to swim*). *To swim by the side of.*

παράνοια, ας, ἡ (from παρανοέω, *to misconceive*). *Folly, want of reason, insanity.*

παρανοίγω, fut. -οίξω, &c. (from παρά, *in a diminished degree*, and ἀνοίγω, *to open*). *To open gradually, to open partly.*

παράπαν (adv. for παρὰ πᾶν). *Universally, altogether, generally.*

παραπέμπω, fut. -πέμψω, &c. (from παρά, *with*, and πέμπω, *to send*). *To send along with, to convey to.*—In the middle, *to send one's self with, to accompany, to convoy.*

παραπετάομαι, ῶμαι, in Ionic prose for

παραπέτομαι, fut. -πετήσομαι and πτήσομαι, &c. (from παρά, *near*, and πέτομαι, *to fly*). *To fly about near* or *by.*

παραπλέω, fut. -πλεύσομαι (from παρά, *by*, and πλέω, *to sail*). *To sail by* or *along, to sail beyond.*

παραπλήσιος, ον (adjective from παρά, *nearly*, and πλήσιος, *alike*). *Nearly alike, very similar, closely resembling, equal, like.*

παραπλησίως (adv. from παραπλήσιος). *Like, equally with.*

παραπόλλυμι, fut. -ολέσω, &c. (from παρά, intensive, and ἀπόλλυμι, *to destroy*). *To destroy, to ruin.*—In the middle, *to perish, to be lost.*

παραπολύ (adv. for παρὰ πολύ). *By far, by much.*

παράσημον, ου, τό (neut. of παράσημος). *An ensign, a standard.*

παράσημος, ον (adj. from παρά, *by*, and σῆμα, *a mark*). *Marked, distinguished, famous.*

παράσιτος, ου, ὁ (from παρά, *with*, and σῖτος, *food*). *One who flatters another in order to live at his expense, a parasite.*

παρασκευάζω, fut. -σκευάσω, &c. (from παρά, *with*, and σκευάζω, *to provide*). *To provide with, to furnish with, to fit out, to arrange, to prepare, to produce.*—Middle with the same signification.

παρασκευή, ῆς, ἡ (from παρά, intensive, and σκευή, *preparation*). *Preparation, a premeditated measure, intention.*

παρασπονδέω, ῶ, fut. -ήσω (from παρά, *contrary to*, and σπονδή, *a treaty*). *To violate a treaty, to act in violation of a treaty.*

παραστάτης, ου, ὁ (from παρίσταμαι, *to stand by the side of*). *One who*

stands by another to aid, a defender, a fellow-combatant.

παράταξις, εως, ἡ (from παρατάσσω). *Order of battle, an army in battle array, a battle.*

παρατάσσω, fut. -τάξω, &c. (from παρά, *by the side of*, and τάσσω, *to arrange*). *To range beside* or *near, to draw up in battle array.*

παρατείνω, fut. -τενῶ, &c. (from παρά, *by the side of*, and τείνω, *to stretch*). *To extend by the side of* or *along, to stretch out, to reach to.*

παρατίθημι, fut. -θήσω, &c. (from παρά, *by the side of*, and τίθημι, *to place*). *To place by the side of* or *near, to set down before, to serve up to.*—In the middle, *to cause to be served up before one's self.*

παρατρέχω, future -δρᾰμοῦμαι, &c. (from παρά, *by the side of*, and τρέχω, *to run*). *To run by the side of.—To outstrip.*

παρατυγχᾰνω, future -τεύξομαι, &c. (from παρά, *with*, and τυγχᾰνω, *to meet*). *To meet with, to light upon by chance, to occur.*

παραυτῐκα (adv. from παρά, *at*, and αὐτῐκα, *now*). *At the present moment, immediately, for the moment.*

παραφέρω, fut. παροίσω, &c. (from παρά, *from*, and φέρω, *to bring*). *To bring away from.*—In the passive, *to be carried out of, to be driven away from.*

παράφορος, ον (adj. from παραφέρω). *Borne* or *driven from the right road, wandering.—Out of one's senses, delirious, passionate, madly fond.*

παραφυλᾰκή, ῆς, ἡ (from παραφυλάσσω). *A watch, preservation.*

παραφυλάσσω, Attic -φυλάττω, fut. -φυλάξω, &c. (from παρά, *near*, and φυλάσσω, *to watch*). *To watch standing near, to guard, to garrison.*

παραχρῆμα (adv., properly for παρὰ τὸ χρῆμα). *At the very instant, immediately.*

παραχωρέω, ῶ, fut. -χωρήσω, &c. (from παρά, *towards*, and χωρέω, *to go*). *To go towards, to approach, to give way to, to yield, to deliver up.*

πάρδᾰλις, εως, ἡ. *The panther.*

παρεγγῠάω, ῶ, fut. -εγγυήσω, &c. (from παρά, *to*, and ἐγγυάω, *to hand over*). *To hand over to, to consign to, to pass along, to deliver up, to command, to enjoin, to exhort.*

παρεδρεύω, fut. -εύσω (from παρά, *by the side of*, and ἕδρα, *a seat*). *To sit by the side of* (as a πάρεδρος or assessor), *to be an assessor.*

παρειά, ᾶς, ἡ. *The cheek.*

πάρειμι, fut. -έσομαι (from παρά, *by*, and εἰμί, *to be*). *To be present.*—οἱ παρόντες, *those present.*—τὰ παρόντα, *present circumstances, the present.*

πάρειμι, fut. -εἴσομαι (from παρά, *to*, and εἶμι, *to go*). *To approach, to draw near, to pass by, to pass beyond.*—οἱ παριόντες, *the passers by.*

παρεισέρχομαι, fut. -ελεύσομαι, &c. (from παρά, *by the side*, and εἰσέρχομαι, *to enter*). *To enter on one side, to pass to the other side and enter.*

παρεμφερής, ές (adjective from παρά, *nearly*, and ἐμφερής, *like*). *Nearly alike, similar, resembling.*

παρέξειμι, fut. -εἴσομαι (from παρά, *by the side*, and ἔξειμι, *to go out*). *To go out on one side, to pass out by.*

παρέπομαι, fut. -έψομαι, &c. (from παρά, *by the side of*, and ἕπομαι, *to follow*). *To follow closely, to be connected with.*

παρέρχομαι, future -ελεύσομαι, &c. (from παρά, *by*, and ἔρχομαι, *to go*). *To pass by, to go beyond, to come before the assembled people, to appear publicly, to approach.*—τὰ παρεληλυθότα, *the past.*

παρέχω, fut. παρέξω and παρασχήσω, &c. (from παρά, *near*, and ἔχω, *to hold*), and middle παρέχομαι. *To hold near, to offer, to bestow, to furnish, to display, to procure, to occasion.*

παρηγορία, ας, ἡ (from παρηγορέω, *to exhort*). *Exhortation, consolation, relief.*

πάρημαι, &c. (from παρά, *by*, and ἧμαι, *to sit*). *To sit by* or *near*.

παρθένος, ου, ἡ. *A virgin, a maiden.*

Παρθενών, ῶνος, ὁ (from παρθένος). *The Parthēnon*, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin goddess.

παρίημι, future παρήσω, &c. (from παρά, *by*, and ἵημι, *to send*). *To let pass by, to pass over, to omit, to permit, to yield, to grant, to allow, to enfeeble.*—Perf. pass. part., παρειμένος, η, ον, *benumbed.*

παριππεύω, fut. -εύσω, perf. παρίππευκα (from παρά, *by the side of*, and ἱππεύω, *to ride*). *To ride by the side of* or *near, to ride beyond, to outstrip.*

Πάρις, ἴδος and ἴος, ὁ. *Paris* or *Alexander*, son of Priam and Hecuba. With the assistance of Venus, he carried off Helen the wife of Menelaus, and thereby caused the Trojan war.

παρίστημι, fut. παραστήσω, &c. (from παρά, *near*, and ἵστημι, *to place*). *To place near, to compare.*—As a neuter, in perf., pluperf., and 2d aor., παρέστηκα, *I stand near, I am present.*—παρέστην, *I stood by the side of, I assisted, I waited upon.*—In the middle, *to approach, to present one's self, to appear.*

Παρμενίων, ωνος, ὁ. *Parmēnio*, a celebrated general in the army of Alexander, the most able and trustworthy of his officers.

Παρνᾱσός, οῦ, and Παρνασσός, οῦ, ὁ. *Parnassus*, a mountain of Phocis, remarkable for its two summits, one of which was sacred to Apollo and the Muses, the other to Bacchus.

παροδῖτης, ου, ὁ (from πάροδος). *A passer by, a traveller.*

πάροδος, ου, ἡ (from παρά, *by*, and ὁδός, *a way*). *A passage by, a passage, an entrance, a parade.*—In tragedy, *the entering-song of the chorus.*

παροικέω, ῶ, fut. -ήσω, &c. (from παρά, *near*, and οἰκέω, *to dwell*). *To dwell near, to be in the neighbourhood of.*

παροιμία, ας, ἡ (from παρά, *by*, and οἶμος, *the way*). *A proverb.*

παροινέω, ῶ, fut. -ήσω (from πάροινος, *intoxicated*). *To insult when intoxicated, to behave disorderly, to to conduct one's self disgracefully* (like a person intoxicated).

παροινία, ας, ἡ (from παροινέω). *Riotous conduct, disgraceful behaviour.*

παροίχομαι, future -οιχήσομαι, &c. (from παρά, *by*, and οἴχομαι, *to go*). *To go beyond, to pass by, to elapse.*

παροξύνω, fut. -οξυνῶ, perf. παρώξυγκα (from παρά, intensive, and ὀξύνω, *to sharpen*). *To urge on, to encourage, to stimulate, to exasperate.*

παροράω, ῶ, fut. -όψομαι, &c. (from παρά, *aside*, and ὁράω, *to look*). *To look aside, to overlook, to affect not to see, to neglect.*

παρορμάω, ῶ, future -ορμήσω, &c. (from παρά, intens., and ὁρμάω, *to drive*). *To urge onward, to stimulate.*

παρορμέω, ῶ, future -ορμήσω, &c. (from παρά, *near*, and ὁρμέω, *to lie at anchor*). *To lie at anchor near, to lie by the side of in harbour.*

πάρος (adv.). *Before, previously.*—As a preposition, poetic for πρό. *Before, in the presence of.*

Πάρος, ου, ἡ. *Pārōs*, now *Paro*, one of the Cyclādes, situate to the south of Delos, famous for its marble.

πᾰρουσία, ας, ἡ (from pres. part. of πάρειμι, *to be present*). *Presence, arrival.*

παροχέω, ῶ, fut. -ήσω, perf. παρώχηκα (from παρά, *by the side of*, and ὀχέω, *to convey*). *To convey by the side of.*—In the middle, *to ride by the side of*, i. e., *to have one's self conveyed with.*

παῤῥησία, ας, ἡ (from πᾶς, and ῥῆσις, *speech*). *Freedom of speech, boldness, frankness.*

παρωκεᾰνῖτης, ου, ὁ, and παρωκεᾰνῖτις, ἴδος, ἡ (from παρά, *by the side of*, and ὠκεᾰνός, *the ocean*). *Lying along the ocean, dwelling near the ocean.*

πᾶς, πᾶσα, πᾶν (adj.). *Every, each,*

all, the whole.—*τὸ πᾶν, the whole, everything.*—*πάντες, everybody.*

πάσχω, fut. *πείσομαι*, perf. mid. *πέπονθα*, 2d aor. act. *ἔπᾰθον*. *To suffer, to endure, to feel, to be affected* (with an adverb expressing the manner or degree). See note, page 26, line 15.

πάτᾰγος, ου, ὁ (from *πατάσσω*). *A loud noise, a crash, roaring, din, tumult.*

πᾰτάσσω, fut. *-άξω*, perf. *πεπάτᾰχα*. *To strike, to beat, to dash.*

πᾰτέομαι, 1st aor. *ἐπᾰσᾰμην*, perf. pass. as mid. *πέπασμαι*, pluperf. without aug. *πέπασμην* (poetic and Ionic dep. mid.). *To eat, to taste of, to partake of* (with the genitive).

πᾰτέω, ῶ, fut. *-ήσω*, perf. *πεπάτηκα*. *To trample, to tread out, to crush by trampling.*

πᾰτήρ, πατέρος contr. *πατρός, ὁ*. *A father, a parent.*

πάτρα, ας, Ionic *πάτρη, ης, ἡ* (from *πᾰτήρ*). *One's fatherland, a native country.*

πάτρῐος, ον (adj. from *πατήρ*). *Inherited from a father, paternal, hereditary, peculiar to one's native country.*

πατρίς, ῐδος, ἡ (from *πατήρ*). *One's fatherland, one's native country.*—As an adjective, *native.*

Πάτρῠκλος, *ου, ὁ*. *Patrŏclus*, one of the Grecian chiefs in the Trojan war, son of Menœtius, and the intimate friend of Achilles. He was slain by Hector.

πατρῷος, ον, and *ος, α, ον* (adj. from *πατήρ*). *Of a father, fatherly, paternal.*—As a noun, *an hereditary protector.*

παῦλα, ης, ἡ (from *παύω*). *Cessation, rest, the end.*

Πausανίας, *ου, ὁ*. *Pausanias*, a Spartan general, who offered to betray his country to the Persians, but was discovered, and fled for refuge to the temple of Minerva, in which he was starved to death.

παύω, fut. *παύσω*, perf. *πέπαυκα*. *To cause to cease, to restrain, to suppress, to finish.*—In the middle, *to cause one's self to cease, to cease, to desist.*

Παφία, *ας*, and Ion. Παφίη, *ης, ἡ*. *Paphia*, a surname of Venus, from being worshipped at Paphos, a city of Cyprus.

Παφλαγονία, *ας, ἡ*. *Paphlagonia*, a country of Asia Minor, on the coast of the Euxine.

πᾰχῠνω, fut. *πᾰχῠνῶ*, perf. *πεπάχυγκα* (from *πᾰχύς*). *To swell, to make firm, to fasten.*

πᾰχύς, εῖα, ύ (adj. from *πάγω*, root of *πήγνῡμι*). *Thick, stout, solid, robust.*

πεδᾰω, ῶ, fut. *-ήσω*, perf. *πεπέδηκα* (from *πέδη*). *To fetter, to bind.*

πέδη, ης, ἡ. *A fetter, a shackle.*

πεδῐάς, ᾰδος, ἡ (from *πεδίον*). *A plain.*—*πεδιὰς χώρα, a level country.*

πέδῐλον, ου, τό (from *πέδη*). *A shoe, a sandal, a buskin.*

πεδῐνός, ή, όν (adj. from *πεδίον*). *Level, even, plain.*

πεδίον, ου, τό (from *πέδον, the ground*). *A plain, level ground, a field.*

πεζεύω, fut. *-εύσω*, perf. *πεπέζευκα* (from *πεζός, on foot*). *To go on foot, to travel by land.*

πεζῇ (adv., properly dat. sing. fem. of *πεζός*, with *ὁδῷ* understood). *On foot, by land.*

πεζῐκός, ή, όν (adj. from *πεζός*). *On foot, of* or *pertaining to land.*—*πεζῐκαὶ δυνάμεις, land forces.*

πεζομᾰχία, ας, ἡ (from *πεζός*, and *μάχομαι, to fight*). *A battle of infantry, a battle on land.*

πεζός, ή, όν (adj. from *πέζα*, Doric for *πούς, a foot*). *On foot, land, by land.*—*τὸ πεζόν, τὰ πεζά*, and *οἱ πεζοί, infantry, land forces.*

πειθαρχέω, ῶ, fut. *-ήσω*, perf. *πεπειθάρχηκα* (from *πείθομαι*, and *ἀρχή, authority*). *To obey authority, to obey.*

πείθω, fut. *πείσω*, perf. *πέπεικα*, 2d aor. *ἔπῐθον*, perf. mid. *πέποιθα*. *To persuade, to induce.*—In the middle, *to obey, to yield to persuasion, to believe, to acquiesce in, to follow.*—Perf. mid., with the sig-

nification of the present, πέποιθα, *I confide in.*

πεινᾶω, ῶ, fut. -ήσω, perf. πεπείνηκα (from πεῖνα, *hunger*). *To be hungry, to starve.—To hunger* or *long for.*

πεῖρα, ας, ἡ. *An attempt, an undertaking, a trial, an experiment.*

Πειραιεύς, έως, ὁ. *The Piræus*, the largest and most celebrated of the three harbours of Athens, connected with the city by the long walls.

πειρᾶω, ῶ, fut. -ᾶσω Ionic -ήσω, perf. πεπείρᾱκα. *To try, to make trial of, to prove, to attempt, to practise.* —Middle with the same signification.

Πειρῐθοος, όου, contr. Πειρίθους, οῦ, ὁ. *Pīrithoüs*, son of Ixĭon, king of the Lapĭthæ, and a friend of Theseus.

πείρω, fut. περῶ, perf. πέπαρκα, 2d aor. ἔπᾰρον, perf. mid. πέπορα. *To pierce, to transfix, to perforate.*

Πεισίστρᾰτος, ου, ὁ. *Pīsistrătus*, an Athenian, who made himself sole ruler of his native country, and held the sovereign power for thirty-three years.

πελᾰγίζω, fut. -ῐσω (from πέλᾰγος). *To spread* or *overflow like a sea, to be like a sea.*

πέλᾰγος, εος, τό. *A sea.*

πελειάς, ᾰδος, and πέλεια, ας, ἡ (from πελός for πελλός, *dark-coloured*). *A dove, a wood-pigeon.*

πελεκάν, ᾶνος, ὁ (from πελεκάω, *to cut* with an axe). *The woodpecker, the pelican.*

πέλεκυς, εως, ὁ. *An axe.*

Πελίας, ου, ὁ. *Pelias*, a king of Thessaly, who had unjustly seized upon the kingdom. In order to maintain himself in his usurpation, he sent his nephew Jason, to whom the kingdom belonged of right, to Colchis in search of the golden fleece.

πέλμα, ᾰτος, τό. *The sole* (of a foot or of a sandal).

Πελοπῐδας, ου, ὁ. *Pelopĭdas*, a celebrated general of Thebes, the friend of Epaminondas.

Πελοποννησιᾰκός, ή, όν (adj.). *Peloponnesian.*

Πελοποννήσῐοι, ων, οἱ. *The Peloponnesians.*

Πελοπόννησος, ου, ἡ (from Πέλοπος, *of Pelops*, and νῆσος, *the island*). *Peloponnēsus*, a peninsula comprising that part of Greece which lies south of the Isthmus of Corinth. It is now the *Morēa.*

Πέλοψ, οπος, ὁ. *Pelops*, son of Tantălus king of Phrygia. He was murdered by his father and served up at a banquet, to try the divinity of the gods.

πέλτη, ης, ἡ (from πάλλω, *to brandish*). *A light shield.*

πέλω, more commonly πέλομαι (used only in the present and imperfect). *To be, to become.*—Syncopated 3d sing. imperfect ἔπλε, and middle ἔπλετο.

πέμπτος, η, ον (num. adj. from πέντε). *The fifth.*—Neuter as an adverb, πέμπτον, *fifthly.*

πέμπω, fut. πέμψω, perf. πέπομφα. *To send, to send away, to throw.*

πένης, ητος, ὁ and ἡ (adj. from πένομαι). *Poor.—ὁ πένης, a poor man.*

Πενθεύς, έως, ὁ. *Pentheus*, a king of Thebes in Bœotia, torn in pieces by the Bacchantes.

πενθέω, ῶ, fut. -ήσω, perf. πεπένθηκα (from πένθος). *To mourn, to lament, to grieve.*

πένθος, εος, τό. *Grief, sorrow, misfortune, a strain of wo.*

πενία, ας, ἡ (from πένομαι). *Poverty.*

πενιχρός, ά, όν (adj. same as πένης). *Poor, necessitous.*

πένομαι (dep. mid. from the obsolete πένω). *To work, to be occupied.* —As active, *to do, to perform.*— Hence, *to be poor*, i. e., to work for one's subsistence.

πεντᾰκισχίλῐοι, αι, α (num. adj. from πεντᾰκις, *five times*, and χίλιοι, *a thousand*). *Five thousand.*

πεντᾰκόσιοι, αι, α (num. adj. from πέντε, *five*, with numeral suffix denoting *hundreds*). *Five hundred.*

πέντε (num. adj. indecl.). *Five.*

πεντήκοντα (num. adj. indecl. from πέντε, with numeral suffix denoting *tens*). *Fifty.*

πεντηκόντορος, ου, ἡ (from πεντήκοντα, and ἐρέσσω, *to row*). *A fifty-oared galley.*

πέπειρος, ον (adj. from πέπτω, *to cook*). *Mature, ripe.*

πέπλος, ου, ὁ. *A robe, a garment.*

πέρ (an enclitic particle, probably from περί, in the sense of *very*). *Wholly, entirely, although, truly.* —When added to pronouns and some other parts of speech, it signifies *ever, soever*, &c.; as, ὅσπερ, *whoever*; ἔνθαπερ, *wheresoever*; ὅθενπερ, *whencesoever*, &c.

πέρᾱ, before a vowel πέρᾱν, epic πέρην (originally nom. and acc. of an obsolete noun πέρα, *the end*), as a preposition with the genitive. *On the farther side of, beyond, on the other side.*

περαία, ας, ἡ (fem. of περαῖος, with γῆ understood). *Land on the farther side, country lying opposite, country across* or *beyond.*

περαῖος, α, ον (adj. from πέρᾱ). *Situated on the farther side* or *beyond.*

περαιόω, ῶ, fut. -ώσω, perf. πεπεραίωκα (from περαῖος). *To convey beyond* or *over.*—In the middle, *to convey one's self beyond, to pass over.*

πέρας, ᾰτος, τό (from πέρα). *The end, a term, a limit, a boundary, an extremity, the termination.*

περᾰω, ῶ, fut. ᾱσω Ion. and Hom. -ήσω, perf. πεπέρᾱκα (from πέρᾱ). *To transport, to convey across.*—Neuter, *to pass over, to cross.*

Πέργᾰμος, ου, ἡ, and Πέργᾰμον, ου, τό. *Pergămus*, the citadel of Troy.

πέρδιξ, ῑκος, ὁ and ἡ. *The partridge.*

πέρθω, fut. πέρσω, perf. πέπερκα, 2d aor. ἔπρᾰθον, perf. mid. πέπορθα. *To lay waste, to sack, to destroy.*

περί (prep., governs the genitive, dative, and accusative). The primary meaning is *above.*—With the genitive it signifies *about, concerning, of, for, with respect to.*—With the dative, *about, around, on.*—With the accusative, *round about, near, around, against, towards, at, with regard to, about, in.*—On the construction of οἱ περί τινα, as referring simply to the person spoken of, see note, page 148, line 20–25. —In composition it signifies *about, around, over*, and often strengthens the simple verb, in which case it has its primitive force of *above, superior to, greater than.*

περιαιρέω, ῶ, fut. -αιρήσω, &c. (from περί, and αἱρέω, *to take*). *To remove, to deprive of.*

Περίανδρος, ου, ὁ. *Periander*, tyrant of Corinth, by the meanness of his flatterers ranked as one of the seven wise men of Greece.

περιάπτω, fut. -άψω, &c. (from περί, *about*, and ἅπτω, *to fasten*). *To fasten around, to attach to, to suspend from.*

περιβάλλω, fut. -βᾰλῶ, &c. (from περί, *around*, and βάλλω, *to cast*). *To throw around, to surround, to encompass, to entangle, to embrace.* —In the middle, *to surround one's self with, to put on.*

περίβλεπτος, ον (adjective from περιβλέπω, *to look around*). *Conspicuous, renowned.*

περιβόητος, ον (adj. from περιβοάω, *to proclaim round about*). *Published abroad, celebrated, famous.*

περιβολή, ῆς, ἡ (from περιβάλλω). *The act of placing around, an envelope* (of a cloak), *an embrace.*

περίβολος, ου, ὁ (from περιβάλλω). *An enclosure, a circuit, a wall.*

περιγίγνομαι, fut. -γενήσομαι, &c. (from περί, *above*, and γίγνομαι, *to be*). *To be over and above, to remain over, to survive.*—*To be superior to, to conquer, to excel.*

περιγρᾰφω, fut. -γράψω, &c. (from περί, *around*, and γράφω, *to mark*). *To draw lines around, to limit, to define, to mark, to describe.*

περιδέω, fut. -δήσω, &c. (from περί, *around*, and δέω, *to bind*). *To bind around, to connect.*

περίδρομος, ον (adj. from περιδρᾰμεῖν, 2d aor. inf. of περιτρέχω, *to run around*). *Running around, surrounding, encircling.*—As passive, *encompassed.*

περιεῖδον (from περί, *around*, and εἶδον, *I looked*), used as 2d aor. to περιοράω, which see. *I overlooked, I neglected*, &c.

περίειμι, fut. -ἔσομαι, &c. (from περί, *above*, and εἰμί, *to be*). *To be over and above, to survive, to be superior to, to exceed.*

περίειμι, fut. -εἴσομαι, &c. (from περί, *around*, and εἶμι, *to go*). *To go round about, to encompass.*

περιελίσσω, fut. -ελίξω, perf. περιείλιχα (from περί, *around*, and ἑλίσσω, *to roll*). *To roll round about, to wind* or *wrap around.*

περιέρχομαι, fut. -ελεύσομαι, &c. (from περί, *around*, and ἔρχομαι, *to go*). *To go round about, to wander, to surround, to fall upon.*

περιέχω, fut. -ἕξω and -σχήσω, &c. (from περί, *around*, and ἔχω, *to hold*). *To hold around, to surround, to encompass, to contain, to require.*—In the middle, *to attach one's self to, to resemble.*

περιζώννυμι and -ζωννύω, fut. -ζώσω, &c. (from περί, *around*, and ζώννυμι, *to gird*). *To place a girdle around, to gird, to bind around.*

Περιθοίδης, ου, ὁ. *Of the borough of Perithœdæ.*

περιΐστημι, fut. περιστήσω, &c. (from περί, *around*, and ἵστημι, *to place*). *To place around, to surround.*—As neut. in perf., pluperf., and 2d aor., *to stand around.*—οἱ περιεστηκότες, and οἱ περιεστῶτες, *the by-standers.*

περικάθημαι, &c. (from περί, *around*, and κάθημαι, *to sit*). *To sit round about, to encamp around, to besiege.*

περικαλλής, ές (adj. from περί, *superior to*, and κάλλος, *beauty*). *Exceedingly beautiful, very beautiful.*

περικαλύπτω, fut. -καλύψω, &c. (from περί, *around*, and καλύπτω, *to cover*). *To cover by wrapping around, to wrap up in.*

περίκειμαι, fut. -κείσομαι, &c. (from περί, *around*, and κεῖμαι, *to lie*). *To lie around.*

Περικλῆς, έους, ὁ. *Pericles*, an Athenian orator and statesman, so popular and talented that for fifteen years he enjoyed almost absolute sway in his native city.

περικόπτω, fut. -κόψω, &c. (from περί, *around*, and κόπτω, *to cut*). *To cut round about, to cut down, to cut off, to reduce, to refuse.*

περικυλίω, fut. -κυλίσω, &c. (from περί, *around*, and κυλίω, *to turn*). *To turn round.*—In the middle, *to roll one's self into a ball.*

περιλαμβάνω, fut. -λήψομαι, &c. (from περί, *around*, and λαμβάνω, *to take*). *To embrace, to encompass, to enclose.*—*To comprehend.*

περιλάμπω, fut. -λάμψω, &c. (from περί, *around*, and λάμπω, *to shine*). *To shine so as to give light all around, to shine brilliantly, to gleam.*

περιλείπω fut. -λείψω, &c. (from περί, *over*, and λείπω, *to leave*). *To leave remaining.*—In pass., *to be left over, to survive.*

περιμάχητος, ον (adj. from περιμάχομαι, *to fight around*). *Contended for, closely contested, eagerly desired.*

περιμένω, fut. -μενῶ, &c. (from περί, *around*, and μένω, *to remain*). *To remain round about, to wait for.*—*To stop.*

περίμετρος, ου, ἡ (from περί, *around*, and μέτρον, *measure*). *A circumference, a circuit.*

περιναιέτης, ου, ὁ (from περιναιετάω, *to dwell round about*). *A neighbour.*

Περίνθιος, ου, ὁ. *A Perinthian.*—οἱ Περίνθιοι, *the Perinthians, inhabitants of Perinthus*, a Thracian city on the coast of the Propontis.

πέριξ (preposition, especially in Ionic, a strengthened form of περί). *Round about, around*, &c.

περίοδος, ου, ἡ (from περί, *around*, and ὁδός, *a way*). *A passage round, a circuit, a compass, a period* (in rhetoric), *a turn* (in music).

περιοικέω, ῶ, fut. -οικήσω, &c. (from περί, *around*, and οἰκέω, *to dwell*). *To dwell round about, to inhabit around, to settle around.*

περίοικος, ον (adj. from περί, *around*,

and οἶκος, *a dwelling*). *Dwelling around, neighbouring.*

περιόπτομαι, fut. -ὄψομαι, &c. (from περί, *around*, and ὄπτομαι, *to look*). *To look all around* (either pretending not, or failing, to see what is placed before one), *to overlook, to neglect.*

περιοράω, ῶ, fut. -ὄψομαι, &c. (from περί, *around*, and ὁράω, *to look*). Primitive meaning same as περιόπτομαι.—Hence, *to take no notice of, to suffer to escape with impunity, to overlook, to disregard.*

περιουσία, ας, ἡ (from περίειμι, *to be over*). *Superfluity, gain, affluence, abundance, property, excess.*

περιπαθῶς (adv. from περιπαθής, *deeply affected* by any emotion). *In fierce anger, passionately.*

περίπατος, ου, ὁ (from περί, *around*, and πατέω, *to walk*). *A place for walking about, a walk, a promenade.*

περιπέμπω, fut. -πέμψω, &c. (from περί, *around*, and πέμπω, *to send*). *To send round about.*

περιπέτομαι, fut. -πτήσομαι, &c. (from περί, *around*, and πέτομαι, *to fly*). *To fly around.*

περιπίπτω, fut. -πεσοῦμαι, &c. (from περί, *around*, and πίπτω, *to fall*). *To fall around, to fall upon, to meet with, to incur.*

περιπλέκω, fut. -πλέξω, &c. (from περί, *around*, and πλέκω, *to fold*). *To wind* or *fold around, to involve, to implicate, to entangle.*

περιπλέω, fut. -πλεύσομαι, &c. (from περί, *around*, and πλέω, *to sail*). *To sail around, to sail up and down.*

περιποιέω, ῶ, fut. -ποιήσω, &c. (from περί, *about*, and ποιέω, *to make*). *To bring about, to produce, to procure, to provide.*—In the middle, *to procure for one's self, to acquire.*

περιπτύσσω, fut. -πτύξω, perf. περιπέπτυχα (from περί, *around*, and πτύσσω, *to fold*). *To fold around, to wind around, to wrap up, to fold in one's embrace.*

περιῤῥέω, fut. -ῥεύσομαι, &c. (from περί, *around*, and ῥέω, *to flow*). *To flow out all around, to melt away, to fall out in every direction.* 2d aor. pass. περιερρύην.

περιῤῥήγνυμι, fut. -ῥήξω, &c. (from περί, *around*, and ῥήγνυμι, *to tear*). *To tear all around, to burst open, to break in pieces.*

περίσαμος, ον, Doric for περίσημος, ον (adj. from περί, intens., and σῆμα, *a mark*). *Very remarkable, easily distinguished.*

περισκοπέω, ῶ, fut. -ήσω, &c. (from περί, *around*, and σκοπέω, *to look*). *To look around, to survey.*

περίστασις, εως, ἡ (from περίισταμαι, *to stand around*). *Circumstance, condition, danger.*

περιστέλλω, fut. -στελῶ, &c. (from περί, *around*, and στέλλω, *to fit out*). *To adorn all around, to decorate.*—*To cover, to conceal.*

περιστερά, ᾶς, ἡ. *A dove.*

περισυλάω, ῶ, fut. -ήσω, perf. περισεσύληκα (from περί, *around*, and σύλαω, *to strip off*). *To strip off all around, to despoil completely, to carry off from every quarter, to plunder.*

περισώζω, fut. -σώσω, &c. (from περί, *above*, and σώζω, *to save*). *To rescue, to preserve* (so that one may survive).

περιτείνω, fut. -τενῶ, &c. (from περί, *around*, and τείνω, *to stretch*). *To stretch around, to draw out, to strain.*

περιτέμνω, fut. -τεμῶ, &c. (from περί, *around*, and τέμνω, *to cut*). *To cut around, to lop off, to retrench.*

περιτίθημι, fut. -θήσω, &c. (from περί, *around*, and τίθημι, *to place*). *To place around, to put on, to invest, to surround.*—In the middle, *to put on one's self, to place round for one's self.*

περιττός, ή, όν, Attic περισσός, ή, όν (adj. from περί, *above*). *Superfluous, excessive, immoderate, abundant, very large.*

περιφερής, ές (adj. from περιφέρω). *Turned round, circular.*—*Surrounded.*

περιφέρω, fut. περιοίσω, &c. (from περί, *around*, and φέρω, *to carry*). *To carry around, to turn around.*

—In the middle, *to turn one's self about, to return.*

περιφρᾰδέως (adv. from περιφρᾰδής, *circumspect*). *Prudently, skilfully, with great skill.*

περιχᾰρής, ές (adj. from περιχαίρω, *to rejoice greatly at*). *Highly delighted, overjoyed.*

περιχέω, fut. -χεύσω, &c. (from περί, *around*, and χέω, *to pour*). *To pour around* or *upon, to pour out into.*

περιχορεύω, fut. -εύσω, &c. (from περί, *around*, and χορεύω, *to dance*). *To dance around.*

περιχρῖω, fut. -χρῖσω, &c. (from περί, *around*, and χρῖω, *to anoint*). *To anoint all around, to lute.*

περιχρῡσόω, ῶ, fut. -ώσω, perf. περικεχρῡσωκα (from περί, *around*, and χρῡσόω, *to cover with gold*). *To set round with gold, to gild.*

Περσέπολις, εως, ἡ. *Persĕpŏlis*, a famous city of Asia, capital of the Persian empire.

Περσεύς, έως, ὁ. *Perseus*, son of Jupiter and Danăë, a famous hero of antiquity, who cut off the head of the Gorgon Medūsa, and by means of it changed into stone the monster sent to devour Andromĕda the daughter of Cepheus.

Περσεφόνη, ης, ἡ, and Doric Περσεφόνᾱ, ας, ἁ. *Proserpĭna*, daughter of Ceres and Jupiter, carried off by Pluto as she was gathering flowers in the plain of Enna in Sicily.

Πέρσης, ου, ὁ. *A Persian.*—οἱ Πέρσαι, 1. *The Persians, inhabitants of Persia.*—2. The name of one of the seven remaining plays of Æschŷlus.

Περσῐκός, ή, όν (adj.). *Persian.*—Περσῐκὸς πόντος, *the Persian Gulf.*

Περσίς, ῐδος, ἡ. *Persis*, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian Gulf.

πέρῡσι (adverb from πέρας). *Last year.*

πέσσω, Attic πέττω (older forms of πέπτω), fut. πέψω, perf. pass. πέπεμμαι. *To boil* or *cook, to ripen, to digest.*—*To keep down.*

πετεινόν, οῦ, τό (properly neuter of πετεινός). *A winged creature, a bird.*

πετεινός, ή, όν (adj. from πέτομαι). *Winged.*

πέτομαι, fut. πετήσομαι, commonly πτήσομαι, sync. 2d aor. ἐπτόμην, perf. act. πέπτηκα, and 2d aor. act. ἔπτην, from an obs. pres. act. *To fly.*

πέτρα, ας, ἡ. *A rock, a stone.*

πετραῖος, α, ον (adj. from πέτρα). *Rocky, stony, growing among rocks.*

πετρώδης, ες (adj. from πέτρα, and εἶδος, *appearance*). *Rocky, stony.*

πέττω, Attic for πέσσω.

πεύκη, ης, ἡ. *A pine tree.*

πέφνον, without augment for ἔπεφνον, sync. 2d aor. with redupl. from the obsolete φένω, *to slay. I slew, I killed.*

πῇ (interrogative particle from obs. πός). *Whither?*—πῃ, as enclitic, *anywhere, somewhere.*

Πήγᾰσος, ου, ὁ. *Pēgăsus*, a winged horse, sprung from the blood of Medūsa. He fixed his residence on Mount Helicon, where he became the favourite of the Muses.

πηγή, ῆς, ἡ. *A fountain, a spring, a source.*

πήγνῡμι, fut. πήξω, 2d aor. ἔπᾰγον, perf. mid. πέπηγα, with neuter signification. *To fix together, to make fast, to fasten, to construct, to stiffen, to freeze.*—In the middle, *to become stiffened, to freeze, to become torpid.*

πηδᾰω, ῶ, fut. -ήσω, perf. πεπήδηκα. *To jump, to bound, to spring.*

πηκτίς, ῐδος, ἡ (from πήγνῡμι). *A lyre.*

Πηλείδης, ου, ὁ (patronymic from Πηλεύς). *Son of Peleus*, an epithet of Achilles.

Πηλεύς, έως, ὁ. *Peleus*, the son of Æăcus, was king of Thessaly. He married Thetis, one of the Nereids, by whom he had Achilles.

πηλός, οῦ, ὁ. *Clay, loam, mud, dung.*

Πηλουσιᾰκός, ή, όν (adj.). *Of Pelusium*, a city of Egypt on the eastern mouth of the Nile.

πῆμα, ᾰτος, τό (from πάσχω, *to suf-*

fer). *An injury, damage, a misfortune, suffering.*

πηνῖκα (adv.). *At what time, when.*

πῆξις, εως, ἡ (from πήγνῡμι). *Congelation, ice, a freezing.*

πήρα, ας, ἡ. *A wallet, a bag, a sack.*

πηρόω, ῶ, fut. -ώσω, perf. πεπήρωκα (from πηρός, *maimed*). *To maim, to mutilate, to injure, to deprive of.*

πήρωσις, εως, ἡ (from πηρόω). *A maiming, mutilation, a plundering, deprivation, blindness.*

πῆχυς, εως, ὁ. Properly, *the elbow.*—In poetry, *the arm.*—As a measure, *a cubit.*

πιεζέω, ῶ, and πιέζω, fut. πιέσω, perf. πεπίεκα, perf. pass. πεπίεσμαι. *To press, to squeeze, to press hard, to force.*—πιεζόμενος, *hard pressed.*

Πιερία, ας, ἡ. *Pieria*, a region of Macedonia, north of Thessaly, and extending along the Thermaic Gulf; celebrated as the first seat of the Muses.

πῐθᾰνός, ή, όν (adj. from πείθω, *to persuade*). *Persuasive, insinuating, courteous.*

πίθηκος, ου, ὁ. *An ape.*

πίθος, ου, ὁ. *A large vessel, a cask, a jar, a tub.*

πικρός, ά, όν (adj.). *Bitter, sharp, piercing, painful.*

πῖλίον, ου, τό (dim. of πῖλος, *a hat*). *A cap.*

πῑμελή, ῆς, ἡ (from πῖαρ, *fat*). *Fat.*

πῑμελής, ές (adj. from πῑμελή). *Fat.*

πῐνᾰκίς, ῐδος, ἡ (dim. from πίναξ, *a board*). *A small board, a tablet* (for writing), *a painting.*

Πίνδᾰρος, ου, ὁ. *Pindar*, the most illustrious of lyric poets, born at Thebes B.C. 518.

πίννα, ης, ἡ. *The pinna* or *pearl-muscle.* See note, page 55, line 28–31.

πιννοτήρας, ου, ὁ (from πίννα, and τηρέω, *to preserve* or *keep*). *A pinnotēras.* See note under πίννα.

πῖνω, fut. πίομαι later πιοῦμαι, 2d aor. ἔπῐον, perf. (from obs. πόω) πέπωκα. *To drink, to quaff, to sip.*

πιπράσκω, Ionic πιπρήσκω, fut. and aor. wanting, perf. πέπρᾱκα, 3d fut., as fut. pass., πεπρᾱσομαι. *To sell.*

πίπτω, fut. πεσοῦμαι, perf. πέπτωκα, 2d aor. ἔπεσον. *To fall, to fall in battle, to perish.*

πιστεύω, fut. -εύσω, perf. πεπίστευκα (from πίστις, *belief*). *To believe, to confide in, to trust, to rely on.*

πίστις, εως, ἡ (from πιστός). *Belief, trust, good faith, reliance, persuasion.*

Πίστις, εως, ἡ (as proper name). *Faith*, a goddess worshipped by the Romans under the name of *Fides.*

πιστός, ή, όν (adj.). *Faithful, trustworthy, confiding.*—*Credible, true.*

πίτνημι, poetic for πετάννῡμι, fut. πετᾰσω, 1st aor. ἐπέτᾰσα, perf. pass. πέπτᾰμαι. *To spread out.*—In the middle, πίτνᾰμαι, imperf. poetic πιτνᾰμην, *to stream.*

Πιττᾰκός, οῦ, ὁ. *Pittăcus*, a native of Mytilēnē in Lesbos, one of the seven wise men of Greece.

πίτῡρον, ου, τό (from πτίσσω, *to hull barley*). *Bran, the hull* of barley.

πίων, neut. πῖον, gen. πίονος (adj.). *Fat, rich.*

πλᾰγῖος, α, ον (adj.). *Oblique.*—*Equivocal.*

πλᾰκόεις, όεντος, contr. πλακοῦς, οῦντος, ὁ (from πλάξ, *a flat body*). *A cake.*

Πλᾰκος, ου, ἡ. *Plăcus*, a mountain in Mysia.

πλᾰνᾰω, ῶ, fut. -ήσω, perf. πεπλᾰνηκα (from πλᾰνη, *a wandering about*). *To cause to wander, to lead astray.*—In the middle, *to wander about, to go astray.*

πλᾰνος, η, ον (adj.). *Wandering, deceitful.*

πλάξ, ᾰκός, ἡ. *A flat body, a board, a table, a mass of ore.*

πλάσσω, Attic πλάττω, fut. πλᾰσω, perf. πέπλᾰκα. *To form, to fashion, to figure, to mould* (especially in clay, as an image or model).

πλάστης, ου, ὁ (from πλάσσω). *An artist, a sculptor.*

πλαστῐκός, ή, όν (adj. from πλάσσω). *Plastic.*—Fem. as a noun, πλαστῐκή, ῆς, ἡ (with τέχνη understood).

The art of making images in clay or *plaster, the plastic art.*

Πλάτεια, ας, ἡ, in prose more commonly Πλαταιαί, ῶν, αἱ. *Plataeæ*, and *Plataea*, a city of Bœotia, in the neighbourhood of which the Persians were routed by the Athenians.

πλᾰτᾰνος, ου, ἡ. *The plane-tree.*

πλᾰτεῖα, ας, ἡ (prop. fem. of πλατύς, with ὁδός understood). *A spacious way, a broad street.*

πλᾰτος, εος, τό (from πλᾰτύς). *Breadth, width.*

πλάττω, Attic for πλάσσω.

πλᾰτῡνω, fut. -ῡνῶ, perf. πεπλάτυγκα (from πλᾰτύς). *To make broad, to widen, to spread out.*

πλᾰτύς, εῖα, ύ (adj.). *Broad, wide, spacious, flat.*

Πλάτων, ωνος, ὁ. *Plato*, a distinguished philosopher of Athens, disciple of Socrates, and founder of the Academy. See page xiii.

πλέγμα, ᾰτος, τό (from πλέκω). *That which has been twined* or *woven, cloth, a covering.*

πλέθρον, ου, τό. A measure of *a hundred feet*, the sixth part of a stadium.

πλεῖστος, η, ον, superl. of πολύς. *Most*, &c.

Πλειστῶναξ, ακτος, ὁ. *Plistōnax*, son of Pausanias, and general of the Lacedæmonian armies in the Peloponnesian war.

πλείων, neut. πλεῖον and πλέον, gen. ονος (adj. irreg. comp. to πολύς). *More, greater.*—ἐπὶ πλεῖον, *to a greater degree* (than others).—πλείους and πλείω, by sync. and contr. for πλείονες or πλείονας and πλείονα.

πλεκτᾰνη, ης, ἡ (from πλέκω). *A tress, a braid.*—In the plural, *the arms of the sea-polypus.*

πλεκτός, ή, όν (adj. from πλέκω). *Twined, twisted, braided, plaited.*

πλέκω, fut. πλέξω, perf. πέπλεχα. *To knit, to weave, to intertwine, to fold, to construct, to arrange.*

πλεονᾰκις (adv. from πλέον). *Often.*

πλεονασμός, οῦ, ὁ (from πλεονάζω, *to be more*). *Superfluity, abundance, excess, greatness.*

πλεονεκτέω, ῶ, fut. -ήσω, perf. πεπλεονέκτηκα (from πλέον, and ἔχω, *to have*). *To have more, to seek to gain more, to be avaricious.*

πλεονεξία, ας, ἡ (from πλέον, and ἔχω, *to have*). *The desire of having more, avarice, cupidity.*

πλευρά, ᾶς, ἡ. *The side.*—Also, πλευρόν, οῦ, τό.

πλέω, fut. πλεύσομαι, perf. πέπλευκα. *To navigate, to sail, to be at sea.*

πληγή, ῆς, ἡ (from πλήσσω, *to strike*). *A blow, a wound.*

πλῆθος, εος, τό (from πίμπλημι, fut. πλήσω, *to fill*). *A great number, a crowd, a multitude, abundance, extent.*

πληθύς, ῦος, ἡ, Ionic for πλῆθος, εος, τό.

πληθύω and πληθῡνω, fut. -ῡνῶ, perf. πεπλήθυγκα (from πλῆθος). *To fill.*—Neuter, *to be full, to abound.*

πλήθω, fut. πλήσω, perf. mid. with pres. signif. πέπληθα. *To be full, to abound.*—Active, *to fill.*

πλῆκτρον, ου, τό (from πλήσσω, *to strike*). *Any instrument to strike with, a plectrum* for striking the lyre, *a quill* for the same purpose, both made either of metal or ivory.

πλημμῡρίς, ῖδος, ἡ. *A flood, an inundation.*

πλήν (from πλέον), as prep. with gen. *Above, besides, except.*—As an adverb or conjunction, *over and above, besides, unless, however, but, yet.*

πληρής, ές (adj. from πλέος, *full*). *Full, complete, abounding in.*

πληρόω, ῶ, fut. -ώσω, perf. πεπλήρωκα (from πληρής). *To make full, to fill, to supply, to fulfil, to fit out.*

πλήσῖος, α, ον (adj. from πέλας, πελάζω, *to approach*). *That is near, contiguous, neighbouring.*—ὁ πλήσιος, *a neighbour.*—Neuter as an adverb, πλήσιον, *near.*

πλήσσω, Attic πλήττω, fut. -ήξω, perf. πέπληχα, 2d aor. ἔπλᾰγον and ἔπληγον. *To strike, to wound, to hit.*—Perf. mid. πέπληγα.

πλίνθος, ου, ἡ. *A brick, a tile.*

πλοῖον, ου, τό (from πλέω, *to sail*). *A ship.*

πλόκᾰμος, ου, ὁ (from πλέκω). *A tress, braided hair.—The arms of the sea-polypus.*

πλόος, όου, contr. πλοῦς, οῦ, ὁ (from πλέω, *to sail*). *Navigation, a sailing, a voyage.*

πλούσῖος, α, ον (adjective). *Rich, wealthy.*

Πλουτεύς, έως Ionic ῆος, ὁ, poetic for Πλούτων. *Pluto.*

πλουτέω, ῶ, fut. -ήσω, perf. πεπλούτηκα (from πλοῦτος). *To be rich, to have in abundance, to become rich.*

πλουτίζω, fut. -ῖσω, perf. πεπλούτῖκα (from πλοῦτος). *To enrich, to make wealthy.*

πλουτίνδην (adverb, equivalent to κατὰ πλοῦτον). *With reference to wealth.*

πλοῦτος, ου, ὁ (from πλέον or πολύ, and ἔτος, *a year*). Originally, *an abundant year.—Abundance, wealth, riches.*

Πλοῦτος, ου, ὁ. *Plutus*, the god of riches, son of Jasion and Ceres, represented as blind and with wings.

Πλούτων, ωνος, ὁ. *Pluto*, a son of Saturn, received from his brother Jupiter the dominion of the under world. His queen was Proserpina the daughter of Ceres.

πλῦνω, fut. πλῦνῶ, perf. πέπλῦκα. *To wash, to rinse, to wash away, to moisten.*

πλωτός, ή, όν (adj. from πλώω, epic and Ionic for πλέω, *to sail*). *Navigable.*

πνείω, poetic for πνέω.

πνεῦμα, ᾰτος, τό (from πνέω). *Respiration, breath, wind, the air, a breeze.—The spirit.*

πνέω, fut. πνεύσω, perf. πέπνευκα. *To blow, to breathe, to exhale.*

πνῖγω, fut. πνίξω, perf. πέπνῖχα, 2d aor. pass. ἐπνῖγην. *To strangle, to suffocate, to drown.*

πόα, ας, ἡ. *Grass, herbage.*

ποδάρκης, ες (adj. from πούς, *a foot*, and ἀρκέω, *to suffice*). *Sufficing with the feet.—Strong of foot, swift-footed.*

ποδώκεια, ας, ἡ (from ποδώκης). *Swiftness of foot, speed in running.*

ποδώκης, ες (adj. from πούς, *a foot*, and ὠκύς, *swift*). *Swift of foot, fleet, rapid.*

πόθεν (adv. from ποῦ, with ending θεν, denoting *motion from*). *From what place, whence.*

ποθέω, ῶ, fut. -έσω commonly -ήσω, perf. πεπόθηκα (from πόθος). *To desire ardently, to long for, to regret, to feel the absence of, to mourn for.*

πόθος, ου, ὁ. *Desire, a passionate longing, love, regret, demonstration of regret.*

ποῖ (interrogative adverb). *Where? whither?*

ποιέω, ῶ, fut. -ήσω, perf. πεποίηκα. *To make, to do, to perform, to effect, to cause, to prepare.—κᾰκῶς ποιεῖν, to treat ill, to injure.*—In the middle, *to make for one's self, to regard as.*

ποίημα, ᾰτος, τό (from ποιέω). *Anything made, a work*, commonly *a poem.*

ποιητής, οῦ, ὁ (from ποιέω). *A maker, a creator*, commonly *a poet.*

ποιητῖκός, ή, όν (adj. from ποιέω). *Capable of making, efficient, poetical, adapted to poetry.*—As a noun, ἡ ποιητική (τέχνη understood), *the poetic art.*

ποικιλία, ας, ἡ (from ποικίλλω). *Embroidery, variety, diversity.*

ποικίλλω, fut. -ῖλῶ, perf. πεποίκιλκα (from ποικῖλος). *To variegate, to diversify, to vary, to ornament.*

ποίκιλμα, ᾰτος, τό (from ποικίλλω). *An embroidered tissue, ornament.*

ποικῖλος, η, ον (adj.). *Variegated, diversified, varied, adorned.*

ποικῖλως (adv. from ποικῖλος). *In a diversified manner, variously, confusedly.*

ποιμαίνω, fut. -μᾰνῶ, perf. πεποίμαγκα (from ποιμήν). *To pasture cattle, to tend the herds.*

ποιμενῖκός, ή, όν (adj. from ποιμήν). *Pertaining to shepherds* or *herdsmen, pastoral.*

ποιμήν, ένος, ὁ. *A shepherd.*

ποίμνη, ης, ἡ. *A flock, a herd.*

ποίμνῖον, ου, τό (syncopated from ποιμένιον, which from ποιμήν). *A flock.*

ποινή, ῆς, ἡ (from the obsolete φένω, *to kill*). Properly, *compensation for a homicide.*—Hence, *satisfaction, retaliation, punishment, a penalty.*

ποῖος, α, ον (adj. from the obsolete πός). *Of what kind? what? of what size? how large?*

ποιπνύω, imperf. without augment ποίπνυον (from πνέω, πέπνυμαι, with reduplication in οι), fut. ποιπνύσω. *To be busily occupied, to hurry about, to minister, to attend upon.*

πολεμέω, ῶ, fut. -ήσω, perf. πεπολέμηκα (from πόλεμος). *To wage war with, to carry on a war, to attack, to invade.*

πολεμίζω, fut. -ῖσω, perf. πεπολέμῖκα (from πόλεμος). *To make war upon, to wage war, to attack in battle, to contend.*

πολεμῖκός, ή, όν (adj. from πόλεμος). *Warlike, adapted to warlike purposes.*

πολέμῖος, α, ον (adj. from πόλεμος). *Warlike.*—More commonly, *hostile, inimical.*—As a noun, πολέμῖος, ου, ὁ, *an enemy.*—οἱ πολέμιοι, *the enemy.* See ἐχθρός for the distinction between ἐχθρός and πολέμιος.

πόλεμος, ου, ὁ. *War, battle.*

πολιόθριξ, gen. πολιότρῖχος (adj. from πολιός, *gray*, and θρίξ, *hair*). *Gray-haired.*

πολιορκέω, ῶ, fut. -ήσομαι (from πόλις, and εἴργνῡμι, *to shut in*). *To invest a city, to besiege a city.*

πολιορκητής, οῦ, ὁ (from πολιορκέω). *A besieger of cities, a taker of cities.*—As a proper name, *Poliorcētes*, a surname of *Demētrius.*

πολιορκία, ας, ἡ (from πολιορκέω). *The investment of a city, a siege.*

πολιός, ά, όν (adj.). *Gray, hoary.*

πόλις, εως, Ion. ῖος, epic ηος, ἡ. *A city, a state, a community.*

πολῖτεία, ας, ἡ (from πολῖτεύω). *The management of public affairs, the constitution* of a state, *a form of government, a political career, public life.*

πολίτευμα, ᾰτος, τό (from πολῖτεύω). *Administration of public affairs, a constitution.*

πολῖτεύω, fut. -εύσω, perf. πεπολίτευκα (from πολῖτης). *To be a citizen, to manage public affairs.*—More commonly in the middle, πολῖτεύομαι, *to take part in public affairs, to manage state affairs, to be a politician.*

πολῖτης, ου, ὁ (from πόλις). *A citizen.*

πολῖτῖκός, ή, όν (adj. from πολῖτης). *Becoming in a citizen, suitable* or *belonging to a statesman, of a city* or *state, municipal.*—τὰ πολιτικά, *state affairs, politics.*

πολῖτῖκῶς (adv. from πολιτικός). *Under a regular form of government, in organized society.*

πολλᾰκις and poetic πολλᾰκι (adv. from πολύς). *Often, frequently.*

πολλαπλᾰσῖος, α, ον, and ος, ον (adj.). *Manifold, much greater, much more, many more.*

πολλαπλᾰσίων, ον (adj.), same as the preceding.

πολλᾰχοῦ (adv. from πολύς). *In many places, in many ways.*

πολυάνδρῖον, ου, τό (from πολύς, and ἀνήρ, *a man*). *A place where many people assemble.*—Hence, *the public cemetery.*

πολυανθρωπία, ας, ἡ (from πολυάνθρωπος). *A vast concourse of people, population.*

πολυάνθρωπος, ον (adj. from πολύς, and ἄνθρωπος, *a man*). *Thronged with men, populous.*

πολυαύχενος, ον (adj. from πολύς, and αὐχήν, *a neck*). *Many-necked.*

Πολυβιᾰδης, ου, ὁ. *Polybiādes*, father of Nauclīdes.

πολύγονος, ον (adj. from πολύς, and γόνος, *offspring*). *Very fruitful, productive, prolific.*

πολυδαίδᾰλος, ον (adj. from πολύς, and δαίδᾰλος, *curiously wrought*). *Curiously wrought, highly ornamented.*

πολύδακρυς, υ, and πολυδάκρυτος, ον (adj. from πολύς, and δάκρυ, *a tear*). *Shedding many a tear, weeping profusely.*—Passive, *wept with many a tear, deeply lamented.*

πολυδειράς, gen. ᾰδος (adj. from πο-

λύς, and δειρή, *the neck*, also *a summit*). *Many-peaked.*

πολύδωρος, ον (adj. from πολύς, and δῶρον, *a gift*). *That has received rich gifts.—Rich-dowered.*

Πολύευκτος, ου, ὁ. *Polyeuctus*, a public speaker at Athens, in the time of Demosthenes.

πολύκλαυστος, ον (adj. from πολύς, and κλαίω, *to weep*). *Loudly lamenting.*—Passive, *much lamented, deeply deplored.*

πολυκοιρᾰνία, ας, Ion. πολυκοιρανίη, ης, ἡ (from πολύς, and κοίρᾰνος, *a ruler*). *A plurality of rulers, the government of the many.*

Πολυκρᾰτης, εος, ὁ. *Polycrātes*, a tyrant of Samos, at whose court Anacreon resided for some time.

πολυμᾰθής, ές (adj. from πολύς, and μᾰθεῖν, 2d aor. inf. of μανθᾰνω, *to learn*). *Very learned.*

πολυμᾰθία, ας, ἡ (from πολυμᾰθής). *Extensive learning.*

Πολυμνία, ας, ἡ (from πολύς, and ὕμνος, *a song*). *Polymnia* or *Polyhymnia*, one of the nine Muses. She presided over eloquence.

Πολυξένη, ης, ἡ. *Polyxĕna*, a daughter of Priam and Hecuba, immolated at the tomb of Achilles by his son Neoptolĕmus.

πολυόμμᾰτος, ον (adj. from πολύς, and ὄμμα, *an eye*). *Many-eyed.*

πολῦπους, gen. -ποδος, ὁ (from πολύς, and πούς, *a foot*). *A polypus.*

πολύς, πολλή, πολύ (adj.). *Much, many, large, abundant.*—In the plural, οἱ πολλοί, *the many, the multitude.*—Neuter as an adverb, πολύ, *much, very, by far.*—πολὺ μᾶλλον, *much more, rather.*—Also with the article, τὰ πολλά and τὸ πολύ, *mostly, for the most part; frequently.*—Comparative πλέων, ον, and πλείων, ον.—Superlative πλεῖστος, η, ον, *most*, &c.

πολυσαρκία, ας, ἡ (from πολύς, and σάρξ, *flesh*). *Abundance of flesh, corpulence.*

Πολυσπέρχων, οντος, ὁ. *Polysperchon*, one of the officers of Alexander. Antipāter, at his death, appointed him governor of the kingdom of Macedonia in preference to his own son Cassander.

πολύστεγος, ον (adj. from πολύς, and στέγη, *a roof, a chamber*). *Well-covered.—Having numerous apartments.*

πολύστῦλος, ον (adj. from πολύς, and στῦλος, *a pillar*). *Many-pillared, having numerous pillars.*

πολυτάλαντος, ον (adj. from πολύς, and τάλαντον, *a talent*). *Worth many talents.*

πολύτεκνος, ον (adj. from πολύς, and τέκνον, *a child*). *Having many children, prolific.*

πολυτέλεια, ας, ἡ (from πολυτελής). *Great expense, pomp, magnificence, sumptuousness.*

πολυτελής, ές (adj. from πολύς, and τέλος, *expense*). *Costly, precious, sumptuous, of great value.*

Πολύφημος, ου, ὁ. *Polyphēmus*, one of the Cyclōpes, a son of Neptune and Thoösa. He dwelt on the coast of Sicily.

πολύφωνος, ον (adj. from πολύς, and φωνή, *a voice*). *Many-voiced, loquacious.*

πολύχωρος, ον (adj. from πολύς, and χώρα, *a region*). *Very capacious, spacious.*

πόμα, ᾰτος, τό (from πῖνω, *to drink*, perf. pass. πέπομαι). *Drink.*

πομπεύω, fut. -εύσω, perf. πεπόμπευκα (from πομπή). *To make a solemn procession, to march in solemn procession.*

πομπή, ῆς, ἡ (from πέμπω, *to send*). *The act of sending.—A solemn procession, a procession.*

Πομπήϊος, ου, ὁ. *Pompey*, a famous Roman commander, the opponent of Cæsar in the civil wars, and defeated by him in the decisive battle of Pharsalia.

πομπός, οῦ, ὁ (from πέμπω, *to send*). *A conductor, an attendant.*

πονέω, ῶ, fut. -ήσω, perf. πεπόνηκα (from πόνος). *To work out.*—Neuter, *to labour, to toil at, to be weary, to be exhausted, to be worn down, to give way, to be insecure.*

πονηρία, ας, ἡ (from πονηρός). *Badness, a bad condition, wickedness.*

πονηρός, ά, όν (adj. from πονέω).

Wretched, evil, wicked, miserable, useless.—Causing distress.

πονηρῶς (adv. from πονηρός). *In bad circumstances, wretchedly, badly.*

πόνος, ου, ὁ (from πένομαι, *to work*). *Work, labour, toil, fatigue, distress.*

Ποντῖκόν, οῦ, τό (πέλᾰγος). *The Euxine Sea*, now called the *Black Sea.*

ποντῖκός, ή, όν (adj. from πόντος). *Of* or *belonging to the sea, marine.—Of the Euxine.*

πόντος, ου, ὁ. *The sea.*

πόντος, ου, ὁ (Εὔξεινος). *The Euxine* or *Black Sea.*

πόπᾰνον, ου, τό (from πέπτω, *to cook*). *A sacrificial cake.*

πορεία, ας, ἡ (from πορεύω). *A departure, a passage, a journey, a way, a route.*

πορεύω, fut. -εύσω, perf. πεπόρευκα (from πόρος). *To cause to go, to convey, to transport.*—In the middle, *to cause one's self to go, to go, to set out, to travel.*

πορθέω, ῶ, fut. -ήσω, perf. πεπόρθηκα (from πέρθω, *to lay waste*). *To lay waste, to devastate, to plunder.*

πορθμεύς, έως, ὁ (from πορθμεύω, *to ferry over*). *A ferryman.*

πορθμός, οῦ, ὁ. *A strait* (over which there is a passage or ferry).

πόρος, ου, ὁ (from πείρω, *to pass*, perf. mid. πέπορα). *A passage.*

πόῤῥω (adv. from πρό). *Towards, farther on, far, afar off, remotely.*—Comp. πορῥωτέρω, superlative πορῥωτᾰτω.

πόῤῥωθεν (adv. from πόῤῥω, with ending θεν, denoting *motion from*). *From afar, from a distance, in the distance.*

πόρτις, ῎ος, ἡ. *A calf, a heifer.*

πορφῦρεος, έα, εον, contr. οῦς, ᾶ, οῦν (adj. from πορφῦρα, *the shellfish yielding the purple colouring matter*). *Purple, crimson.*

πορφῦρίς, ῎δος, ἡ (from the same). *A purple garment* or *robe.*

πόρω, obs. in the present, from which remains in use 2d aor. ἔπορον, inf. πορεῖν, part. πορών, &c. (from πόρος). *To give, to furnish, to provide, to present with.*

Ποσειδῶν, ῶνος, ὁ. *Neptune*, called by the Greeks *Posīdon*, a son of Saturn and Ops. He received, on the dethronement of his father, the dominion of the sea as his portion.

πόσις, εως, ἡ (from πίνω, *to drink*; perf. pass. πέπομαι). *A drinking, drink.*

πόσις, εως Ionic ῎ος, ὁ. *A husband, a spouse.*

πόσος, η, ον (adj.). *How much? how large? of what value?*—πόσῳ, *by how much?*—In plural, πόσοι, *how many?*

ποσσῆμαρ (adv. from πόσος, and ἦμαρ, *a day*). *How many days?*

ποτᾰμῖος, α, ον (adj. from ποτᾰμός). *Dwelling in rivers, an inhabitant of the water.*

ποτᾰμός, οῦ, ὁ. *A river.*

ποτᾶομαι, ῶμαι, fut. -ήσομαι, perf. πεπότημαι (a poetic form of πέτομαι). *To fly, to wing its flight.*

πότε (interrog. adv. from obs. πός). *When? at what time?*—Not interrogative, ποτέ, *on a certain time, once, ever, some time* or *other, at times, perhaps, haply.*—ποτέ . . . . ποτέ, *now . . . . now.*

πότερος, α, ον (pron. from obs. πός, and ἕτερος, *the other of two*). *Which of the two?*—Neut. as adv., πότερον, *whether?*

ποτί, Doric for πρός.

Ποτίδαια, ας, ἡ. *Potidæa*, a city of Macedonia, founded by the Corinthians.

πότμος, ου, ὁ (from πίπτω, *to fall*). *What befalls one, fate, destiny, death, lot.*

πότνια, ας, ἡ (adj. used only in fem., and applied to women as a title of respect). *Revered, honoured.*—As a noun, *a sovereign, a mistress.*

ποτόν, οῦ, τό (from πίνω, *to drink*). *Drink.*

πότος, ου, ὁ (from the same). *A drinking, drink, a drinking in company, a bacchanalian festival.*

ποτός, ή, όν (verbal adj. from πίνω). *Potable, fit to drink.*—φάρμᾰκον ποτόν, *medicinal drink, a potion, medicine.*

ποῦ (interrog. adv. from obs. πός). *Where? in what place?*—που, as enclitic, *somewhere, almost, anywhere.*—ἦ που. See note, page 78, line 13.

πούς, ποδός, ὁ. *The foot.*—ἐκ ποδός, *on his very footsteps, closely.*—πρὸς πόδα, *into feet* (into metre).

πρᾶγμα, ᾰτος, τό (from πράσσω, *to do*). *A deed, an act, an affair, a business, a thing.*—τὰ πράγμᾰτα, *public property.*

πραγμᾰτεία, ας, ἡ (from πραγμᾰτεύομαι, *to prosecute any undertaking*). *Prosecution* or *management of any business.*—*Business, occupation, trouble, an undertaking.*

πρακτῐκός, ή, όν (adj. from πράσσω, *to do*). *Capable of*, or *qualified for action, practical, efficient, active.*

πράν, Doric for πρίν (adv.). *Formerly, in former days.*

πρᾶξις, εως, ἡ (from πράσσω). *A deed, an act, performance, a performing, an exploit.*

πρᾱος, ον, and πρᾶος, ον (adj.). *Mild, gentle, soft, tame.*

πρᾱότης, ητος, and πρᾱότης, ητος, ἡ (from the preceding). *Gentleness, mildness.*

πράσσω, Attic πράττω, fut. πράξω, perf. πέπρᾱχα, 2d aor. ἔπρᾰγον, perf. mid. πέπρᾱγα. *To do, to act, to perform, to manage, to pursue, to effect.*—Neuter, *to be in a certain state* or *condition*; as, εὖ πράσσειν, *to be fortunate, to fare well.*—τί πράσσει, *how fares.*

πρᾱΰς, εῖα, ῦ (adj.). *Soft, mild, gentle, tame.*

πρᾱ́ως and πρᾱ́ως (adv. from πρᾱος). *Softly, mildly, gently, politely, humanely.*

πρέπω. *To be distinguished, to be prominent.*—*To become, to suit.*—Often impersonal, πρέπει, *it is fitting, it becomes, it is becoming, it relates.*—Neuter part., τὸ πρέπον, *what is becoming.*

πρεσβευτής, οῦ, ὁ (from πρεσβεύω). *An ambassador, a deputy.*

πρεσβεύω, fut. -εύσω, perf. πεπρέσβευκα (from πρέσβυς). *To be an ambassador, to go on an embassy.*

πρέσβυς, ῡος and εως, ὁ.—As an adjective, *old, ancient*; hence, *venerable* or *revered, esteemed.*—As a noun, *an old man, an elder*; hence, *an ambassador, a deputy* (old men being originally selected for such offices).

πρεσβῦτης, ου, ὁ. *An old man, an elder.*

πρῆξις, εως, Ionic for πρᾶξις, εως, ἡ. *An action, avail,* &c.

πρήσσω, Ionic for πράσσω.

πρίᾰμαι, not used in the present; from it remains in use only ἐπριᾰμην, as 1st aor. mid. to ὠνέομαι, subj. πρίωμαι, opt. πριαίμην, imp. πριᾰσω, πρίω, 3d sing. πριάσθω, &c., inf. πρίασθαι, part. πριάμενος. *To buy, to purchase.*

Πρίᾰμος, ου, ὁ. *Priam*, the last king of Troy, was son of Laomĕdon and father of Hector. During his reign Troy was attacked by the Greeks, and, after a ten years' war, was destroyed, Priam himself being slain by Pyrrhus, the son of Achilles.

πρίν (adv.). *Before, sooner, previously, before that.*—πρὶν ἤ, *before that, sooner than.*

πρό (prep.), governs the genitive only. Primitive meaning, *before.*—In the relation of place, *before, in front of.*—Of time, *before, prior to.*—Of the occasion or cause, *for, on account of, because of.*—Also, *more than, rather than, in preference to, in the place of.*—In composition it denotes, *before, for, instead of, in front of, forward,* &c.

προαγορεύω, fut. -εύσω, &c. (from πρό, and ἀγορεύω, *to announce*). *To announce beforehand, to foretell.*

προᾰγω, fut. -άξω, &c. (from πρό, *before*, and ᾰγω, *to lead*). *To lead onward, to convey to, to advance before, to precede, to urge on.*

προαίρεσις, εως, ἡ (from προαιρέω). *A premeditated purpose, a resolve, a design, an intention.*

προαιρέω, ῶ, fut. -ήσω, &c. (from πρό, *forth*, and αἱρέω, *to take*). *To take forth from, to take beforehand, to select, to undertake.*—In the middle, *to take for one's self in*

preference, to prefer.—To resolve upon (after previous deliberation), *to determine.*

προαισθᾰνομαι, fut. -αισθήσομαι, &c. (from πρό, *before*, and αἰσθάνομαι, *to perceive*). *To perceive beforehand, to foresee.*

προανασείω, fut. -σείσω, perf. προανασέσεικα (from πρό, *before*, ἀνά, *aloft*, and σείω, *to shake*). *To brandish before one.*

προάστειον, ου, τό (from πρό, *in front of*, and ἄστυ, *a city*). *A house in the suburbs.*—τὰ προάστεια, *the suburbs.*

προβαίνω, fut. -βήσομαι, &c. (from πρό, *before*, and βαίνω, *to go*). *To go forward, to advance, to surpass.*

προβάλλω, fut. -βᾰλῶ, &c. (from πρό, *before*, and βάλλω, *to cast*). *To cast before, to place before, to bring forward, to propose.*—τὸ προβληθέν, *the thing proposed for consideration.*

πρόβᾰτον, ου, τό (from προβαίνω). *A sheep.*—Properly, any *four-footed animal*, especially a domestic one.

προβῐβάζω, fut. -ᾰσω, perf. προβεβίβᾰκα (from πρό, *before*, and βιβάζω, *to carry*). *To carry forward, to advance, to push forward.*

προβλής, gen. ῆτος (adj. from προβάλλω). *Cast forward, projecting.*

προβοσκίς, ῐδος, ἡ. *The proboscis* or *trunk* (of an elephant).

προγίγνομαι, fut. -γενήσομαι, &c. (from πρό, *before*, and γίγνομαι, *to be*). *To exist before, to precede, to go before.*—οἱ προγεγενημένοι, *the men of former times, ancestors.*

πρόγονος, ου, ὁ (from προγίγνομαι). *An ancestor, a forefather.*

προδείκνῡμι, fut. -δείξω, &c. (from πρό, *before*, and δείκνῡμι, *to show*). *To hold up in front of, to exhibit in public, to show beforehand.*

προδήλως (adv. from πρόδηλος, *manifest*). *Manifestly, evidently, publicly.*

προδιαβαίνω, fut. -βήσομαι, &c. (from πρό, *before*, and διαβαίνω, *to cross*). *To cross before, to pass over first.*

προδῐδάσκω, fut. -άξω, &c. (from πρό, *before*, and διδάσκω, *to teach*). *To teach beforehand* or *previously.*

προδίδωμι, fut. προδώσω, &c. (from πρό, *before*, and δίδωμι, *to give*). *To give before* or *in front of, to give over unto, to betray.*

πρόδομος, ου, ὁ (from πρό, *before*, and δόμος, *a house*). *A vestibule, a porch* (in the front of a house).

προδοσία, ας, ἡ (from προδίδωμι). *Treachery, a betrayal.*

προδότης, ου, ὁ (from προδίδωμι). *A traitor, a betrayer.*

πρόειμι, fut. -είσομαι, &c. (from πρό, *before*, and εἶμι, *to go*). *To go before, to precede, to lead the way, to advance.*

προεξανίστᾰμαι, fut. -αναστήσομαι, &c. (from πρό, *before*, and the middle voice of ἐξανίστημι, *to arise and go forth*). *To rise up and start before the time.*

προερέω, Ion., and προερῶ, Att., fut. from a present not in use (from πρό, *before*, and ἐρέω, ἐρῶ, *I will say*). *I will foretell, I will relate beforehand.* See ἐρῶ.—ὁ προειρημένος, *the aforesaid.*

προέρχομαι, fut. -ελεύσομαι, &c. (from πρό, *before*, and ἔρχομαι, *to go*). *To go forward, to move onward, to advance, to proceed, to come forth, to appear in public.*

προέχω, fut. -έξω and -σχήσω, &c. (from πρό, *before*, and ἔχω, *to have*). *To have* or *hold before, to surpass, to excel, to have the advantage.*

προΐκω, fut. -ήξω, &c. (from πρό, *before*, and ἵκω, *to go*). *To go before, to precede, to advance.*

προθέω, fut. -θεύσομαι, &c. (from πρό, *before*, and θέω, *to run*). *To run before, to run forward, to outrun.*

προθῡμία, ας, ἡ (from πρόθῡμος). *Willingness, activity, zeal.*

πρόθῡμος, ον (adj. from πρό, *before*, and θῡμός, *spirit*). *Willing, prepared, eager, ready, disposed.*

προθῡμως (adv. from πρόθῡμος). *Willingly, eagerly, readily.*

προϊάπτω, fut. -άψω, &c. (from πρό, *before*, and ἱάπτω, *to hurl*). *To*

hurl forward, to send away, to send before the time or *prematurely.*

προΐημι, fut. προήσω, &c. (from πρό, *before*, and ἵημι, *to send*). *To send forward, to yield* or *give up, to abandon.*—In the middle, *to send forth for one's self, to emit.*

προῖκα (adv. from προῖξ, *a gift*). *Gratis, without pay.*

προΐστημι, fut. προστήσω, &c. (from πρό, *before*, and ἵστημι, *to place*). *To place before, to propose.*—Neuter, in the perf. and 2d aor., *to stand in front of* (to shield from harm), *to defend.*—ὁ προεστώς, *an overseer.*

προκάθημαι, &c. (from πρό, *before*, and κάθημαι, *to sit*). *To sit down before.*

προκᾰλέω, ῶ, fut. -καλέσω, &c. (from πρό, *forth*, and καλέω, *to call*). *To call forth, to summon.*—In the middle, *to challenge*, i. e., to call forth for one's self.

προκάλυμμα, ᾰτος, τό (from προκᾰλύπτω, *to place before in order to conceal*). *Anything placed before for concealment.*—Hence, *a screen, a covering, a veil.*

προκατακλῑνω, fut. -κλῑνῶ, &c. (from πρό, *before*, and κατακλῑνω, *to cause to recline* at table). *To cause to recline at table in a higher place.*—In the middle, *to recline at table in a higher place* or *before.*

προκαταλαμβᾰνω, fut. -λήψομαι, &c. (from πρό, *before*, and καταλαμβᾰνω, *to seize upon*). *To seize upon beforehand, to anticipate, to seize before.*

προκεῖμαι, fut. -κείσομαι, &c. (from πρό, *before*, and κεῖμαι, *to lie*). *To lie before, to be exposed.*

Πρόκνη, ης, ἡ. *Procne*, a daughter of Pandīon, king of Athens, and wife of Tereus. She was changed into a nightingale.

προκόπτω, fut. -κόψω, &c. (from πρό, *before*, and κόπτω, *to cut*). Literally, *to cut a way forward.*—Hence, *to advance, to make progress.*

προκρῑνω, future -κρῑνῶ, &c. (from πρό, *before*, and κρῑνω, *to choose*). *To choose in preference, to prefer.*

προκύπτω, fut. -κύψω, &c. (from πρό, *before*, and κύπτω, *to bend down*). *To bend forward over, to project, to look out of, to put forth the head from.*

πρόκωπος, ον (adj. from πρό, *in front of*, and κώπη, *a handle*). *Held by the handle, ready for the onset.*

προλέγω, fut. -λέξω, &c. (from πρό, *before*, and λέγω, *to say*). *To foretell, to predict, to divulge, to tell beforehand.*

προμαντεύομαι, fut. -εύσομαι, &c. (from πρό, *before*, and μαντεύομαι, *to prophesy*). *To prophesy beforehand, to predict, to foretell.*

πρόμαντις, εως, ὁ and ἡ (from πρό, *before*, and μάντις, *a diviner*). *One who foretells* future things, *a prophet, a soothsayer, the one that delivers oracles.*—As an adjective, *having the gift of prophecy.*

Πρόμᾰχος, ου, ὁ. *Promăchus*, a brother of Jason.

προμήθεια, ας, ἡ (from προμηθής, *provident*). *Forethought, precaution, providence, care.*

προμηθέομαι, οῦμαι, fut. -ήσομαι (from προμηθής, *concerned about*). *To care for.*

Προμηθεύς, έως, ὁ. *Promētheus*, a son of Iapĕtus, and one of the Titan race. He stole fire from the chariot of the sun, for which offence he was condemned to be chained to Mount Caucăsus for thirty thousand years, with a vulture preying on his liver, which was renewed as fast as consumed. He was freed by Hercules after he had been in this situation many ages.

προνήχομαι, fut. -νήξομαι, &c. (from πρό, *before*, and νήχομαι, *to swim*). *To swim before.*

προνοέω, ῶ, fut. -νοήσω, &c. (from πρό, *before*, and νοέω, *to consider*). *To consider beforehand.*—In the middle, *to provide for, to take care of.*

πρόνοια, ας, ἡ (from προνοέω). *Previous consideration, forethought, prudence, providence, foresight.*

προοδοιπορέω, ῶ, fut. -ήσω, &c. (from

πρό, *before*, and ὁδοιπορέω, *to travel*). *To travel before, to precede.*

προοίμιον, ου, τό (from πρό, *before*, and οἶμος, *a song*). *A prelude, an exordium, an introduction.*

προπάροιθε (adv. from πρό, intens., and πάροιθε, *before*). *Before.*

προπάσχω, fut. -πείσομαι, &c. (from πρό, *before*, and πάσχω, *to suffer*). *To suffer before, to be previously acted upon.*

προπέμπω, fut. -πέμψω, &c. (from πρό, *before*, and πέμπω, *to send*). *To send forward, to convey on its way, to escort, to conduct, to accompany.*

προπηδᾶω, ῶ, fut. -ήσω, &c. (from πρό, *before*, and πηδᾶω, *to bound*). *To bound forward, to spring in front of.*

προπηλᾰκίζω, fut. -ῐσω (from πρό, intens., and πηλακίζω (from πηλός, *mud*), *to trample in the mud*). Properly, *to fling into and trample on in the mire.*—Hence, *to treat with contempt, to abuse, to slight, to insult.*

προπῖνω, fut. -πίομαι, &c. (from πρό, *before*, and πῖνω, *to drink*). *To drink before, to quaff before.*

προῤῥίζος, ον (adj. from πρό, *forth*, and ῥίζα, *a root*). *With the roots, from the foundations.*

πρός (prep.), governs the genitive, dative, and accusative.—With the genitive, *from, of, for the sake of, on account of, in respect to, by.*—With the dative, *in addition to, besides, with, before, at, upon.*—With the accusative, *to, at, towards, against, with reference to, in comparison with, by, with.*—πρὸς ὑπερβολήν, *to excess.*—πρὸς πολὺν χρόνον, *for a long time.*—πρὸς καιρόν, *for a time, for the moment.*—In composition it generally signifies, *in addition to, over and above, besides* or *against, unto*, and often merely strengthens the simple verb.

προσαγγέλλω, fut. -αγγελῶ, &c. (from πρός, and ἀγγέλλω, *to announce*). *To carry intelligence to, to announce to.*

προσαγορεύω, fut. -εύσω, &c. (from πρός, *unto*, and ἀγορεύω, *to speak*). *To address, to accost, to salute by name, to name, to style.*

προσᾰγω, fut. -άξω, &c. (from πρός, *unto*, and ἄγω, *to lead*). *To lead to, to admit, to introduce, to offer unto, to apply, to move to.*—In the middle, *to draw unto one's self, to testify regard for.*

προσαμῡνω, fut. -αμῡνῶ, &c. (from πρός, *unto*, and ἀμῡνω, *to defend*). *To come unto in order to defend, to come to the aid of.*

προσάπτω, fut. -άψω, &c. (from πρός, *to*, and ἅπτω, *to fasten*). *To fasten to, to apply, to attribute.*

προσαρτᾰω, ῶ, fut. -ήσω, &c. (from πρός, *unto*, and ἀρτάω, *to join*). *To attach to, to bind to, to unite, to connect.*

προσαυδᾰω, ῶ, fut. -αυδήσω, perf. προσηύδηκα (from πρός, *to*, and αὐδάω, *to speak*). *To speak to, to address.*

προσβάλλω, fut. -βᾰλῶ, &c. (from πρός, *to*, and βάλλω, *to cast*). *To cast to, to put to, to contribute unto.*—*To run into* (as a vessel into port).

πρόσβᾰσις, εως, ἡ (from προσβαίνω, *to approach*). *Access, approach, an entrance, a doorway.*

πρόσβορρος, ον (adj. from πρός, *towards*, and βορέας, *the north*). *Situated towards the north, northern.*

πρόσγειος, ον (adj. from πρός, *towards*, and γέα, γῆ, *the earth*). *Near the earth, towards the land.*

προσγίγνομαι, fut. -γενήσομαι, &c. (from πρός, *in addition*, and γίγνομαι, *to be*). *To be added, to occur in addition.*

προσγρᾰφω, fut. -γράψω, &c. (from πρός, *in addition*, and γράφω, *to write*). *To write in addition, to add unto* (a decree, or writing of any kind).

προσδέομαι, future -δεήσομαι, &c. (from πρός, *in addition*, and δέομαι, *to need*). *To need besides, to feel additional need, to be in great want.*

προσδέχομαι, future -δέξομαι, &c.

(from πρός, *in addition*, and δέχομαι, *to receive*). *To receive in addition, to take up, to admit farther, to await.*

προσδίδωμι, fut. -δώσω, &c. (from πρός, *in addition*, and δίδωμι, *to give*). *To give in addition, to impart.*

προσδοκᾶω, ῶ, fut. -δοκήσω, perf. προσδεδόκηκα (from πρός, *in addition*, and δοκᾶω, obsolete, for δοκεύω, *to lie in wait*). *To wait for still longer, to expect besides, to await, to hope.*

προσεδρεύω, fut. -εύσω (from πρός, *near*, and ἕδρα, *a seat*). *To sit near* or *by, to ply a work diligently, to be diligently occupied.*—οἱ προσεδρεύοντες, *overseers.*

πρόσειμι, future -ἔσομαι, &c. (from πρός, *at*, and εἰμί, *to be*). *To be present at, to be there, to be added to.*

πρόσειμι, fut. -εἴσομαι, &c. (from πρός, *towards*, and εἶμι, *to go*). *To go towards, to approach, to come near.*

προσεῖπον (from πρός, *to*, and εἶπον, *I spoke*), Ionic προσέειπον, used as 2d aor. to προσαγορεύω. *To speak, to address.*

προσεμβάλλω, fut. -βᾰλῶ, &c. (from πρός, *in addition*, and ἐμβάλλω, *to throw in*). *To throw in besides, to throw in together with.*

προσεξευρίσκω, future -ευρήσω, &c. (from πρός, *in addition*, and ἐξευρίσκω, *to invent*). *To invent in addition.*

προσέρχομαι, fut. -ελεύσομαι, &c. (from πρός, *towards*, and ἔρχομαι, *to come* or *go*). *To come towards, to approach, to go to.*—ἐγγύς, *to come near to.*

προσέτι (adv. from πρός, *in addition*, and ἔτι, *still*). *Still farther, besides, moreover.*

προσεύχομαι, future -εύξομαι, &c. (from πρός, *to*, and εὔχομαι, *to pray*). *To pray unto.*

προσεχής, ές (adj. from προσέχω). *Connected with, contiguous, bordering on, neighbouring.*

προσέχω, fut. -ἕξω and -σχήσω, &c. (from πρός, *to*, and ἔχω, *to hold*). *To hold to, to bring towards.*—With νοῦν, *to direct the thoughts to, to attend to, to observe attentively, to mark.*—Neuter, *to follow, to associate with.*

προσηγορία, ας, ἡ (from προσαγορεύω, *to salute*). *A salutation, an accosting, a name, an epithet.*

προσηκόντως (adv. from pres. part. of προσήκω). *In a becoming manner, suitably, properly, justly.*

προσήκω, fut. -ήξω, &c. (from πρός, *to*, and ἥκω, *to come*). *To come to, to belong to, to be applicable to, to befit, to concern.*—Impersonal, προσήκει, *it is fitting, it becomes, it is proper, it behooves, it is incumbent upon.*—προσήκων, ουσα, ον, *suitable, proper.*—As a noun, ὁ, *a relation.*

προσηλόω, ῶ, fut. -ηλώσω, perf. προσήλωκα (from πρός, *to*, and ἠλόω, *to nail*). *To nail to.*

προσηνής, ές (adj.). *Mild, gentle, agreeable.*

πρόσθε, before a vowel πρόσθεν (adv. from πρό, *before*). *Before, in front of, formerly.*

πρόσθετος, ον (adj. from προστίθημι, *to add to*). *Additional, adjoined, artificial.*

πρόσθιος, α, ον (adj. from πρόσθε). *Anterior, fore, in front.*—τὰ πρόσθια σκέλη, *the fore legs.*

προσίσχω, same as προσέχω.

προσκᾰλέω, ῶ, future -κᾰλέσω, &c. (from πρός, *unto*, and κᾰλέω, *to call*). *To call unto, to call upon.*—In the middle, *to call to come to one's self, to invite.*

προσκαρτερέω, ῶ, future -ήσω, &c. (from πρός, *in addition*, and καρτερέω, *to be vigorous*). *To continue vigorous exertion* (i. e., in addition to previous exertion), *to persevere in, to follow up steadily.*

πρόσκειμαι, fut. -κείσομαι, &c. (from πρός, *near*, and κεῖμαι, *to lie*). *To lie near, to press upon, to beset.*

προσκομίζω, future -ἴσω, &c. (from πρός, *to*, and κομίζω, *to bring*). *To bring to.*

προσλαμβᾰνω, future -λήψομαι, &c. (from πρός, *in addition*, and λαμβᾰνω, *to take*). *To take in addi-*

tion, to acquire besides, to appropriate, to comprehend.

προσμαρτῡρέω, ῶ, future -ήσω, &c. (from πρός, *in addition*, and μαρτῡρέω, *to bear witness*). *To bear additional witness in favour of, to confirm by one's testimony.*

προσμῡθεύω, fut. -εύσω, &c. (from πρός, *in addition*, and μῡθεύω, *to relate*), and προσμῡθεύομαι. *To relate besides* or *moreover, to subjoin.*

προσνέω, fut. -νεύσομαι, &c. (from πρός, *to*, and νέω, *to swim*). *To swim to.*

πρόσοδος, ου, ἡ (from πρός, *unto*, and ὁδός, *a way*). *An approach, an entrance.—Revenue, income.*

προσομῑλέω, ῶ, fut. -ήσω, &c. (from πρός, intens., and ὁμῑλέω, *to associate with*). *To have intercourse with, to be familiar with, to associate with.*

πρόσοψις, εως, ἡ (from πρός, *at*, and ὄπτομαι, *to look*). *The appearance, the aspect, the surface, the view.*

προσπαρατίθημι, future -θήσω, &c. (from πρός, *in addition*, and παρατίθημι, *to place near*). *To place near in addition, to add to.*

προσπασσᾰλεύω, Attic -παττᾰλεύω, fut. -εύσω (from πρός, *to*, and πάσσᾰλος, *a peg*). *To fasten to with a peg, to nail to* or *on.*

προσπελάζω, fut. -ᾰσω (from πρός, *unto*, and πελάζω, *to draw near*). *To draw near unto, to approach.*

προσπίπτω, fut. -πεσοῦμαι, &c. (from πρός, *unto*, and πίπτω, *to fall*). *To fall out* or *happen to, to light upon, to come in contact with, to meet, to attack.*

προσπλάσσω, Attic -πλάττω, future -πλᾰσω, &c. (from πρός, *to*, and πλάσσω, *to form*). *To form upon, to paste to, to fix to.*

προσπλέω, fut. -πλεύσομαι, &c. (from πρός, *to*, and πλέω, *to sail*). *To sail to.*

πρόσπνευσις, εως, ἡ (from προσπνέω, *to breathe upon*). *A breathing upon.—An odour, an exhalation, a scent.*

προσποιέω, ῶ, future -ποιήσω, &c. (from πρός, *to*, and ποιέω, *to make*). *To make over to, to add to, to assign unto.*—In the middle, *to acquire for one's self, to lay claim* or *pretend to, to pretend, to profess, to feign.*

προσπορίζω, fut. -ῐσω, perf. προσπεπόρῐκα (from πρός, *in addition*, and πορίζω, *to procure*). *To procure in addition, to acquire besides, to provide, to add to, to occasion.*

προσπτῡω, fut. -πτῡσω, perf. προσπέπτῡκα (from πρός, *at*, and πτῡω, *to spit*). *To spit at* or *upon.*—Hence, *to spurn, to despise.*

πρόσταγμα, ᾰτος, τό (from προστάσσω). *An order, a command, an injunction.*

προστάσσω, Att. -τάττω, fut. -τάξω, &c. (from πρός, *in addition*, and τάσσω, *to enjoin*). *To enjoin in addition, to ordain farther, to enjoin upon, to command, to order strictly.*

προστίθημι, future προσθήσω, &c. (from πρός, *in addition*, and τίθημι, *to place*). *To adjoin, to place down in addition, to add more, to attribute, to impute, to ascribe.*

προστῑμησις, εως, ἡ (from προστῑμᾰω, *to decree a punishment*). *The assigning a punishment, a sentence, a punishment.*

πρόσφᾰτος, ον (adj. from πρός, referring to recent action, and the obsolete φάω, *to slay*). *Recently slain.—Recent, fresh.*

προσφέρω, fut. προσοίσω, &c. (from πρός, *to*, and φέρω, *to bring*). *To bring unto, to offer unto, to apply, to lay on.*—In the middle, *to bring one's self to, to come to, to arrive at, to assault, to convey, to put up with, to conduct one's self towards.*

πρόσφημι, &c. (from πρός, *to*, and φημί, *to speak*). *To speak to, to address, to accost.*

προσφῐλής, ές (adj. from πρός, *to*, and φῐλος, *dear*). *Beloved, acceptable, cherished, dear.*

προσφῐλῶς (adv. from προσφῐλής). *Agreeably, acceptably, kindly.*

προσχωρέω, ῶ, fut. -χωρήσω, &c. (from πρός, *towards*, and χωρέω, *to go*). *To go towards, to ap-*

proach, to pass over to, to join one's self unto.

πρόσω (adv. from πρό, *forward*). *Forward, farther on, afar, far.*—Comparative προσωτέρω, superlative προσωτάτω.

προσωνυμία, ας, ἡ (from πρός, *in addition*, and ὄνομα, *a name*). *A name in addition to one's previous name.—A surname, an epithet.*

πρόσωπον, ου, τό (from πρός, *to* or *towards*, and ὤψ, *the eye*). *The countenance, the aspect, the forehead.*

προτείνω, fut. -τενῶ, &c. (from πρό, *before*, and τείνω, *to stretch*). *To stretch before, to extend, to hold out to, to present, to give up to.*

προτερέω, ῶ, fut. -ήσω, perf. πεπροτέρηκα (from πρότερος). *To be before, to be superior to, to conquer, to excel.*

προτέρημα, ατος, τό (from προτερέω). *A precedence, a superiority, an advantage.*

πρότερος, α, ον (adj. comp. from πρό, *before*). *Prior, anterior, preceding, earlier.*—Neuter as an adverb, πρότερον, *before, previously.*

προτίθημι, fut. -θήσω, &c. (from πρό, *before*, and τίθημι, *to place*). *To place before, to bring forward, to propose, to make publicly known, to expose, to publish.*

προτιμάω, ῶ, fut. -τιμήσω, &c. (from πρό, *before*, and τιμάω, *to prize*). *To prize more highly, to esteem in preference to, to prefer.*

προτρέπω, fut. -τρέψω, &c. (from πρό, *forward*, and τρέπω, *to turn*). *To push forward, to urge on, to impel, to incite, to warn.*

προτρέχω, fut. -δραμοῦμαι, &c. (from πρό, *before*, and τρέχω, *to run*). *To run before, to outstrip.*

προὔργου (adv. for πρὸ ἔργου). *Useful, expedient, requisite, of advantage.*

προφαίνω, fut. -φανῶ, &c. (from πρό, *before*, and φαίνω, *to show*). *To hold out to view, to foreshow.*

πρόφασις, εως, ἡ (from προφαίνω). *A pretext, a pretence, an excuse, a cause* or *occasion.*

προφερής, ές (adj. from προφέρω). *Preferable, superior, distinguished, excellent.*

προφέρω, fut. προοίσω, &c. (from πρό, *before*, and φέρω, *to bring*). *To bring before* or *forward, to bring forth to view, to make evident.*—In the middle, *to bring one's self forward, to boast.*

προφεύγω, fut. -φεύξομαι, &c. (from πρό, *before*, and φεύγω, *to flee*). *To flee before, to flee forth, to escape.*

προφήτης, ου, ὁ (from πρό, *before*, and φημί, *to say* or *tell*). *A soothsayer, a prophet, a diviner.—ἡ, a prophetess*, &c.

προφορά, ᾶς, ἡ (from προφέρω). *A bringing forward, delivery, pronunciation, a proposal.*

πρόφρων, ον (adj. from πρό, *before*, and φρήν, *mind*). *With mind previously inclined, with predetermined resolution, in serious earnest, ready, willing.*

προχειρίζω, fut. -ίσω, perf. προκεχείρικα (from πρό, *before*, and χειρίζω, *to handle*). *To have at hand ready for use.*—More commonly in the middle, *to take in hand, to undertake, to choose.*

προχέω, fut. -χεύσω, &c. (from πρό, *forth*, and χέω, *to pour*). *To pour forth, to pour out.*—In the middle, *to flow out.*

προχωρέω, ῶ, fut. -χωρήσω, &c. (from πρό, *forward*, and χωρέω, *to go*). *To go forward, to proceed, to advance, to succeed, to increase, to grow.*

πρύμνα and Ion. πρύμνη, ης, ἡ (prop. fem. of πρυμνός, *the extreme*). *The poop of a vessel, the stern.*

Πρυτάνειον, ου, τό. *The Prytanēum*, a large public building at Athens, where the Prytanes or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.

πρώην (adv.). *Lately, recently, formerly, previously.*

πρωΐ (adv. from πρό, *before*). *Early, in the morning.*

πρώϊος, α, ον (adj. from πρωΐ).

Early.—Comparative πρωϊαίτερος, superlative πρωϊαίτᾰτος.

πρώρᾱ, ας, ἡ (from πρό, *before*). *The fore part of a ship, the prow.*

πρῶτα (adv., prop. neut. pl. of πρῶτος). *In the first place.*

πρωτεῖον, ου, τό (from πρωτεύω). *The first place, the palm, the highest rank.*

Πρωτεσίλᾱος, ου, ὁ. *Protesilāus*, one of the Grecian chiefs in the Trojan war. He was the first to land on the Trojan shore, and the first to fall by the hand of the enemy.

πρωτεύω, fut. -εύσω, perf. πεπρώτευκα (from πρῶτος). *To be the first* or *best, to maintain the highest rank, to excel.*

πρῶτος, η, ον (adj. prop. πρότατος, πρόατος, superl. of πρό, *before*). *First.*—Neuter as an adverb, πρῶτον, *in the first place, at first.*—τὸ μὲν πρῶτον and τὰ μὲν πρῶτα, *at first.*

πρώτως (adv. from πρῶτος). *In the first place, at first.*

πταίρω, fut. πτᾰρῶ, 1st aor. ἔπτᾰρα, 2d aor. ἔπτᾰρον. *To sneeze.*

πτελέᾱ, ας, ἡ. *The elm-tree.*

πτέρνη, ης, ἡ. *The heel.*

πτερόεις, όεσσα, όεν (adj. from πτερόν). *Winged, having wings.*

πτερόν, οῦ, τό (from πέτομαι, *to fly*). *A pinion, a wing.*

πτερόω, ῶ, fut. -ώσω, perf. ἐπτέρωκα (from πτερόν). *To furnish with wings, to fledge.*

πτέρυξ, ῡγος, ἡ (from πτερόν). *A wing, a plume, a pinion.*

πτερωτός, ή, όν (adj. from πτερόω). *Winged, furnished with pinions.*

πτηνός, ή, όν (adj. from πτῆναι, 2d aor. inf. of πέτομαι, *to fly*). *Having wings, winged.*

πτοέω, ῶ, fut. -ήσω, perf. ἐπτόηκα. *To cause terror, to strike with dread, to cause to fly away* (through terror), *to frighten away.*

Πτολεμαῖος, ου, ὁ. *Ptolemy*, surnamed *Lagus*, as being the son of Lagus. He received Egypt in the division of Alexander's conquests, and from him his successors assumed the title of Ptolemy.

πτόλις, poetic for πόλις. *A city.*

πτωχός, ή, όν (adj. from πτώσσω, *to crouch*). *That begs from door to door, poor, wretched.*—ὁ πτωχός, *a beggar.*

Πυγμαῖοι, ων, οἱ. *The Pygmies*, a fabled nation of dwarfs, dwelling, according to the common account, in India, and engaged in frequent warfare with the cranes.

Πυθαγόρας, ου, ὁ. *Pythăgŏras*, a celebrated Grecian philosopher of Samos. He established a school at Crotōna in Magna Græcia, where he taught with great success, in the sixth century B.C.

Πυθαγόρειος, ον (adj.). *Of* or *pertaining to Pythagoras, Pythagorēan.*—As a noun, ὁ Πυθαγόρειος, *the disciple of Pythagŏras.*

Πυθαγορῐκός, ή, όν (adj.). *Pythagorēan.*—As a noun, ὁ Πυθαγορῐκός, *the follower of Pythagoras, the Pythagorēan.*

Πύθαρχος, ου, ὁ. *Pytharchus*, a native of Cyzĭcus, to whom Cyrus gave seven cities.

Πυθέας, ου, ὁ. *Pythĕas.*

Πυθία, ας, ἡ. *The Pythia*, the priestess of Apollo at Delphi.

Πυθοκλῆς, έους, ὁ. *Pythŏcles*, a friend of Phocion.

Πύθων, ωνος, ὁ. *Python*, a celebrated serpent, destroyed by Apollo.

πυκάζω, fut. -ᾰσω, perf. πεπύκᾰκα (from πύκα, *closely*). *To compress, to cover, to deck profusely, to surround.*

πυκνός, ή, όν, poetic πυκῐνός, ή, όν (adj.). *Thick, close, compact, crowded, frequent, numerous, intense, firm.*

πύκνωμα, ᾰτος, τό (from πυκνόω, *to thicken*). *A stiffening, thickness.*—πύκνωμα τῶν τριχῶν, *a thick growth of hair.*

πύλη, ης, ἡ. *A gate, a pass.*

Πύλαι, ῶν, αἱ (commonly an abbreviated expression for Θερμοπύλαι). *Thermŏpylæ.* See note, page 44, line 34.

Πύλος, ου, ὁ. *Pylos*, a city of Elis in the Peloponnēsus.

πυλωρέω, ῶ, future -ήσω (from πυλωρός, *a gatekeeper*). *To keep*

watch at the gate or *opening, to be a gatekeeper, to watch.*

πυνθάνομαι, fut. πεύσομαι, perf. πέπυσμαι, 2d aor. ἐπυθόμην. *To inquire, to question, to learn by inquiry, to ascertain, to ask, to perceive, to learn.*

πυξοειδής, ές (adj. from πύξος, and εἶδος, *appearance*). *Resembling the box-tree.*

πύξος, ου, ἡ. *The box-tree.*

πῦρ, πυρός, τό. *Fire.*

πυρά, ᾶς, ἡ (from πῦρ). *A pile of wood for burning*, especially *a funeral pile.*

πυρακτόω, ῶ, fut. -ώσω (from πῦρ, and ἄγω, *to lead*). Properly, *to turn about in the fire, to make hot, to harden in the fire.*

πυραμίς, ῖδος, ἡ. *A pyramid.*

πύργος, ου, ὁ. *A tower.*

Πυρηναῖα, ων, τά (from the Celtic *Pyren* or *Pyrn, a high mountain*). *The Pyrenees*, a well-known range of mountains, separating France from Spain.

πύρινος, η, ον (adj. from πυρός). *Wheaten, made of wheat.*

πυρίπνοος, ον (adj. from πῦρ, and πνέω, *to breathe*). *Fire-breathing.*

Πυριφλεγέθων, οντος, ὁ (from πῦρ, *fire*, and φλέγω, *to burn*). *Pyriphlegethon*, a river in the lower world which rolled with waves of fire.

πυρός, οῦ, ὁ (from πῦρ, *fire*, from its colour). *Wheat.*

πυρόω, ῶ, fut. -ώσω, perf. πεπύρωκα (from πῦρ, *fire*). *To set on fire, to burn, to heat.*

πυρπολέω, ῶ, fut. -ήσω (from πῦρ, *fire*, and πολέω, *to turn round*). *To light up a fire, to inflame, to waste, to be in the fire.*

Πύρρα, ας, ἡ. *Pyrrha*, a daughter of Epimētheus and Pandōra, and wife of Deucalion.

πυρρίχίζω, fut. -ίσω (from πυρρίχη, *the Pyrrhic dance*, a dance performed by men in full armour). *To dance the Pyrrhic dance.*

Πύρρος, ου, ὁ. *Pyrrhus*, a celebrated king of Epirus, who assisted the Tarentines in their wars with the Romans.

πω (an enclitic particle from the obsolete πός). *Yet.—In some way, some how, ever.*—Generally joined with negatives; as, οὐδέπω, *not yet, not at all;* μήπω, *not yet, by no means*, &c.

πωλέω, ῶ, fut. -ήσω, perf. πεπώληκα (from πολέω, *to turn round*). *To go about and barter, to sell goods, to barter, to sell, to exchange.*

Πῶλος, ου, ὁ. *Pōlus*, a native of Ægīna, a celebrated actor.

πῶμα, ατος, τό. *A cover, a lid.*

πώποτε (adv. from πω, and ποτέ, *ever*). *Ever, at any time, at some time.*

πῶς (adv.). With the circumflex it is interrogative, *how? in what way?*—Without the accent, πως, as an enclitic, *anyhow, in some way* or *other, in any way, somehow.*

P.

ῥα (an enclitic particle), epic for ἄρα. *Then, thereupon, indeed*, &c. See ἄρα.

ῥάβδος, ου, ἡ. *A staff, a rod, a wand.*

Ῥαδάμανθυς, υος, ὁ. *Rhadamanthus*, a son of Jupiter and Eurōpa, and brother of Minos. For his justice and impartiality while on earth, he was made, after death, one of the judges of the under world.

ῥᾴδιος, α, ον (adj.). *Easy, light, complaisant.*—Comparative ῥᾴων, superlative ῥᾷστος.

ῥᾳδίως (adv. from ῥᾴδιος). *Easily.*

ῥαθυμέω, ῶ, fut. -ήσω (from ῥάθυμος). *To be careless* or *indolent, to be negligent, to be free from care, to be at ease.*

ῥαθυμία, ας, ἡ (from ῥαθυμέω). *Indolence, the absence of care, idleness, carelessness, ease, leisure.*

ῥάθυμος, ον (adj. from ῥάδιος, and θυμός, *mind*). *That has an easy mind, light-hearted, thoughtless, careless, indolent.*

ῥαθύμως (adv. from ῥάθυμος). *Indolently, carelessly, thoughtlessly.*

ῥάκος, εος, τό (from ῥήσσω, ῥηγνῦμι, *to rend*). *A piece torn off.*—

Hence, *a rag, a shred, a tattered garment.*

ῥάμμα, ἄτος, τό (from ῥάπτω, *to sew*). *A seam.*

ῥάξ, ῥᾱγός, ἡ. *A grape, a grape-stone.*

ῥᾰπίζω, fut. -ἴσω, perf. ἐῤῥᾰπῐκα (from ῥᾰπίς, *a rod*). *To strike with a rod, to beat.*

ῥᾰπισμα, ἄτος, τό (from ῥαπίζω). *A blow, a stripe, a stroke.*

ῥάχις, εως and ιος, ἡ. *The back-bone, the back.*

Ῥέα, ας, ἡ. *Rhea*, a daughter of Cœlus and Terra, wife of Saturn, and mother of the gods.

ῥέεθρον, Ionic and poetic for ῥεῖθρον.

ῥέζω, fut. ῥέξω and (from the obsolete ἔργω) ἔρξω, perf. ἔοργα. *To do, to perform*, especially, *to sacrifice.*

ῥεῖα (adv. from ῥᾴδιος). *Easily.*

ῥεῖθρον, ου, τό (from ῥέω, *to flow*). *A stream.*

ῥέμβω (akin to ῥόμβος, *circular motion*). *To turn round.*—More usually in the middle, *to turn one's self around, to go astray, to wander about.*

ῥέπω, fut. ῥέψω (akin to ῥέω and ῥέμβω). *To bend downward, to sink, to incline.*

ῥεῦμα, ἄτος, τό (from ῥέω). *A stream.*

ῥέω, fut. ῥεύσομαι, 1st aor. ἔῤῥευσα, seldom used. The only genuine Attic forms are 2d aor. pass. ἐῤῥύην, fut. pass. ῥυήσομαι, and perf. (formed from this aorist), ἐῤῥύηκα. *To flow, to run, to flow down.*

ῥέω (obsolete as a present), from it in use, as tenses of φημί, are perf. εἴρηκα, perf. pass. εἴρημαι, 1st aor. pass. ἐῤῥήθην and ἐῤῥέθην, 3d fut. pass. εἰρήσομαι. *To say, to tell, to speak.*

ῥῆγμα, ἄτος, τό (from ῥήγνῡμι). *A rupture, a rent, a strain.*

ῥήγνῡμι, fut. ῥήξω, 2d aor. pass. ἐῤῥᾰγην. *To rend, to tear, to break.*—Perf. mid. with the neuter signification, ἔῤῥωγα, *to be torn in pieces, to break loose.*

ῥῆγος, εος, τό (from ῥήζω, ῥέζω in Doric for βάπτω, *to dye*). *A coloured coverlet*, in general, *a covering* (for a bed or seat), *a coverlet.* See note, page 168, line 170.

ῥῆμα, ἄτος, τό (from the obsolete ῥέω, *to speak*). *A word, a saying.*

Ῥῆνος, ου, ὁ. *The Rhine*, a celebrated river of Europe, rising in the Alps, and forming in part the boundary between France and Germany.

ῥῆσις, εως, ἡ (from the obsolete ῥέω, *to speak*). *A saying, a speech, a verse.*

ῥητέον (verb. adj. from the obsolete ῥέω, *to speak*). *To be spoken* or *said.*

ῥήτωρ, ορος, ὁ (from the same). *A public speaker, an orator, a rhetorician.*

ῥῑγέω, ῶ, fut. -ήσω, perf. mid., with the present signification, ἐῤῥῖγα (from ῥῖγος, *cold*). *To stiffen with cold, to freeze, to shiver with cold.*—*To become stiff with dread.*

ῥίζα, ης, ἡ. *A root.*

ῥιζοτόμος, ου, ὁ (from ῥίζα, and τέμνω, *to cut*). *One that cuts and gathers roots, a root-collector*, as physicians and sorcerers do.—Hence, a nickname for a physician.

ῥιζοφᾰγέω, ῶ, fut. -ήσω (from ῥίζα, and φᾰγεῖν, *to eat*). *To devour roots, to live on roots.*

ῥιζόω, ῶ, fut. ῥιζώσω, perf. ἐῤῥίζωκα (from ῥίζα). *To cause to take root.*—In the middle, *to take firm root, to strike root.*

ῥῑνόκερως, ωτος, ὁ (from ῥίς, *a nose*, and κέρας, *a horn*). *The rhinoceros.*

ῥίον, ου, τό. *The summit of a mountain, a peak.*—*A promontory.*

ῥῑπίζω, fut. -ἴσω, perf. ἐῤῥῖπῐκα (from ῥῖπίς, *a fan*). *To fan.*

ῥιπτέω, ῶ, same as

ῥίπτω, fut. ῥίψω, perf. ἐῤῥῖφα, 2d aor. ἐῤῥῖφον. *To throw, to hurl, to cast, to beat down, to cast away, to plunge.*

Ῥοδᾰνός, οῦ, ὁ. *The Rhone*, a large and rapid river of Europe, rising in the Alps near the sources of the Rhine. It flows through the south

of France, and discharges itself by three mouths into the Gulf of Lyons.

ῥοδῖνός, ή, όν (adj. from ῥόδον). *Made of roses.*

Ῥόδῖος, ου, ὁ. *An inhabitant of Rhodes, a Rhodian.*

ῥόδον, ου, τό. *The rose.*

Ῥόδος, ου, ἡ. *Rhodes*, a celebrated island in the Mediterranean Sea, lying southwest of the coast of Caria, and about forty-three miles distant.

ῥόος, ῥόου, contracted ῥοῦς, ῥοῦ, ὁ (from ῥέω, *to flow*). *A stream, a current.*

ῥόπᾰλον, ου, τό (from ῥέπω, *to bend upon*). *A club, a staff.*

ῥοφέω, ῶ, fut. -ήσω, perf. ἐῤῥόφηκα. *To sip, to sup up, to drink, to taste.*

ῥύαξ, ᾰκος, ὁ (from ῥέω, *to flow*). *A stream, a current* (especially of lava).

ῥύγχος, εος, τό (from ῥύζω, *to snarl* like an angry dog). Properly, *the distorted visage* of a snarling dog, *a bill, a beak.*

ῥυέω, ῶ, fut. pass. ῥυήσομαι, &c., another form of ῥέω, which see. *To flow*, &c.

ῥυθμός, οῦ, ὁ. *Measured movement, cadence, harmony, rhythm, the beat, music, measure.*

ῥύμμα, ᾰτος, τό (from ῥύπτω, *to cleanse*). *That which is used for cleansing, a cleansing process.*

ῥυμοτομέω, ῶ, fut. -ήσω (from ῥύμη, *a street*, and τέμνω, *to cut*). *To divide into streets, to lay out a city in streets and quarters.*

ῥυμοτομία, ας, ἡ (from ῥυμοτομέω). *The laying out the streets of a city, a line of streets.*

ῥύομαι, fut. ῥύσομαι, 1st aor. ἐῤῥῡσᾰμην, epic ῥῡσᾰμην (see under ἐρύω). *To rescue, to preserve, to deliver, to restrain.*

ῥῠπᾰρός, ά, όν (adj. from ῥύπος, *filth*). *Filthy, foul, soiled.*

Ῥωμαῖος, ου, ὁ. *A Roman.*

ῥωμᾰλέος, α, ον (adj. from ῥώμη). *Robust, strong.*

ῥώμη, ης, ἡ (from ῥώννῡμι). *Strength, vigour, might.*

Ῥώμη, ης, ἡ. *Rome.*

ῥώννῡμι and ῥωννύω, fut. ῥώσω, perf. ἐῤῥωκα. *To strengthen, to fortify, to confirm.*

ῥώομαι, fut. ῥώσομαι, 1st aor. ἐῤῥωσᾰμην (an old epic verb). *To move about rapidly, to dance.*

ῥῶσις, εως, ἡ (from ῥώννῡμι). *A strengthening, strength, vigour.*

Σ.

Σᾰβῖνη, ης, ἡ. *The Sabine territory*, in Italy, lying northeast of Rome.

Σᾰβῖνοι, ων, οἱ. *The Sabines.*

σᾰγήνη, ης, ἡ. *A net.*

Σάγρα, ας, ἡ. *The Sagra* or *Sagras*, a river of Magna Græcia. See note, page 97, line 23.

σαίνω, fut. σᾰνῶ, perf. σέσαγκα (akin to σείω). *To shake, to move* or *wag the tail* (as dogs do when fawning).—Hence, *to fawn, to flatter*, or *wheedle, to fawn upon.*

σαίρω, fut. σᾰρῶ, perf. σέσηρα. *To grin.—To sweep, to brush, to clean.*

σαλαμάνδρα, ας, ἡ. *The salamander.*

Σαλᾰμῖνιος, ου, ὁ. *An inhabitant of Salamis, a Salaminian.*

Σαλᾰμίς, ῖνος, ἡ. *Salămis*, 1. An island in the Sinus Sarōnicus, off the coast of Attica. In the strait between this island and the main land the Greeks obtained a splendid victory over the Persian fleet, B.C. 480.—2. A city on the eastern shore of Cyprus, the largest and most important in the island. —3. The title of the poem composed by Solon to incite the Athenians to recover the island of Salamis.

Σαλμυδησσός, οῦ, ἡ. *Salmydessus*, a city of Thrace, on the coast of the Euxine.

Σαλμωνεύς, έως, ὁ. *Salmōneus*, a king of Elis, who styled himself Jupiter, and endeavoured to imitate thunder and lightning. See note, page 74, line 1-3.

σαλπιγκτής, οῦ, ὁ (from σαλπίζω, fut. σαλπίγξω, *to sound a trumpet*). *A trumpeter.*

σάλπιγξ, ιγγος, ἡ. *A trumpet.*

Σάμιος, ου, ὁ. *An inhabitant of Samos, a Samian.*

Σάμος, ου, ἡ. *Samos*, an island of the Ægean, lying off the coast of Ionia, celebrated for the worship of Juno, and as the birthplace of the philosopher Pythagoras.

σάνδᾰλον, ου, τό. *A sandal.*

σᾰνίς, ῐδος, ἡ. *A board, a table.*

σαπρός, ά, όν (adj. from σήπω, *to corrupt*). *Decayed, spoiled, corrupted, useless.*

Σαπφώ, όος contr. οῦς, ἡ. *Sappho*, a celebrated poetess, a native of Lesbos, and contemporary with Pittăcus and Alcæus. She flourished B.C. 610.

Σαρδανάπαλλος, ου, ὁ. *Sardanapālus*, the last king of Assyria, celebrated for his luxury and voluptuousness.

Σαρδανία, ας, ἡ. *Sardinia*, an island in the Mediterranean, west of Italy.

Σάρδεις, εων, αἱ. *Sardis*, a city of Lydia, the ancient capital of that country. Its site is now occupied by a village called *Sart*.

Σαρδῷοι, ων, οἱ. *The Sardinians, inhabitants of Sardinia.*

Σαρδῷος, α, ον (adj.). *Sardinian.*—τὸ Σαρδῷον πέλᾰγος, *the Sardinian Sea.*

σαρκοβόρος, ον (adj. from σάρξ, *flesh*, and βορά, *food*). *That uses flesh as food, carnivorous.*

σαρκοφᾰγέω, ῶ, fut. -ήσω (from σάρξ, and φᾰγεῖν, *to eat*). *To eat flesh, to be carnivorous.*

Σαρμᾰται, ῶν, οἱ. *The Sarmatians, inhabitants of Sarmatia.*

Σαρματία, ας, ἡ. *Sarmatia*, an extensive country, comprising a large part of the north of Europe and Asia, corresponding to what is now *Russia, Poland, Prussia, Little Tartary, Astracan*, and several other neighbouring countries.

σάρξ, σαρκός, ἡ (from σαίρω, σύρω, *to draw off*). Literally, that which has been stripped off, *flesh.*

σατρᾰπης, ου, ὁ. *A satrap.*

σάτῠρος, ου, ὁ. *A satyr.*

Σάτῠρος, ου, ὁ. *Satŷrus*, a Greek actor, who taught Demosthenes how to acquire a good style of elocution.

σαύνιον, ου, τό. *A javelin.*

Σαυνῖται, ῶν, οἱ. *The Samnites, the inhabitants of Samnium*, a country of central Italy, north of Campania and west of Apulia.

Σαυνῖτῐκός, ή, όν (adj.). *Of* or *belonging to Samnium, Samnite.*

σαυτοῦ, ῆς, contr. for σεαυτοῦ, ῆς.

σᾰφής, ές (adj. akin to σοφός). *Manifest, clear, evident, plain.*—τοῦ σαφοῦς χάριν, *for the sake of clearness* or *perspicuity.*

σβέννῡμι, fut. σβέσω, perf. ἔσβηκα, perf. pass. ἔσβεσμαι. *To extinguish, to quench.*—The perf. ἔσβηκα and 2d aor. ἔσβην have the intransitive signification, *to go out, to be extinguished.*

σεαυτοῦ, ῆς (reflexive pron., nom. wanting, from σέο for σοῦ, gen. of σύ, *thou*, and gen. of αὐτός, *self*). *Of thyself, thine.*

σεβάζομαι, fut. -ᾰσομαι (from σέβας, *reverential awe*). *To stand in awe* or *reverence, to revere, to dread, to worship.*

σέβομαι, fut. σέψομαι, perf. σέσεμμαι. *To revere, to adore, to worship, to stand in awe of.*

σέθεν, poetic for σοῦ, gen. of σύ.

σειρά, ᾶς, ἡ (from εἴρω, *to tie*). *A cord, a rope, a chain.*

σεισμός, οῦ, ὁ (from σείω, *to shake*). *An earthquake.*

Σέλευκος, ου, ὁ. *Seleucus*, one of Alexander's generals, surnamed *Nicātor* or *the victorious*. He received Babylon in the division of the empire, but made himself master of Syria by subsequent conquest.

σελήνη, ης, ἡ. *The moon.*

σέλῑνον, ου, τό. *Parsley.*

Σεμέλη, ης, ἡ. *Semĕlē*, daughter of Cadmus and Hermione, and mother of Bacchus.

σεμίδᾰλις, εως, ἡ. *The finest wheat flour.*

Σεμῑρᾰμις, ῐδος, ἡ. *Semīrămis*, a celebrated queen of Assyria, wife of Ninus, whom she survived and succeeded on the throne.

σεμνός, ή, όν (from σέβομαι, perf. pass. σέσεμμαι). *Venerable, revered, holy, dignified, solemn, ma-*

jestic, honourable.—σεμνός τις, a grave sort of a person.

σεμνύνω, fut. -ύνῶ (from σεμνός). *To render venerable.*—In the middle, *to be proud of, to boast of, to pride one's self, to grow arrogant.*

Σεριφῖος, ου, ὁ. *A Seriphian, an inhabitant of Seriphus.*

Σέρῖφος, ου, ἡ. *Serīphus*, an island of the Ægēan, one of the Cyclădes. It is now *Serpho.*

σεῦ, Ion. and Dor. gen. of σύ, for σοῦ.

σηκός, οῦ, ὁ. *An enclosed place.*—Hence, *a fold* or *pen, a stable.*—*A sepulchre, a temple*, but especially *the shrine* or *cella of a temple.*

σῆμα, ἄτος, τό. *A gravestone, a sepulchral mound* or *monument, a tomb.*—Κυνὸς σῆμα, "*the dog's tomb.*"

σημαίνω, fut. -ἄνῶ, perf. σεσήμαγκα (from σῆμα). *To point out, to show, to indicate, to signify, to command.*

σημᾰσία, ας, ἡ (from σημαίνω). *The giving a signal, an indication, a sign, a signal.*

σημεῖον, ου, τό (from σῆμα). *A sign, a proof, an indication.*

σηραγγώδης, ες (adj. from σήραγξ, *a cleft*, and εἶδος, *appearance*). *Full of clefts and fissures, abounding in hollows.*

Σῆρες, ων, οἱ. *The Sēres*, a nation of Asia, who inhabited the eastern part of the continent, corresponding in a great degree to the modern *Chinese.*

σήσᾰμον, ου, τό. *Sesame.*

σθένω (from σθένος, *strength*). *To be strong, to be able, to have power.*

σιᾶγών, όνος, ἡ. *The jawbone, the jaw, a cheek.*

σῖγᾰλόεις, όεσσα, όεν (adj. from σίᾰλος, *fat*). *Fat, oily.*—Hence, *sleek, shining, splendid, brilliant, delicate.*

σῖγᾰω, ῶ, fut. -ήσω, perf. σεσῖγηκα (from σῖγή). *To be silent, to keep silence.*—Strictly speaking, σῖγάω is like *tăceo* in Latin, *to become silent* after having just spoken; and σιωπᾰω, like *sileo, to remain* or *continue silent.*

σῖγή, ῆς, ἡ. *Silence.*

σιδήρειος, α, ον (adj. from σίδηρος). *Of steel* or *iron.*

σιδήρεος, έα, εον, contr. σιδηροῦς, ᾶ, οῦν (adj. from σίδηρος). *Of iron, iron.*

σῖδηρος, ου, ὁ. *Iron.—A sword.*

Σῖδών, ῶνος, ἡ. *Sidon*, an ancient and wealthy city of the Phœnicians.

Σῖδώνιος, α, ον (adj.). *Sidonian.*—As a noun, ὁ Σιδώνιος, *a Sidonian.*

Σῖκᾰνία, ας, ἡ. *Sicănia*, an ancient name of Sicily, derived from the Sicăni.

Σικᾰνοί, ῶν, οἱ. *The Sicăni*, one of the early tribes of Sicily.

Σικελία, ας, ἡ. *Sicily*, the largest and most important island of the Mediterranean, lying south of Italy, from which it is separated by a narrow strait.

Σῖκελιῶται, ῶν, οἱ. *The Sicilians.*

Σῖκελῖκός, ή, όν (adj.), same as

Σῖκελός, ή, όν (adj.). *Sicilian.—οἱ Σικελοί, the Sicilians.*

Σίκιννος, ου, ὁ. *Sicinnus*, a Persian captive employed by Themistocles to deceive Xerxes.

Σῖκῦών, ῶνος, ἡ. *Sicyon*, a city of Achaia, situate to the northwest of Corinth, one of the oldest cities of Greece.

Σικυωνία, ας, ἡ. *Sicyonia*, the territory of Sicyon, west of Corinthia, one of the members of the Achæan confederacy.

Σιλούϊος, ου, ὁ. *Silvius*, son of Æneas, and third king of Alba.

σῖμός, ή, όν (adj.). Properly, *flat-nosed.—Bent, turned up, oblique, steep.*

Σιμωνῖδης, ου, ὁ. *Simōnīdes*, a celebrated poet of Ceos, born at Iulis in that island, B.C. 566.

σινδών, όνος, ἡ. *Fine linen, a fine garment* (of cotton), *a towel, a napkin.*

σῖνομαι (dep. mid.), in Homer used only in the present and imperfect. *To hurt, to injure, to destroy, to plunder.*

Σινύεσσα, ης, ἡ. *Sinuessa*, a city of Campania, subsequently of New Latium, on the seacoast.

Σινωπεύς, έως, ὁ. *A Sinōpian, an inhabitant of Sinōpe*, a city of Asia, on the shores of the Euxine. It is now *Sinub*.

Σῖπῦλος, ου, ὁ. *Sipylus*, a mountain of Lydia in Asia Minor, branching off from Mount Tmolus.

Σῖσῦφος, ου, ὁ. *Sisyphus*, a son of Æŏlus and Enaretta, the most crafty prince of the heroic age.

σῖταρκέω, ῶ, fut. -ήσω (from σῖτος, and ἀρκέω, *to furnish*). *To furnish provisions, to provide with food, to feed, to board.*

σῖτέω, ῶ, fut. -ήσω, perf. σεσῖτηκα (from σῖτος). *To feed, to nourish.* —In the middle, *to help one's self to food, to feed upon, to eat, to feast upon, to live on.*

σῖτῖον, ου, τό (from σῖτος). *Food, provisions, nourishment.*

σῖτῖσις, εως, ἡ (from σῖτίζω, *to feed*). *A nourishing* or *feeding, support, food.*

σῖτοδεία, ας, ἡ (from σῖτος, and δέομαι, *to want*). *A want of provisions, scarcity, a famine.*

σῖτος, ου, ὁ. *Wheat, corn, bread, food, provision.*—In the plural, τὰ σῖτα.

σῖτοφόρος, ον (adj. from σῖτος, and φέρω, *to bear*). *Producing grain, abounding in grain, fertile.*

σῖωπᾶω, ῶ, fut. -ήσω, perf. σεσιώπηκα (from σιωπή). *To remain silent, to refrain from speaking.* See σῖγάω.

σιωπή, ῆς, ἡ. *Silence.*

Σκαιαί, ῶν, αἱ (prop. fem. of σκαιός, with πύλαι understood). Properly, *the western gate.—The Scæan gate.*

σκαιός, ά, όν (adj.). Properly, *left, on the left side.*—Hence, *unlucky, awkward.—Western, towards the west.*

Σκαμάνδριος, ου, ὁ. *Scamandrius*, the son of Hector and Andromache.

σκάπτω, fut. σκάψω, perf. ἐσκᾰφα. *To dig.*

σκᾰφος, εος, τό (from σκάπτω). *A boat, a skiff, a vessel, a raft.*

σκέλος, εος, τό. *The leg.*—In the plural, τὰ σκέλη, *the legs*, i. e., *the long walls* extending from the city of Athens to its harbour the Piræus.

σκεπάζω, fut. -ᾰσω (from σκέπας, *a covering*), same as

σκέπω, fut. σκέψω, perf. ἔσκεφα. *To cover, to protect, to defend, to conceal.*

σκευάζω, fut. -ᾰσω, perf. ἐσκεύᾰκα (from σκευή). *To prepare, to arrange, to get in readiness, to fit out, to attire, to put on.*

σκευασία, ας, ἡ (from σκευάζω). *Preparation, equipment.*

σκευή, ῆς, ἡ. *Equipment, armour, dress, attire.*

σκεῦος, εος, τό. *A vase, a vessel.*—*A tool, an implement, a weapon, an article of dress, a piece of furniture.—Baggage.*

σκευοφόρος, ον (adj. from σκεῦος, and φέρω, *to carry*). *That carries baggage.*—τὰ σκευοφόρα, *beasts of burden.*

σκηνή, ῆς, ἡ. *A tent, a hut, a stage, a scene.*

Σκηπίων, ωνος, ὁ. *Scipio.*

σκῆπτρον, ου, τό (from σκήπτω). *A staff, a sceptre.*

σκήπτω, fut. σκήψω, perf. ἔσκηφα. *To place on the ground, to fix*, especially a staff for the purpose of supporting something.—In the middle, *to rest one's self* upon something, *to lean upon for support.—To dissemble, to pretend.*

σκιά, ᾶς, ἡ. *A shadow, a shade.*

σκιᾰδῖον, ου, τό (from σκιά). *A shaded place, an arbour, a shaded walk.*

σκιρτᾰω, ῶ, fut. σκιρτήσω, perf. ἐσκίρτηκα. *To bound, to spring, to gambol, to skip.*

σκληρός, ά, όν (adj. from σκλῆναι, 2d aor. inf. of σκέλλω, *to dry up*). *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

σκληρότης, ητος, ἡ (from σκληρός). *Hardness, roughness, harshness, rude conduct.*

σκόπελος, ου, ὁ (from σκοπός). *A height, an eminence, a lofty rock, a cliff.*

σκοπέω, ῶ, fut. σκοπήσω, perf. ἐσκόπηκα (from σκοπός). *To observe narrowly, to examine, to survey, to consider, to aim at, to look at.*

σκοπός, οῦ, ὁ (from σκέπτομαι, *to look out around*). *A watcher, a scout.—An aim, an object, a mark.*

σκορπίος, ου, ὁ. *The scorpion.*

σκυδμαίνω, fut. -μᾰνῶ, perf. ἐσκύδμαγκα. *To be angry with, to be enraged against.*

Σκύθης, ου, ὁ. *A Scythian.*

Σκῡθία, ας, ἡ. *Scythia*, a general name given by the ancient Greeks and Romans to a large portion of Northern Asia.

Σκυθῐκός, ή, όν (adj.). *Scythian.*

σκυθρωπάζω, fut. -ᾰσω (from σκυθρωπός). *To have a morose aspect, to look sour.*

σκυθρωπός, ή, όν (adj. from σκυθρός, *morose*, and ὤψ, *the countenance*). *Having a morose look, of gloomy aspect.*

σκύλαξ, ᾰκος, ὁ. *A young animal.*—Commonly, *a young dog, a whelp.*

Σκύλλα, ης, ἡ. *Scylla*, a daughter of Nisus, king of Megăra.

σκῦλον, ου, τό (from σκύλλω, *to tear in pieces*). *A hide, anything stripped off.*—Hence, *spoils, booty, plunder.*

σκύμνῐον, οῦ, τό (dim. of σκύμνος). *A young animal, the young.*

σκύμνος, ου, ὁ. *A young animal.*

σκῡτᾰλη, ης, ἡ (from σκῦτος, *a skin*). *A scytălē*, a cylindrical piece of wood with a piece of skin wrapped around, used by the Spartans for transmitting secret orders to their generals when abroad.

σκῡτῐνος, η, ον (adj. from σκῦτος, *a skin*). *Made of leather, leathern.*

σκῶμμα, ᾰτος, τό (from σκώπτω). *A sarcastic jest, sarcasm, raillery, a libel, a slander.*

σκώπτω, fut. σκώψω, perf. ἔσκωφα. *To banter, to deride, to mock, to jest.*

σμᾶω, ῶ, fut. σμήσω, perf. (from σμήχω), ἔσμηχα (from the obsolete μάω, root of μάσσω, *to touch*). *To rub, to rub on, to wipe, to anoint, to embalm.*

σμηνουργός, οῦ, ὁ (from σμῆνος, *a swarm of bees*, and ἔργον, *work*). *One who has the care of bees.*

σμύρνα, ης, ἡ. *Myrrh.*

σμῡχω, fut. σμύξω, perf. ἔσμῡχα. *To smoulder.—σμύχομαι πυρί, to be consumed by a smouldering fire.*

Σόᾶνες, ων, οἱ. *The Soānes*, a brave and warlike race, inhabiting the summits of Mount Caucasus in Colchis, whose method of collecting the gold, washed down by the mountain torrents, in wool skins, is fabled to have given rise to the legend of the golden fleece.

σοβέω, ῶ, fut. -ήσω, perf. σεσόβηκα. *To move, to drive off, to urge forward.*—Neuter, *to hasten.*

Σόλων, ωνος, ὁ. *Solon*, one of the seven wise men of Greece, born in the island of Salămis; elected archon and legislator of Athens B.C. 594.

σορός, οῦ, ἡ. *A coffin, an urn, a sarcophagus.*

σός, σή, σόν (poss. pron. from σύ). *Thine.*

Σουνῖάς, ᾰδος, ἡ (fem. adj.). *Sunian.*

Σούνῐον, ου, τό. *Sunĭum*, a celebrated promontory of Attica, forming the extreme southern point of that province. On it was a beautiful temple of Minerva, whence her appellation of *Sunias.*

Σοῦσα, ων, τά. *Susa*, a celebrated city of Susiana in Persis, on the east side of the Eulæus or Choaspes.

Σουσαμίθρης, ου, ὁ. *Susamithres.*

σοφία, ας, ἡ (from σοφός). *Wisdom.*

σοφιστής, οῦ, ὁ (from σοφίζω, *to render wise*). *A teacher of wisdom.—A sophist.*

Σοφοκλῆς, έους, ὁ. *Sophŏcles*, a celebrated Greek tragic poet, born at Colōnus, B.C. 495.

σοφός, ή, όν (adj.). *Wise.*

σπᾰθᾰω, ῶ, fut. -ήσω, perf. ἐσπάθηκα (from σπάθη, *a weaver's tool* for striking the threads together). *To press the web with the beam.*—Hence, *to weave.—To squander, to consume.*

σπᾰνῐζω, fut. -ῐσω, perf. ἐσπᾰνῐκα

(from σπάνις), and middle σπανίζομαι. *To want, to be in want, to be destitute of.*

σπᾰνις, εως, ἡ (from σπανός, *scarce*). *Want, scarcity, indigence.*

σπᾰνιστός, ή, όν (adj. from σπανίζω). *Lacking, standing in need, wanting.*—Passive, *scarce.*

σπᾰνίως (adv. from σπάνιος, *scarce*). *Scarcely, rarely, seldom.*

σπαργᾰνον, ου, τό (from σπάργω, *to swathe*). *A swathing cloth* or *band.*

Σπάρτη, ης, ἡ. *Sparta*, a celebrated city of Greece, the capital of Laconia, situated on the west bank of the Eurōtas. Its remains are near the modern *Misitra.*

Σπαρτιᾱτης, ου, ὁ. *A Spartan.*

σπᾰω, ῶ, fut. σπᾰσω, perf. ἐσπᾰκα. *To draw, to drag, to draw up, to drink.*

σπείρω, fut. σπερῶ, perf. ἔσπαρκα, 2d aor. ἔσπᾰρον. *To sow, to scatter seed.*

σπέρμα, ᾰτός, τό (from σπείρω). *Seed.*

σπεύδω, fut. σπεύσω, perf. ἔσπευκα. *To propel, to urge forward.*—Mostly neuter, *to press forward, to hasten, to exert one's self, to strive after.*

σπήλαιον, ου, τό (from σπέος, *a cave*). *A cave, a grotto.*

σπιθᾰμή, ῆς, ἡ (from σπίζω, *to extend*). *A span.* See note, page 48, line 29.

Σπινθᾰρος, ου, ὁ. *Spinthārus.*

σπλαγχνεύω, future -εύσω, perfect ἐσπλάγχνευκα (from σπλάγχνον). *To inspect the entrails of a victim, to predict from the appearance of the entrails* of a victim.

σπλάγχνον, ου, τό (mostly in the plural), τὰ σπλάγχνα. *The entrails.*

σπογγία, ας, ἡ. *A sponge.*

σπόγγος, ου, ὁ. *A sponge.*

σπονδή, ῆς, ἡ (from σπένδω, *to make a libation*). *A libation.*—In the plural, αἱ σπονδαί, commonly, *a treaty, a truce*, because the hostile parties poured out *libations* in ratification of the contract thus entered into.

σπόρος, ου, ὁ (from σπείρω). *A sowing, seed, a crop.*

σπουδάζω, fut. -ᾰσω, perf. ἐσπούδᾰκα (from σπουδή). *To be earnest* or *zealous, to apply earnestly, to strain every effort, to hasten.*

σπουδή, ῆς, ἡ (from σπεύδω). *Earnestness, zeal, activity, diligence.*

σπουδαῖος, α, ον (adj. from σπουδή). *Zealous, active, upright, honest, excellent, worthy.*

στᾰγών, όνος, ἡ (from στάζω, *to fall in drops*). *A drop.*

στάδῐον, ου, τό. *A stadium*, a Grecian measure of length, containing 606 feet, 10 inches.

στάδῐος, ου, ὁ. Same as στάδιον.

σταθμός, οῦ, ὁ (from ἵστᾰμαι, *to stand*). A place where men or animals rest on a journey.—Hence, *a halting* or *resting place, an inn, a stable.*—*A balance, a weight.*—In the plural, τὰ σταθμά.

στᾰσιάζω, fut. -ᾰσω, perf. ἐστασιᾰκα (from στάσις). *To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.*

στᾰσις, εως, ἡ (from ἵστᾰμαι, *to stand, to rise up*). *A rising against lawful authority, sedition, discord, faction, revolt, a party.*—*Position, posture.*

Στάτᾰνος, η, ον (adjective from Στάτᾰνα, *Statāna*, a city of lower Italy). *Statanian.*—οἶνος, *Statanian wine.*

σταυρός, οῦ, ὁ. *A cross, a stake.*

σταυρόω, ῶ, fut. -ώσω (from σταυρός). *To crucify.*

σταφῡλή, ῆς, ἡ. *A grape, a bunch of grapes.*

στέγη, ης, ἡ (from στέγω, *to cover*). *A roof, a ceiling, a covering.*

στέλεχος, εος, τό. *A trunk* (of a tree).

στέλλω, fut. στελῶ, perf. ἔσταλκα, 2d aor. pass. ἐστᾰλην. *To send, to fit out, to equip, to array, to get ready.*

στενάζω and στενᾰχω, fut. -άξω, perf. ἐστένᾰχα (forms of στένω, *to groan*). *To groan, to lament, to bewail, to sigh.*

στενᾰχίζω, fut. -ῐσω. Same as στενάζω.

στενός, ή, όν (adj.). *Narrow, strait, close, crowded.—Pinched by want, in narrow circumstances.—τὰ στένα, the straits.*

στενωπός, όν (adj. from *στενός*, and *ὤψ, the eye*). Where the view is confined within narrow bounds, *narrow.*—As a noun, *ὁ* and *ἡ στενωπός, a lane, a narrow road.*

στέργω, fut. *στέρξω*, perf. *ἔστερχα. To love, to cherish, to be content with.*

στερεότης, ητος, ἡ (from *στερεός, firm*). *Firmness, strength, hardness.*

στερρός, ά, όν (adj. from *ἵσταμαι, to stand*). *Firm, compact, hard, solid.*

στερρότης, ητος, ἡ (from *στερρός*). *Firmness, hardness, solidity.*

στεφανίσκος, ου, ὁ (dim. of *στέφανος*). *A small crown, a wreath, a garland.*

στέφανος, ου, ὁ (from *στέφω*). *A crown.*

στεφανόω, fut. *-ώσω*, perf. *ἐστεφάνωκα* (from *στέφανος*). *To crown.*

στέφος, εος, τό, poetic for *στέφανος.*

στέφω, fut. *στέψω*, perf. *ἔστεφα. To crown.*

στῆθος, εος, τό. The breast.

στήλη, ης, ἡ (from *ἵστημι, to erect*). *A column.—αἱ στῆλαι, the Pillars of Hercules.*

στηρίζω, fut. *στηρίξω*, perf. *ἐστήρικα. To prop, to support.*

στιβάς, άδος, ἡ (from *στείβω, to tread*). *A bed* or *couch of straw* or *leaves.*

στιβεύω, fut. *-εύσω*, perf. *ἐστίβευκα* (from *στείβω, to tread*). *To tread.—To follow by track, to track* or *trace, to search out, to follow.*

στῖφος, εος, τό (from the same). *A troop, a crowd, a multitude.*

στῖχος, ου, ὁ (from *στείχω, to march in a row*). *A rank, a row, a line.*

στολή, ῆς, ἡ (from *στέλλω, to fit out*). *Attire, dress, a robe, a garment.*

στόλος, ου, ὁ (from *στέλλω, to fit out*). *A fleet, an expedition.*

στόμα, ατος, τό. The mouth, an opening.

στόμιον, ου, τό. Same as *στόμα.*

στοναχή, ῆς, ἡ (from *στενάχω, to groan*). *A groan, lamentation.*

στοργή, ῆς, ἡ (from *στέργω*). *Love, affection.*

στορέννυμι and *στρώννυμι*, fut. *στορέσω* and *στρώσω*, perf. *ἔστρωκα*, 1st aor. pass. *ἐστρώθην* and *ἐστορέσθην. To strew, to spread, to smooth down.*

στοχάζομαι, fut. *-άσομαι* (from *στόχος, a mark*). *To aim at, to have in view, to strive to attain, to exert one's self*, with the genitive.

στρατεία, ας, ἡ (from *στρατεύω*). *A military expedition, a campaign.*

στράτευμα, ατος, τό (from *στρατεύω*). *An army.*

στρατεύω, fut. *-εύσω*, perf. *ἐστράτευκα* (from *στρατός*), and middle *στρατεύομαι. To make a military expedition, to go on an expedition, to serve in war.*

στρατηγέω, ῶ, fut. *-ήσω*, perf. *ἐστρατήγηκα* (from *στρατηγός*). *To lead an army, to be a general, to have the command of, to command.*

στρατηγία, ας, ἡ (from *στρατηγέω*). *The office of general, chief command, conduct in command.*

στρατηγός, ου, ὁ (from *στρατός*, and *ἄγω, to lead*). *A commander.*

στρατιά, ᾶς, ἡ (from *στρατός*). *An army.*

στρατιώτης, ου, ὁ (from *στρατιά*). *A soldier.*

στρατιωτικός, ή, όν (adj. from *στρατιώτης*). *Of* or *pertaining to soldiers, military, warlike.—τὸ στρατιωτικόν, an army.*

Στρατονίκη, ης, ἡ. Stratonicē, a daughter of Demetrius Poliorcētes, who married Seleucus, king of Syria.

στρατόπεδον, ου, τό (from *στρατός*, and *πέδον, a basis* or *foundation*). *An encampment, an army established in camp, an army.*

στρατός, οῦ, ὁ (from *στορέννυμι*). *A camp, an encampment.*—Mostly, *an army.*

στρεβλόω, ῶ, fut. *-ώσω*, perf. *ἐστρέβλωκα* (from *στρεβλός, twisted*). *To wind* or *twist with a screw* or *roller.—To torture, to put to the rack.*

στρέφω, fut. *στρέψω*, perf. *ἔστροφα*, perf. pass. *ἔστραμμαι*, 2d aor. act.

ἔστρᾰφον. *To turn, to twist, to turn round.*—In the middle, *to turn one's self round, to return.*

στρούθῐον, ου, τό (dim. of στρουθός). *A small bird, a sparrow.*

στρουθοκᾰμηλος, ου, ὁ (from στρουθός, *a sparrow*, and κάμηλος, *a camel*). *An ostrich.*

Στροφᾰδες, ων, αἱ (νῆσοι). *Strophādes*, two small islands in the Ionian Sea, off the coast of Elis. They received this name from the circumstance of Zetes and Calāïs having returned from thence (from στρέφομαι, *to return*) after they had driven the Harpies thither from the table of Phineus.

Στρῡμών, όνος, ὁ. *The Strymon*, a large river of Thrace forming the boundary between that country and Macedonia. It is now the *Karasou*.

στρῶμα, ᾰτος, τό (from στρώννῡμι, *to spread*). *Anything spread out* to lie on.—*A bed, a couch, a couch-covering, a coverlet.*

στῡγερός, ά, όν (adj. from στυγέω, *to hate*). *Odious, hateful, dreadful, drear, dismal.*

στυγνός, ή, όν, contr. from στυγᾱνός (adj. from the same). *Hateful, dismal, sad, harsh, cruel.*

στῦλος, ου, ὁ. *A pillar, a column.*

Στυμφᾰλίς, ῐδος, ἡ (fem. adjective). *Of Stymphālus, Stymphalian.*—Στυμφᾰλὶς λίμνη, ἡ, *Lake Stymphalis*, in Arcadia.—Στυμφᾰλῐδες ὄρνῐθες or ὄρνεις, *the Stymphalian birds.*

Στύμφᾰλος, ου, ἡ. *Stymphālus*, a town of Arcadia, in the north-eastern angle, near the confines of Achaia.

Στύξ, Στῡγός, ἡ. *The Styx*, a river of the lower world.

στυφελίζω, fut. -ίξω (from στῡφελός, *close*). *To beat, to push away, to drive away.*

σύ, gen. σοῦ (pers. pron.). *Thou.*

Σύβᾰρις, ῐος or ῐδος, ἡ. *Sybăris*, a city of Lucania, on the Tarentine Gulf, and noted for the luxury of its inhabitants. It was destroyed by the Crotoniats about B.C. 510.

Συβαρῖτης, ου, ὁ. *A Sybarite, an inhabitant of Sybaris.*

συγγένεια, ας, ἡ (from συγγενής). *Affinity, relationship, kindred.*

συγγενής, ές (adj. from σύν, *with*, and γένος, *birth*). *Having a common origin with, of the same family.*—As a noun, ὁ, *a relation.*

συγγηράσκω, fut. -γηρᾱσω, &c. (from σύν, *with*, and γηράσκω, *to grow old*). *To grow old with.*

συγγιγνώσκω, fut. -γνώσομαι, &c. (from σύν, *with*, and γιγνώσκω, *to be of opinion*). *To agree in opinion with.*—*To pardon, to forgive.*

συγγνώμη, ης, ἡ (from συγγιγνώσκω). *Pardon, forgiveness.*

σύγγραμμα, ᾰτος, τό (from συγγράφω). *A writing, a treatise, a history.*

συγγρᾰφεύς, έως, ὁ (from συγγράφω). *A writer, an author, an historian.*

συγγρᾰφω, fut. -γράψω, &c. (from σύν, *together*, and γράφω, *to write*). *To put down together in writing, to compose, to write, to prepare.*

συγγυμναστής, οῦ, ὁ (from σύν, *together*, and γυμναστής, *a teacher of gymnastics*). *A fellow-gymnast.*

σύγε for σύ. *Thou for thy part, thou indeed, thou even thou.*

συγκᾰθεύδω, fut. -ευδήσω, &c. (from σύν, *together*, and καθεύδω, *to lie down to sleep*). *To lie down with, to sleep with.*

σύγκαιρος, ον (adj. from σύν, *with*, and καιρός, *a season*). *Seasonable, opportune.*

συγκᾰλέω, ῶ, fut. -καλέσω, &c. (from σύν, *together*, and καλέω, *to call*). *To call together, to invite, to convoke.*—οἱ συγκεκλημένοι, *the invited guests.*

συγκᾰλύπτω, fut. -καλύψω, &c. (from σύν, *with*, and καλύπτω, *to cover*). *To cover with, to cover up, to hide away.*

συγκάμνω, fut. -κᾰμῶ, &c. (from σύν, *with*, and κάμνω, *to labour*). *To labour with, to partake in the toil of, to assist, to help.*

συγκαταβαίνω, future -βήσομαι, &c. (from σύν, *together*, and καταβαίνω, *to descend*). *To descend with,*

to go down together, to engage in, to submit to.

συγκαταδῦνω, fut. δύσω, &c. (from σύν, *with*, and καταδύω or -δύνω, *to sink*). *To sink with, to go down along with.*

συγκατακαίω, fut. -καύσω, &c. (from σύν, *with*, and κατακαίω, *to consume*). *To burn up along with, to consume together with.*

συγκατασβέννῡμι, fut. -σβέσω, &c. (from σύν, *with*, and κατασβέννῡμι, *to quench*). *To extinguish together with, to destroy utterly.*

σύγκειμαι, fut. -κείσομαι, &c. (from σύν, *with*, and κεῖμαι, *to lie*). *To lie with, to be joined together, to consist of.*

συγκλείω, fut. -κλείσω, &c. (from σύν, *together*, and κλείω, *to shut*). *To shut together, to shut in.*

σύγκλητος, ου, ἡ (from συγκᾰλέω, *to call together*). *The senate.*

συγκρῑνω, fut. -κρῑνῶ, &c. (from σύν, *together*, and κρῑνω, *to judge*). *To place things together in order to judge, to compare.*

συγκροτέω, ῶ, fut. -κροτήσω, &c. (from σύν, *together*, and κροτέω, *to strike*). *To strike together, to clap, to unite, to collect, to organize.*

συγκρούω, fut. -κρούσω, &c. (from σύν, *together*, and κρούω, *to strike*). *To strike* or *dash together, to bring into collision, to join together.*

συγχαίρω, fut. -χᾰρῶ, &c. (from σύν, *with*, and χαίρω, *to rejoice*). *To rejoice with.*

συγχορεύω, fut. -χορεύσω, &c. (from σύν, *with*, and χορεύω, *to dance*). *To dance with.*

συγχωρέω, ῶ, future -χωρήσω, &c. (from σύν, *with*, and χωρέω, *to go*). *To go with.*—Mostly, *to concede, to grant, to pardon.*

σῦκον, ου, τό. *A fig.*

συκοφαντέω, ῶ, fut. -ήσω (from συκοφάντης, *an informer*). *To inform against, to calumniate, to slander, to denounce.*

συλλαμβᾰνω, future -λήψομαι, &c. (from σύν, *with*, and λαμβᾰνω, *to seize*). *To seize together with, to lay hold of, to seize upon, to grasp.*—*To succour.*

συμβαίνω, fut. -βήσομαι, &c. (from σύν, *together*, and βαίνω, *to go*). *To go together, to come together, to meet, to agree.*—Impers., συμβαίνει, *it happens, it is fitting, it suits.*—τὸ συμβεβηκός, *what has occurred, a peculiarity*; and in the plural, τὰ συμβεβηκότα, *occurrences, the attributes* of a thing.—τὰ συμβάντα, *the things that have happened, the occurrences.*

συμβάλλω, fut. -βᾰλῶ, &c. (from σύν, *together*, and βάλλω, *to cast*). *To cast together, to unite, to connect, to compare, to strike together, to contend, to engage with, to appoint.*—In the middle, *to meet with, to contribute to.*

συμβασιλεύω, fut. -εύσω, &c. (from σύν, *with*, and βασιλεύω, *to reign*). *To reign with.*

συμβίωσις, εως, ἡ (from συμβιόω, *to live together*). *A living together, a community, union.*

σύμβολον, ου, τό (from συμβάλλω) *A sign, a token, a symbol.*

συμβουλεύω, future -βουλεύσω, &c. (from σύν, *together*, and βουλεύω, *to counsel*). *To give advice to, to counsel, to advise.*

σύμβουλος, ον, ὁ and ἡ (from σύν, *with*, and βουλή, *counsel*). *An adviser, a counsellor.*

συμμαχία, ας, ἡ (from συμμᾰχέω, *to be an ally in war*). *An alliance, a confederacy, assistance.*

σύμμᾰχος, ον (adj. from σύν, *together with*, and μάχομαι, *to fight*). *Allied with, friendly.*—As a noun, *an ally* or *confederate in war, a fellow-combatant.*

συμμένω, fut. -μενῶ, &c. (from σύν, *with*, and μένω, *to remain*). *To remain with, to continue, to persist.*

συμμίγνῡμι, fut. -μίξω, &c. (from σύν, *with*, and μίγνῡμι, *to mingle*). *To mingle with, to intermingle, to blend, to mix together.*—In the middle, *to mingle with, to confer with.*

συμμίσγω, poetic for συμμίγνῡμι.

συμπαίζω, fut. -παίξομαι, &c. (from σύν, *with*, and παίζω, *to play*). *To play with, to sport together.*

συμπαραθέω, future -θεύσομαι, &c.

(from σύν, *together with*, and παραθέω, *to run by the side of*). *To run along with, to run by the side of.*

συμπάρειμι, fut. -έσομαι (from σύν, *with*, and πάρειμι, *to be present*). *To be present with.*

σύμπας, -πᾶσα, -παν (adj. from σύν, *together*, and πᾶς, *all*). *All together, the whole.*

συμπάσχω, fut. -πείσομαι, &c. (from σύν, *with*, and πάσχω, *to suffer*). *To suffer along with.—To sympathize with.*

συμπείθω, future -πείσω, &c. (from σύν, *with*, and πείθω, *to persuade*). *To persuade along with, to prevail upon, to influence, to move* by entreaty.

συμπίνω, fut. -πίομαι, &c. (from σύν, *with*, and πίνω, *to drink*). *To drink with, to drink together.*

συμπίπτω, fut. -πεσοῦμαι, &c. (from σύν, *together*, and πίπτω, *to fall*). *To fall together, to meet, to come into contact, to fail down.—συμπίπτειν εἰς μάχην, to engage in battle with.*

συμπλέκω, fut. -πλέξω, &c. (from σύν, *together*, and πλέκω, *to weave*). *To bind* or *weave together, to intwine, to interweave.—συμπλέκομαι, to come to blows with, to join battle with, to grapple with.*

συμπλέω, fut. -πλεύσομαι, &c. (from σύν, *with*, and πλέω, *to sail*). *To sail with.*

Συμπληγάδες, ων, αἱ (πέτραι understood). *The Symplegades* (i. e., *the dashers-together*, from σύν, *together*, and πλήσσω, *to dash*), a name applied to the Cyanean, from their supposed collision when vessels attempted to pass. See Κυάνεαι.

συμπληρόω, ῶ, fut. -πληρώσω, &c. (from σύν, denoting *completion*, and πληρόω, *to fill*). *To fill completely, to fill up.*

σύμπλοος, οον, contr. σύμπλους, ουν (adj. from συμπλέω). *Sailing with, accompanying on a voyage.—*As a noun, *the companion of a voyage, a companion.*

συμπνέω, fut. -πνεύσω, &c. (from σύν, *with*, and πνέω, *to blow*). *To blow with, to join.*

συμπόσιον, ου, τό (from συμπίνω). *A drinking together, a banquet, a banqueting-hall, a saloon.*

συμπότης, ου, ὁ (from συμπίνω). *A table companion, a guest.*

συμπράσσω, fut. -πράξω, &c. (from σύν, *with*, and πράσσω, *to do*). *To do along with, to perform jointly, to sympathize, to help.*

συμπρήθω, fut. -πρήσω, perf. συμπέπρηκα (from σύν, *with*, and πρήθω, *to burn*). *To burn with.*

σύμπτωσις, εως, ἡ (from συμπίπτω, *to meet*). *A meeting, a concurrence.*

συμφέρω, fut. -οίσω, &c. (from σύν, *together*, and φέρω, *to bring*). *To bring together, to collect, to contribute, to be profitable* or *useful, to assent to.—τὸ συμφέρον, that which is of advantage* or *profit, advantage.*—In the middle, *to come together, to flow, to stream.*—In the passive, *to be borne together.*

συμφεύγω, fut. -φεύξομαι, &c. (from σύν, *together*, and φεύγω, *to flee*). *To flee together with, to flee away, to escape to.*

συμφθέγγομαι, fut. -φθέγξομαι, &c. (from σύν, *with*, and φθέγγομαι, *to speak*). *To speak with, to agree with, to accompany.*

συμφλέγω, fut. -φλέξω, perf. συμπέφλεχα (from σύν, *together*, and φλέγω, *to burn*). *To burn together, to burn with.*

συμφορά, ᾶς, ἡ (from συμφέρω). *An accident, a misfortune, a calamity.*

συμφυής, ές (adj. from συμφύω, neut., *to grow together*). *Grown together, united by nature, naturally coherent, placed together.*

σύν (prep.), governs the dative only. *With, together with, in company with*, &c.—In composition it denotes *concurrence in action, association, union, collection, completion* or *fulfilment* of an action, and frequently merely strengthens the force of the simple verb.

συναγανακτέω, ῶ, fut. -ήσω, &c. (from σύν, and ἀγανακτέω, *to be*

angry). *To share in the indignation* of another.

συναγελάζω, fut. -ᾰσω (from σύν, *together*, and ἀγελάζω, *to herd*). *To bring together into a herd, to unite with a herd.*—In the middle, *to herd together* or *with.*

συνᾰγω, fut. -άξω, &c. (from σύν, *together*, and ἄγω, *to lead*). *To draw together, to collect, to lead together, to gather, to unite.*

συνᾴδω, fut. -ᾴσω, &c. (from σύν, *with*, and ᾄδω, *to sing*). *To sing with.*

συναθροίζω, future -αθροίσω, &c. (from σύν, *together*, and ἀθροίζω, *to assemble*). *To assemble together.*

συναείρω, poetic for συναίρω.

συναιρέω, ῶ, fut. -αιρήσω, &c. (from σύν, *together*, and αἱρέω, *to take*). *To take together, to collect, to destroy, to capture.*

συναίρω, fut. συνᾰρῶ, &c. (from σύν, *together*, and αἴρω, *to raise*). *To raise together, to assist in raising, to lift with.—To take away, to seize upon.*

συναισθᾰνομαι, fut. -αισθήσομαι, &c. (from σύν, *with*, and αἰσθάνομαι, *to perceive*). *To perceive with* or *at the same time, to have a fellow feeling with, to be conscious of, to feel certain of.*

συναντᾰω, ῶ, fut. -αντήσω, &c. (from σύν, *with*, and ἀντάω, *to meet*). *To meet with, to light upon, to go to meet.*

συναπόλλῡμι, future -απολέσω, &c. (from σύν, *with*, and ἀπόλλῡμι, *to destroy*). *To destroy together with.*—In the middle, *to perish with.*

συνάπτω, fut. -άψω, &c. (from σύν, *together*, and ἅπτω, *to fasten*). *To fasten together, to unite, to join, to hang together, to meet together.*

συναρπάζω, fut. -αρπᾰσω, &c. (from σύν, *together*, and ἁρπάζω, *to carry off*). *To carry off together* or *at once, to carry off, to seize, to plunder.*

συναρτᾰω, ῶ, fut. -αρτήσω, &c. (from σύν, *together with*, and ἀρτάω, *to hang up*). *To hang up together with, to join together, to fit to, to unite with.*

συνδέω, fut. -δήσω, &c. (from σύν, *together*, and δέω, *to bind*). *To bind together, to fasten with, to chain to.*

συνδιαπράσσω, Attic -πράττω, fut. -πράξω, &c. (from σύν, *with*, and διαπράσσω, *to accomplish*). *To effect in conjunction with, to bring about by means of, to manage with, to take part in the management of.*

συνδιαφθείρω, fut. -φθερῶ, &c. (from σύν, *with*, and διαφθείρω, *to destroy*). *To destroy along with, to aid in destroying.*

συνδιώκω, future -διώξω, &c. (from σύν, *with*, and διώκω, *to pursue*). *To pursue together with, to join in the pursuit.*

συνέδριον, ου, τό (from σύν, *with*, and ἕδρα, *a sitting*). Literally, *a sitting together.—The sitting of a council, an assembly.*

συνείδω, future -είσομαι, &c. (from σύν, denoting *completion*, and εἴδω, *to know*). *To know thoroughly, to feel conscious of, to feel within one's self, to feel certain of, to perceive.*

σύνειμι, fut. -έσομαι (from σύν, *with*, and εἰμί, *to be*). *To be with, to associate with, to be on terms of intimacy with.—συνεῖναι τῷ ἀρίστῳ βίῳ, to be in communion with the happiest life*, i. e., to lead the happiest life.

σύνειμι, fut. -είσομαι, &c. (from σύν, *with*, and εἶμι, *to go*). *To go along with, to come with, to accompany.*

συνεισφέρω, fut. -εισοίσω, &c. (from σύν, *together*, and εἰσφέρω, *to contribute*). *To contribute together with.*

συνεκβάλλω, fut. -βᾰλῶ, &c. (from σύν, *together*, and ἐκβάλλω, *to eject* or *banish*). *To banish at the same time.*

συνεκπέμπω, fut. -πέμψω, &c. (from σύν, *with*, and ἐκπέμπω, *to send forth*). *To send forth together with.*

συνεκπλέω, future -πλεύσομαι, &c. (from σύν, *with*, and ἐκπλέω, *to*

sail out). *To sail out along with, to join a naval expedition.*

συνεκφέρω, fut. *-εξοίσω*, &c. (from *σύν*, *with*, and *ἐκφέρω*, *to bear forth*). *To bring forth together with, to make manifest at the same time with.*

συνελαύνω, fut. *-ελᾶσω*, &c. (from *σύν*, *together*, and *ἐλαύνω*, *to drive*). *To drive together, to bring into contact, to drive.*

συνεξαιρέω, *ῶ*, future *-αιρήσω*, &c. (from *σύν*, *together*, and *ἐξαιρέω*, *to take out*). *To take out* or *away together, to remove together with, to assist in removing* or *destroying.*

συνεξανίστημι, fut. *-αναστήσω*, &c. (from *σύν*, *together*, and *ἐξανίστημι*, *to cause to arise*). *To cause to arise together* or *at the same time.*—As a neuter, in perf. and 2d aor., *to arise as one man.*

συνέπομαι, fut. *-έψομαι* (from *σύν*, *with*, and *ἕπομαι*, *to follow*). *To follow with, to accompany, to attend.*

συνεργέω, *ῶ*, fut. *-ήσω*, perf. *συνήργηκα* (from *συνεργός*). *To work with, to aid one in his work, to cooperate in, to assist.*

συνεργός οῦ, *ὁ* and *ἡ* (from *σύν*, *with*, and *ἔργον*, *a work*). *An assistant.*

συνέρχομαι, future *-ελεύσομαι*, &c. (from *σύν*, *with*, and *ἔρχομαι*, *to come* or *go*). *To come with, to go with, to come together, to meet, to be present.*

σύνεσις, *εως*, *ἡ* (from *συνίημι*). *Intelligence, judgment, understanding.*

συνεστιάω, *ῶ*, future *-εστιᾶσω*, &c. (from *σύν*, *together*, and *ἑστιάω*, *to receive into one's house*). *To entertain a guest at one's house.*—In the middle, *to feast with.*

συνετός, *ή*, *όν* (adj. from *συνίημι*). *Intelligent, prudent, wise.*

συνευνέτης, *ου*, *ὁ* (from *σύν*, *with*, and *εὐνή*, *a couch*). *A spouse.*

συνέχεια, *ας*, *ἡ* (from *συνεχής*). *Perseverance, permanency, constancy.*

συνεχής, *ές* (adj. from *συνέχω*). *Connected with, joined together, continuous, next to, bordering upon, frequent, habitual, constant.*—Neuter, as an adverb, *συνεχές*, *unceasingly, frequently.*

συνέχω, fut. *-έξω* and *-σχήσω*, &c. (from *σύν*, *together*, and *ἔχω*, *to hold*). *To hold together, to hold fast, to fasten.*

συνεχῶς (adv. from *συνεχής*). *Continually, constantly, frequently, connectedly.*

συνήθεια, *ας*, *ἡ* (from *συνήθης*). *Familiar intercourse, habit, familiarity, custom, a practice.*

συνήθης, *ες* (adj. from *σύν*, *together*, and *ἦθος*, *an abode*). *Dwelling together.*—Hence, *familiar, intimate, accustomed, trusty.*

συνήθως (adv. from *συνήθης*). *Constantly.*

συνηρεφής, *ές* (adj. from *συνηρέφω*, *to overshadow*). *Overshadowed, covered, shaded.*

σύνθεσις, *εως*, *ἡ* (from *συντίθημι*, *to place together*). *A composition, combination.*

συνθηρᾶω, *ῶ*, future *-θηρᾶσω*, &c. (from *σύν*, *together*, and *θηράω*, *to hunt*). *To hunt in company, to aid in hunting* or *pursuing.*

συνίημι, fut. *συνήσω*, &c. (from *σύν*, *together*, and *ἵημι*, *to send*). *To send together.*—*To comprehend, to perceive, to understand, to observe, to mark.*

συνικετεύω, fut. *-εύσω*, &c. (from *σύν*, *with*, and *ἱκετεύω*, *to supplicate*). *To supplicate with, to offer up prayers with.*

συνίστημι, fut. *συνστήσω*, &c. (from *σύν*, *together*, and *ἵστημι*, *to place*). *To place together, to establish, to set on foot, to bring forward, to introduce, to plan, to collect.*—*To ensue.*—With the accusative and dative, *to recommend to.*

συννεάζω, fut. *-νεᾶσω*, perf. *συννενέᾶκα* (from *σύν*, *with*, and *νεάζω*, *to be young*). *To pass one's youth with.*

συννεφής, *ές* (adj. from *σύν*, *with*, and *νέφος*, *a cloud*). *Covered with clouds, cloudy, shaded.*

σύννομος, *ον* (adj. from *σύν*, *together*, and *νέμω*, *to pasture*). *Pasturing together, grazing together, feeding in company.*

σύννοος, οον, contr. σύννους, ουν (adj. from σύν, intensive, and νόος, νοῦς, *mind*). *Wrapped in thought, contemplative, pensive.*

σύνοδος, ου, ἡ (from σύν, *with*, and ὁδός, *a way*). *A meeting, an assembly, company.*

συνοικέω, ῶ, fut. -ήσω, &c. (from σύν, *with*, and οἰκέω, *to dwell*). *To dwell with, to dwell together, to inhabit, to colonize, to hold communion with, to labour under.*

συνοικίζω, fut. -οικῖσω, &c. (from σύν, *with*, and οἰκίζω, *to cause to dwell*). *To cause to dwell with* or *together, to give in marriage, to plant a colony.*

σύνολος, ον (adj. from σύν, *together*, and ὅλος, *the whole*). *All together.*—Generally in the neuter, τὸ σύνολον, *the whole, all together.*—Also, τὸ σύνολον, adverbially, *in fine, on the whole, in general.*

συνομιλέω, ῶ, fut. -ήσω, &c. (from σύν, *with*, and ὁμῖλέω, *to associate*). *To associate with, to keep company with.*

σύνορος, ον (adj. from σύν, *with*, and ὅρος, *a boundary*). *Bordering upon, contiguous, adjoining.*

συνουσία, ας, ἡ (from pres. part. of σύνειμι, *to be together*). *An assembly, a meeting, a festival.*

σύνταξις, εως, ἡ (from συντάσσω). *A collection, an array, arrangement.*

συντάσσω, fut. -τάξω, &c. (from σύν, *together*, and τάσσω, *to arrange*). *To place together in proper order, to arrange, to draw up in battle array, to dispose.*

συντέλεια, ας, ἡ (from συντελέω). *Accomplishment, perfection, termination, completion.*

συντελέω, ῶ, fut. -τελέσω, &c. (from σύν, *together*, and τελέω, *to bring to an end*). *To terminate completely, to bring about with, to accomplish, to perfect, to produce, to fulfil.*

συντίθημι, fut. συνθήσω, &c. (from σύν, *together*, and τίθημι, *to place*). *To place together, to compose, to arrange, to prepare, to invent, to make.*

σύντονος, ον (adj. from συντείνω, *to strain*). *Strained, vigorous, severe, strong.*

συντρέχω, fut. -δρᾰμοῦμαι, &c. (from σύν, *together*, and τρέχω, *to run*). *To run together, to assemble, to collect, to concur.*

συντρῑβω, fut. -τρίψω, &c. (from σύν, *together*, and τρῑβω, *to rub*). *To rub together, to grind, to crush.*

σύντροφος, ον (adj. from συντρέφω, *to rear* or *bring up with*). *Brought up with, familiar.*—*Domestic.*

συντυγχᾰνω, future -τεύξομαι, &c. (from σύν, *with*, and τυγχᾰνω, *to meet*). *To meet with, to fall in with, to have a conference with.*

συντύραννος, ου, ὁ (from σύν, *with*, and τύραννος, *a tyrant*) *A fellow-tyrant.*

συνωρίς, ῐδος (probably from σύν, *together*, and ἀείρω, *to raise, to bear*). *A team, a pair, a span, a chariot.*

Συρία, ας, ἡ. *Syria*, a country of Asia Minor, on the coast of the Mediterranean.

σῦριγξ, ιγγος, ἡ (probably from σῦρω). *The syrinx, the shepherd's pipe* or *reed.* See note, page 178, line 11.

συρίζω, fut. συρίξω, perf. σεσῡρῐχα (from σύριγξ). *To play on the pipe.*

συρρέω, future -ρεύσομαι, &c. (from σύν, *together*, and ῥέω, *to flow*). *To flow together, to run into.*

Σύρτις, εως and ῐδος, ἡ. *A quicksand.*—In the plural, αἱ Σύρτεις, ων, *the Syrtes*, two bays or gulfs on the coast of Africa, of which one was called Syrtis Major, now styled by sailors *Gulf of Sydra*, the other Syrtis Minor, now *Gulf of Cabes.* The name Syrtis is generally derived from σύρω, *to drag*, but comes more probably from the term *Sert, a desert tract.*

σῦρω, fut. σῦρῶ, perf. σέσυρκα. *To draw, to drag, to tear, to agitate, to wash down.*

σῦς, συός, ὁ and ἡ. *A swine, a boar, a hog, a sow.*

συσκέλλω, fut. συσκλήσομαι, perf. συνέσκληκα, 2d aor. συνέσκλην

(from σύν, *together*, and σκέλλω, *to dry*). *To dry up together.*

σύσκηνος, ου, ὁ (from σύν, *with*, and σκηνή, *a tent*). *A tent-mate, a comrade, a fellow-soldier.*

συσκιάζω, fut. -ᾰσω (from σύν, *together*, and σκιάζω, *to shade*). *To overshadow, to cover with shade.*

σύσκῐος, ον (adj. from σύν, *with*, and σκία, *a shadow*). *Covered with shade, shady, overshadowed.*

συσσῑτῐον, ου, τό (from σύν, *together*, and σῖτος, *food*). *A meal eaten in common, a common eating-hall.*

σύστᾰσις, εως, ἡ (from συνίστημι, *to place together*). *Structure, construction, form, make, condition, a frame.*

συστέλλω, fut. -στελῶ, &c. (from σύν, *together*, and στέλλω, *to send*). *To send together, to draw together, to contract, to retrench, to reduce.*

συστρᾰτεύω, fut. -εύσω, &c. (from σύν, *with*, and στρατεύω, *to go on an expedition*). *To go on an expedition with, to perform military service with.*

συχνός, ή, όν (adj.). *Crowded, frequent, continual, connected, long, abundant.*

σφᾰγή, ῆς, ἡ (from σφάζω). *Slaughter, immolation, an execution.*

σφάζω, Attic σφάττω, future σφάξω, perf. ἔσφᾰχα, 2d aor. pass. ἐσφᾰγην. *To slaughter, to slay, to immolate, to put to death, to kill.*

σφαιροειδής, ές (adj. from σφαῖρα, *a globe, a sphere*, and εἶδος, *appearance*). *Spherical, resembling a sphere.*

σφᾰλερός, ά, όν (adj. from σφάλλω). *Slippery, deceitful, treacherous, dangerous, deceptive, insecure, tottering, ready to fall.*

σφάλλω, fut. σφᾰλῶ, perf. ἔσφαλκα. *To move* or *shake from its place, to cause to totter, to stagger, to deceive, to mislead.*—Neuter, *to totter, to be ready to fall, to be insecure.*

σφάλμα, ᾰτος, τό (from σφάλλω). *A slip, a fall, a false step, an error.*

σφάττω, Attic for σφάζω.

σφε, epic and Ionic for σφέας, σφᾶς, acc. pl. of σφεῖς.

σφεῖς, neut. σφέα, gen. σφέων, Ionic for σφῶν, dat. σφίσι, acc. σφᾶς, poetic σφέας (plural of the pron. of 3d pers., nom. wanting, gen. οὗ, &c.). *They*, &c.

σφενδόνη, ης, ἡ. *A sling.*

σφετερίζω, fut. -ῐσω (from σφέτερος, *your, his own*), and middle σφετερίζομαι. *To make your own, to appropriate to one's self.*

σφήν, σφηνός, ὁ (akin to σφίγγω). *A wedge.*

σφηνόω, ῶ, fut. -ώσω, perf. ἐσφήνωκα (from σφήν). *To wedge, to cleave with wedges, to wedge open.*

Σφήττιος, ου, ὁ. *A Sphettian, one of the borough of Sphettus*, in Attica.

σφίγγω, fut. σφίγξω, perf. ἔσφιγχα. *To draw* or *press together, to constrict, to squeeze, to contract.*

Σφίγξ, ιγγος, ἡ. *The Sphinx*, a fabulous monster, having the head and breast of a woman, the body and claws of a lion, and the tail of a serpent. It infested the neighbourhood of Thebes, and destroyed those who could not solve the riddle proposed by it to them.

σφόδρᾰ (adv. from σφοδρός, *violent*). *Violently, forcibly, fiercely, much, strongly, very, excessively.*

σφοδρῶς (adv.), same as σφόδρα.

σφρᾰγίς, ῖδος, ἡ. *A seal, an impression.*

σφῦρήλᾰτος, ον (adj. from σφῦρα, *a hammer*, and ἐλαύνω, *to drive*). *Wrought with the hammer, beat out with the hammer.*

σφῦρόν, οῦ, τό. *The ankle.*

σχεδία, ας, ἡ (prop. fem. of σχεδίος, *hastily done*, with ναῦς understood). *A vessel built in haste, a raft* or *float.*

σχεδόν (adv.). *Near.*—*Nearly, almost.*—In Attic with τι generally. —σχεδόν τι, *nearly, almost.*—*Perhaps.*

σχέτλιος, α, ον (adj.). *Harsh, cruel, indefatigable, wretched, unhappy.*

σχῆμα, ᾰτος, τό (from ἔχω, *to have, to hold*). *Form, figure, posture,*

gesture, air, attire, dress, rank, dignity.

σχίζω, fut. σχῖσω, perf. ἔσχῖκα. *To split, to cleave, to divide.*

σχοῖνος, ου, ὁ and ἡ. *A sort of rush*, especially of an aromatic species.

σχολάζω, fut. -ᾰσω, perf. ἐσχόλᾰκα (from σχολή). *To be at leisure, to have leisure, to be at rest, to bestow one's leisure time upon, to apply to, to enjoy leisure with.—To be a pupil of.*

σχολαίως (adv. from σχολαῖος, *at leisure*). *Leisurely, indolently, idly.*

σχολαστῑκός, ή, όν (adj. from σχολή). *Enjoying* (learned) *leisure, devoted to study, studious.*—As a noun, *a student.*—In later writers, *a simpleton.*

σχολή, ῆς, ἡ, Doric σχόλα, ας, ἁ. *Leisure, freedom from occupation, rest.—A school.*

σώζω, fut. σώσω, perf. σέσωκα. *To save, to preserve, to keep safe, to liberate, to rescue.*

Σωκρᾰτης, εος contr. ους, ὁ. *Socrates*, the most illustrious of the Grecian philosophers.

Σωκρατῑκός, οῦ, ὁ. *A disciple of Socrates, a Socratic philosopher.*

σῶμα, ᾰτος, τό. *The body.*

Σώστρᾰτος, ου, ὁ. *Sostrătus.*

σῶστρον, ου, τό (from σώζω). *A reward given for saving, salvage.*

σωτήρ, ῆρος, ὁ (from σώζω). *A saver, a preserver, a deliverer.*

σωτηρία, ας, ἡ (from σωτήρ). *Preservation, salvation, delivery* from danger, *safety.*

σωφρονέω, ῶ, fut. -ήσω, perf. σεσωφρόνηκα (from σώφρων). *To be of sound mind, to be in his right senses, to be wise* or *prudent, to be discreet, to become rational, to be chaste.*

σωφροσύνη, ης, ἡ (from σώφρων). *Soundness of mind, discretion, prudence, probity, discreetness of deportment, continence, chastity.*

σώφρων, ον (adj. from σόος, σῶς, *sound*, and φρήν, *mind*). *Sound of mind, discreet, prudent, wise, moderate, chaste, sensible.*

T.

τᾷ καὶ τᾷ, Doric for τῇ καὶ τῇ (ὁδῷ understood). *In this direction and in that.*

Ταινάρῑος, α, ον (adj.). *Tænarian, of Tænarus.*

Ταίνᾰρος, ου, ὁ. *Tænărus*, a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now *Cape Matapan.*

ταινία, ας, ἡ (from τείνω, *to stretch out*). *A band, a fillet, a strip of land.*

τακτός, ή, όν (adj. from τάσσω, *to arrange*). *Arranged, in proper order.*

τᾰλαντον, ου, τό. *A talent*, a sum of money. The Attic talent of silver was worth ten hundred and fifty-five dollars, fifty-nine cents; but the Attic talent of gold, ten thousand five hundred and fifty-five dollars, ninety-three cents.

τάλας, αινα, αν (adj. from ταλᾶω, *to suffer*). *Wretched, miserable, unfortunate.*

τᾰλλα, by crasis for τὰ ἄλλα, used adverbially. *As for the rest, finally, besides.*

ταμεῖον and ταμιεῖον, ου, τό. *A magazine, a storehouse, a granary.*

ταμιεύω, fut. -εύσω (from ταμίας, *a steward*). *To manage, to provide as a steward.*—In the middle, *to provide for one's self, to divide among one another.*

ταμίη, ης (epic and Ionic for ταμία, ας), ἡ, and with γυνή expressed, γυνὴ ταμίη, *the female housekeeper.*

τᾶν. See ὦ τᾶν.

τάν, Dor. for τήν, and τάνδε for τήνδε.

Τάνᾰϊς, ῑδος, ὁ. *The Tanăïs*, now *the Don*, a large river of Europe, emptying into the Palus Mæotis.

Τάντᾰλος, ου, ὁ. *Tantălus*, a king of Phrygia, punished by the gods for divulging their secrets unto mortals, by being placed up to the chin in water, and tormented with insatiable thirst, while the water eluded his lips as often as he attempted to taste it.

τᾶνῦν for τὰ νῦν adverbially. *Now, at the present moment.*

τάξις, εως, ἡ (from τάσσω). *An arrangement, an office, an employment, a duty, regulation, order.*

τᾰπεινός, ή, όν (adj.). *Humble, low, mean, small, submissive, lowly, of modest deportment.*

τᾰπεινόω, ῶ, fut. -ώσω, perf. τετᾰπείνωκα (from ταπεινός). *To depress, to make low, to reduce, to humble, to humiliate.*

ταπεινῶς (adv. from ταπεινός). *In a lowly manner, humbly, meanly, servilely.*

ταπείνωσις, εως, ἡ (from ταπεινόω). *Debasement, humiliation.*

τᾰπης, ητος, ὁ. *A coverlet, a carpet.*

Ταράντῖνοι, ων, οἱ. *The Tarentines, the inhabitants of Tarentum,* a city of lower Italy, on the Tarentine Gulf. It is now *Taranto.*

ταράσσω, Attic ταράττω, fut. ταράξω, perf. τετάρᾰχα. *To stir up, to disturb, to throw into confusion, to terrify, to agitate.*

ταρᾰχώδης, ες (adj. from ταραχή, *disorder,* and εἶδος, *appearance*). *Like a disorderly assemblage, in commotion, tumultuous, disturbing, stormy.*

ταρβέω, ῶ, fut. -ήσω, perf. τετάρβηκα (from τάρβος, *fear*). *To be terrified at, to stand in awe of, to fear.*

ταρῖχεύω, fut. -εύσω, perf. τεταρίχευκα (from τάρῖχος, *anything salted, preserved,* or *embalmed*). *To preserve flesh, to salt, to pickle,* &c. —In the case of dead bodies, *to embalm.*

ταρσός, οῦ, ὁ (from τέρσω, *to dry up*). *A pinion, a wing.*

Τάρτᾰρος, ου, ὁ. *Tartarus,* one of the regions of the lower world, where the wicked are punished.—Also, one of the earliest of the Grecian deities.

Ταρτήσσιος, ου, ὁ. *A Tartessian, an inhabitant of Tartessus.*

τάσσω, fut. τάξω, perf. τέτᾰχα, 2d aor. ἔτᾰγον. *To arrange, to dispose, to assign, to place in order, to draw up.*

Ταῦγετος, ου, ὁ. *Taygĕtus,* part of a lofty ridge of mountains, traversing the whole of Laconia.

ταῦρος, ου, ὁ. *A bull.*

Ταῦρος, ου, ὁ. *Mount Taurus,* a chain of mountains in Asia, extending from the frontiers of India to the Ægēan Sea.

τᾰφή, ῆς, ἡ (from θάπτω, *to bury,* 2d aor. ἔτᾰφον). *A grave, a sepulchre, a coffin, burial.*

τάφος, ου, ὁ (from the same). *A grave, a sepulchre, a tomb, burial.*

τάχα (adv. from ταχύς). *Quickly, rapidly, soon, speedily, easily, perhaps.*

τᾰχέως (adv.), same as τάχα.

τάχος, εος, τό. *Speed, swiftness, rapidity.*—διὰ τάχους, *with speed, rapidly, quickly.*

τᾰχύς, εῖα, ύ (adj.). *Swift, rapid, fleet, prompt, quick.*—Neuter, as an adverb, ταχύ, *quickly,* &c.—Comp. ταχῖων, ῖον, and θάσσων, ον, superl. τάχιστος, η, ον.—Neuter plural superl., as an adverb, τάχιστα, and ὡς τάχιστα, *as rapidly as possible, instantly.*

τᾰχῦτης, ητος, ἡ (from ταχύς). *Swiftness, celerity.*

τᾰώς, gen. ταώ, ὁ. *The peacock.*

τε (conj.). *And.*—τε . . . . . τε, or τε . . . . καί, *both . . . . . and; as well . . . . . as.*

τέθριππος, ον (adj. from τέτρα for τέσσαρα, *four,* and ἵππος, *a horse*). *Harnessed with four horses.*—τέθριππον, ου, τό, *a four-horse chariot.*

τείνω, fut. τενῶ, perf. τέτᾰκα. *To stretch, to strain, to draw out, to extend.*—Perf. pass. part. τετᾰμένος, η, ον, *strained, extended.*

Τειρεσίας, ου, ὁ. *Tiresias,* a prophet of Thebes, son of Evērus and Chariclo, deprived of sight by Minerva.

τείρω, fut. τερῶ, perf. τέταρκα. *To rub, to wear by rubbing, to wear out, to consume, to distress, to harass, to press hard.*

τειχίζω, fut. -ῖσω, perf. τετείχῖκα (from τεῖχος). *To enclose with walls, to build the walls of.*

τεῖχος, εος, τό. *A wall.*

τεκμαίρω, fut. -μᾰρῶ (from τέκμαρ, *a*

limit). *To fix the limit, to determine, to end, to give a proof, to demonstrate.*—In the middle, τεκμαίρομαι, epic aor. τεκμηρᾰμην. *To judge by, to infer* from any appearance, *to conjecture from.*

τεκμήριον, ου, τό (from τεκμαίρομαι). *A mark, a sign, an indication, a proof.*

τέκνον, ου, τό (from τίκτω, *to bring forth*). *A child.*

τεκνόω, ῶ, fut. -ώσω, perf. τετέκνωκα (from τέκνον). *To beget children, to be a parent.*

τέκος, εος, τό (from τίκτω, *to bring forth*). *A child, offspring.*

τεκταίνω, fut. -τᾰνῶ (from τέκτων). *To construct, to fabricate, to build.*

τεκτονῐκή, ῆς, ἡ (properly feminine of τεκτονῐκός, with τέχνη understood). *The art of building, architecture.*

τέκτων, ονος, ὁ (akin to τέχνη, τίκτω). *A carpenter, an artificer, a builder.*

Τελᾰμών, ῶνος, ὁ. *Telămon*, son of Æăcus, brother of Peleus, was king of the island of Salămis, and father of Ajax and Teucer.

τέλειος, ον (adj. from τέλος). *Finished, perfected, complete, perfect, entire.*

τελειόω, ῶ, fut. -ώσω, perf. τετελείωκα (from τέλειος). *To bring to a termination, to finish, to complete, to perfect.*

τελείω, poetic for τελέω.

τελετή, ῆς, ἡ (from τελέω). *A completion, a termination, accomplishment, an initiation* into sacred mysteries, *mysteries, rites.*

τελευταῖος, α, ον (adj. from τελευτή). *Last, final, at the end, concluding.*—Neuter, as an adverb, τὸ τελευταῖον, *finally, lastly.*

τελευτᾰω, ῶ, fut. -ήσω, perf. τετελεύτηκα (from τελευτή). *To end, to complete, to finish, to accomplish.*—(With βίον, which, however, is often understood), *to die, to perish.*

τελευτή, ῆς, ἡ (from τελέω). *An end, death.*

τελέω, ῶ, fut. -έσω, perf. τετέλεκα (from τέλος). *To complete, to finish, to perform, to accomplish, to pay* (a tax or contribution), *to offer.*

τελέως (adv. from τέλεος for τέλειος). *Completely, perfectly, extremely.*

τέλμα, ᾰτος, τό. *A swamp, a marsh, a morass.*

τέλος, εος, τό. *The end, the issue, a purpose, a command, a magistracy, tribute, expense.*—In the plural, τὰ τέλη, *the magistrates.*—As an adverb, τέλος, *finally, at last.*

τέμενος, εος contr. ους, τό (from τέμνω). Properly, a piece of land appropriated for a particular use. —*A grove, a consecrated place, a temple, a public place.*

τέμνω, fut. τεμῶ, perf. τέτμηκα, 2d aor. ἔτᾰμον. *To cut in half, to cut asunder, to cleave, to cut away, to lop off, to divide, to desolate.*

Τέμπεα, έων, contr. Τέμπη, ῶν, τά. *Tempē*, a delightful valley of Thessaly, between Mount Olympus on the north and Ossa on the south, through which the Penēus flows into the Ægēan.

τένᾰγος, εος, τό. *A shallow, shoal water, a swamp.*

τεναγώδης, ες (adj. from τένᾰγος, and εἶδος, *appearance*). *Swampy, marshy.*

τένθης, ου, ὁ. *A glutton, an epicure.*

τένων, οντος, ὁ (from τείνω, *to stretch*). *A sinew*, especially *a sinew of the neck.*—Also, *the neck.* —οἱ τένοντες, *the sinews of the neck, the neck.*

τεός, ή, όν, epic and Doric for σός, σή, σόν. *Thine.*

τεράστῐος, ον (adj. from τέρας, *a portentous sign*). *Portentous, wonderful, prodigious.*

τερᾰτεύομαι, fut. -εύσομαι (from τέρας, *a wonderful occurrence*). *To relate wonderful occurrences, to invent extravagant fictions, to deceive, to boast.*

τέρμα, ᾰτος, τό. *A limit, a bound, a term, an end.*

τέρμων, ονος, ὁ. Same as τέρμα.

Τέρμων, ονος, ὁ. *Termĭnus*, a Roman deity, who presided over boundaries and landmarks.

τερπῐκέραυνος, ον (adj. from τέρπω,

and κεραυνός, *the thunderbolt*). *Delighting in wielding the thunderbolt.*

τερπνός, ή, όν (adj. from τέρπω). *Pleasing, charming, delightful, agreeable.*

τέρπω, fut. τέρψω, 2d aor. mid. ἐταρπόμην and often, with redupl., τεταρπόμην, part. τεταρπόμενος, 1st aor. pass. ἐτέρφθην and ἐτάρφθην, 2d aor. pass. ἐτάρπην. *To fill, to satiate, to satisfy, to delight, to please.*

τέρψις, εως, ἡ (from τέρπω). *Delight, pleasure, enjoyment.*

Τερψῐχόρη, ης, ἡ (from τέρπω, and χορός, *the dance*). *Terpsichŏrē*, the Muse that presided over dancing.

τεσσᾰρᾰκοντα (num. adj. indecl. from τέσσαρες, with numeral suffix, denoting *tens*). *Forty.*

τεσσᾰρᾰκοστός, ή ὁν (num. adj. from τεσσαράκοντα). *The fortieth.*

τέσσᾰρες, α, genitive ων (num. adj.). *Four.*

τέταρτος, η, ον (num. adj. from τέττᾰρες). *The fourth.*—Neuter, as an adverb, τέταρτον, *fourthly.*

τέτμον, epic for ἔτετμον (a defective aorist, no other part of the verb occurs). *To meet with, to find.*

τετραίνω for τιτραίνω. *To perforate*, &c.

τετρᾰκερως, ων (adj. from τέτρα for τέσσαρα, and κέρας, *a horn*). *Having four horns, four-horned.*

τετρᾰκισχίλιοι, αι, α (num. adj. from τέτρᾰκις, *four times*, and χίλιοι, *a thousand*). *Four thousand.*

τετρακόσιοι, αι, α (num. adj. from τέτρα for τέσσαρα, with numeral suffix, denoting *hundreds*). *Four hundred.*

τετράπηχυς, υ (adj. from τέτρα for τέσσαρα, and πῆχυς, *a cubit*). *Four cubits long.*

τετράπλευρος, ον (adj. from τέτρα for τέσσαρα, and πλευρά, *a side*). *Four-sided.*

τετρᾰποδιστί (adv. from τετρᾰποδος, poet. for τετρᾰπους). *On all fours.*

τετρᾰπους, ουν, gen. -ποδος (adj. from τέτρα for τέσσαρα, and πούς, *a foot*). *Four-footed.*

τεττᾰρᾰκοντα, Attic for τεσσᾰρᾰκοντα. *Forty.*

τέττᾰρες, Attic for τέσσᾰρες. *Four.*

τέττιξ, ῑγος, ὁ. *The cicada.* See note, page 173, ode vii., line 1.

Τεῦκρος, ου, ὁ. *Teucer*, son of Telămon, and brother of Ajax. On his return from the Trojan war, his father refused to receive him into his kingdom, for not having avenged the death of his brother Ajax. He therefore sailed to Cyprus, where he built a city, and named it, from his native country, *Salămis.*

τεῦχος, εος, τό (from τεύχω). *A vessel, an implement, a weapon.*—In the plural, τὰ τεύχεα, *arms, armour.*

τεύχω, fut. τεύξω, perf. τέτευχα. *To prepare, to complete, to construct, to make, to do.*—In the passive, *to be made, to be*, especially in the perfect τέτυγμαι.

τεφρώδης, ες (adjective from τέφρα, *ashes*, and εἶδος, *appearance*). *Of the colour of ashes, resembling ashes.*

τέχνη, ης, ἡ (probably from τίκτω, τεκεῖν, akin to τεύχω). *Art, a trade* or *profession, an art, artifice, cunning, a work of art, a vocation, a stratagem, a fraud.*

τεχνῖτης, ου, ὁ (from τέχνη). *An artist, an artisan, an artificer, a connoisseur.*

τέως (adv., correl. to ἕως). *Until then, until, as long as, while.*

τῇ, epic for ἡ. *Where.*

τῇγε (adv., properly dat. sing. fem. of ὅγε). *In this quarter.*

τῇδε (adv., properly dat. sing. fem. of ὅδε). *Here, in this place, in this way.*

Τηθύς, ύος, ἡ. *Tēthys*, a sea deity, the wife of Oceănus, and daughter of Urănus and Terra, often used for the sea itself.

Τήϊος, α, ον (adj.). *Teian, of* or *belonging to Teios.*—Τήϊον ἄστυ, *the Teian city*, i. e., *Teios* in Ionia, the birthplace of Anacreon.

τήκω, fut. τήξω, perf. τέτηκα, 2d aor. ἔτᾰκον. *To melt, to dissolve, to soften.*—Hence, *to waste, to con-*

sume.—In the middle, *to decay, to pine away.*

τῆλε (adv.). *Afar, in the distance.*

τηλεθᾶω, ῶ, a lengthened form of θάλλω (from θηλή, *a woman's breast*). *To bloom, to be flourishing.*—Used only in the pres. part. τηλεθᾶων, poetic τηλεθόων.

τηλῖκος, η, ον (adj., correl. to ἡλίκος). *Of such a size, of such age, as old, of the same age as.*

τηλικοῦτος, αὕτη, οῦτο (adj. from τηλίκος and οὗτος). *Of such size, of such an age, so large, so old, so young.*—εἰς τηλικοῦτον τρυφῆς, *to such a degree of luxury.*

τηλόθι (adv. from τηλοῦ, *afar*). *Away from, far away, far from.*

τηλόσε (adv. from τηλοῦ, *afar*). *At a distance, far away.*

τήμερον and τήμερα, Attic for σήμερον (adv.). *To-day.*

τηνικαῦτα, generally Attic for τηνῖκα (adv.). *Then, at that time.*

τῆνος, ᾱ, ο, Doric for ἐκεῖνος, η, ο. *That,* &c.

Τῆνος, ου, ἡ. *Tēnos,* a small island in the Ægean, near Andros.

τῆπερ, epic for ἤπερ (adv.). *Though.*

Τηρεύς, έως, ὁ. *Tereus,* a son of Mars, and king of Thrace. He was changed into a hoopoe.

τηρέω, ῶ, fut. -ήσω, perf. τετήρηκα (from τηρός, *one who watches*). *To give attention to, to observe, to watch* or *guard, to preserve, to keep.*

Τήρης, εος, ὁ. *Teres.*

τῆτες (adv. from τὸ ἔτος). *This year.*

Τιβέριος, ου, ὁ. *Tiberius,* a Roman emperor.

Τίβερις, ῐδος, ὁ. *The Tiber,* a famous river of Italy, on whose banks Rome was situated.

Τιγρᾶνης, ου, ὁ. *Tigrānes,* king of Armenia, son-in-law of Mithradates.

Τίγρης, ητος, ὁ. *The Tigris,* a large river of Asia, rising in the mountains of Armenia Major, and falling into the Euphrates.

τίη, a strengthened form of τί. *Why? wherefore?*

τιθασσεύω, fut. -εύσω, perf. τετιθάσσευκα (from τιθασσός). *To render tame, to tame, to conciliate, to cajole.*

τῐθασσός, όν (adj. from τιθή, *a nurse*). *Tamed, tame, domesticated.*

τίθημι, fut. θήσω, perf. τέθεικα, 2d aor. ἔθην. *To place, to set, to put, to lay down, to propose, to enact, to deposite, to dispose, to inflict.*—θέσθαι νόμον, *to enact a law.*—θέσθαι μάχην, *to make battle.*—θέσθαι τὸν πόλεμον, *to put an end to the war.*—τίθεσθαι τὰ ὅπλα, *to station themselves in battle array.*

τιθήνη, ης, ἡ (from τιθή, *a nurse*). *A nurse.*

Τιθραύστης, ου, ὁ. *Tithraustes,* a Persian naval commander, defeated by Cimon.

τίκτω, fut. τέξω, commonly τέξομαι, perf. τέτοκα, 2d aor. ἔτεκον. *To beget, to bring forth, to bear, to produce, to give birth to.*—τίκτειν ᾠά, *to lay eggs.*

τίλλω, fut. τῑλῶ, perf. τέτιλκα. *To pick out, to pluck, to tear out, to strip off.*

Τίμαιος, ου, ὁ. *Timæus,* an historian of Sicily, who flourished about 262 B.C.

Τιμάνδρα, ας, ἡ. *Timandra,* the mistress of Alcibiades.

τῑμᾶω, ῶ, fut. -ήσω, perf. τετῑμηκα (from τῑμή). *To estimate, to value, to honour, to deem worthy, to esteem.*

τῑμή, ῆς, ἡ (from τίω, *to estimate*). *Estimation, value, honour, esteem, reverence, reward, dignity.*—In the plural, τῑμαί, *tokens of esteem* or *respect.*

τῑμῐος, α, ον (adj. from τῑμή). *Estimated, highly prized, honoured, valuable, dear.*

Τιμόθεος, ου, ὁ. *Timotheus,* an Athenian general, son of Conon, renowned for his mild and persuasive disposition.

Τίμων, ωνος, ὁ. *Timon,* a native of Athens, called *Misanthrope,* from his unconquerable aversion to mankind and all society.

τῑμωρέω, ῶ, fut. -ήσω, perf. τετῑμώρηκα (from τῑμωρός, *that succours*). *To succour, to aid, to help.*—Also, *to avenge, to punish.*—In the mid-

dle, *to avenge one's self upon, to take revenge, to punish.*

τιμωρία, ας, ἡ (from τῑμωρέω). *Vengeance, punishment.*

τινάσσω, fut. -άξω. *To brandish, to agitate, to shake, to cast away.*

τῑνω, fut. τῑσω, perf. τέτῑκα. *To pay.*—With δίκην, *to suffer punishment.* See τίω.

τίς, τί, gen. τίνος (interrog. pron.). *Who? what?*

τὶς, τὶ, gen. τινός (indefinite pron.). *Any, any one, a certain one, some one, something.*

Τῑτάν, ᾱνος, ὁ. *A Titan.—The sun.*

τίτᾱνος, ου, ἡ. *Chalk.*

τιτρᾱω, τίτρημι, and τιτραίνω, fut. τρήσω, perf. τέτρηκα. *To bore, to transpierce.*

τιτρώσκω, fut. τρώσω, perf. τέτρωκα, 1st aor. pass. ἐτρώθην. *To wound.*

τῑω, fut. τῑσω, perf. τέτῑκα. *To estimate, to value, to esteem, to reverence, to honour, to pay the price, to expiate a crime by paying the penalty, to atone.*—With δίκην or δίκας, *to suffer punishment.*

τλᾱω, not used as pres., from it in use, fut. τλήσω, 2d aor. ἔτλην, part. τλάς, perf. with a pres. signif. τέτληκα. *To bear, to endure, to suffer, to undertake, to dare.*

τλήμων, ον (adj. from obsolete τλάω). *Enduring, patient, wretched, poor.*

Τμῶλος, ου, ὁ. *Tmolus*, a mountain of Lydia, now *Bour-dag*, on which the Pactolus rises.

τοί, Doric for σοί, dat. sing. of σύ.

τοί (an enclitic particle, properly an old dative for τῷ). *Indeed, for the matter of that, therefore, forsooth.*

τοιγᾱροῦν (adv. from τοί, γάρ, and οὖν). *Therefore, hence, on this account.*

τοιγάρτοι (adv. from τοί, γάρ, and τοί). *Therefore, hence, accordingly.*

τοίνυν (adv. from τοί, and νύν for οὖν). *Therefore, wherefore, on this account, then.*

τοιόσδε, τοιάδε, τοιόνδε (adj. from τοῖος, *such*, and δέ). *Such.*

τοιοῦτος, τοιαύτη, τοιοῦτο (adj. from τοῖος, *such*, and οὗτος, *this*). *Such a one as this, such.*

τοῖχος, ου, ὁ (akin to τεῖχος). *A wall, the side of a house.*

τόκα, Doric for τότε (adv.). *Then.*

τοκεύς, έως, ὁ (from τίκτω, *to beget*). *A father.*

τόλμα, ης, ἡ. *Boldness, daring.*

τολμᾱω, ῶ, fut. -ήσω, perf. τετόλμηκα (from τόλμα). *To bear, to endure, to venture.*

τόλμημα, ᾱτος, τό (from τολμάω). *A hazardous enterprise, a bold undertaking.*

τολμηρία, ας, ἡ (from τολμηρός). *Boldness, rashness.*

τολμηρός, ά, όν (adj. from τολμάω). *Bold, daring, resolute, rash.*

τολοιπόν (adv. for τὸ λοιπόν, with μέρος understood). *As for the rest, besides.*—With μέρος τοῦ χρόνου understood, *for the future, henceforth.*

τοξεία, ας, ἡ (from τοξεύω). *Archery.*

τόξευμα, ατος, τό (from τοξεύω). *An arrow* (shot from the bow), *an arrow-shot, an arrow.*

τοξεύω, fut. -εύσω, perf. τετόξευκα (from τόξον). *To discharge from a bow, to shoot with an arrow.*

τόξον, ου, τό. *A bow, an arrow.*

τοξότης, ου, ὁ (from τόξον). *A bowman, an archer.*

τόπος, ου, ὁ. *A place, a space, a site, a tract of country, a region, a spot.*

τόσος, η, ον (adj.). *So large, so much, such.*—τόσον or poetic τόσσον . . . . ὅσον, *so far . . . . as, as far . . . . as.*

τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον (adj. from τόσος, and οὗτος, *this*). *So great a one as this.—So large, so great, so much, so many.*—τοσοῦτον . . . . ὅσον, *so much . . . . as.*—ἐπὶ τοσοῦτον, *so far, to such a degree.*—τοσούτῳ, *by so much, as much.*

τόσσος, η, ον, poetic for τόσος, η, ον.

τότε (adv.). *Then, at that time, formerly.*—τότε μέν . . . . τότε δέ, *at one time . . . . at another.*

τοὔνομα, by crasis for τὸ ὄνομα.

Τουρδῑτᾱνία, ας, ἡ. *Turditania*, a rich province of Bætica in Spain, bordering on the Atlantic coast,

and traversed by the river Bætis.

Τουρδιτᾶνοί, ῶν, οἱ. *The Turditāni, the inhabitants of Turditania.*

Τοῦσκοι, ων, οἱ. *The Tuscans, the inhabitants of Etruria.*

τουτί, Att. for τοῦτο, used for emphasis. *This here.*

τρᾰγημα, ᾰτος, τό (from τρᾰγεῖν, 2d aor. inf. of τρώγω, *to chew*). *Confectionary, a dessert.*

τρᾰγος, ου, ὁ. *A goat.*

τρᾰγῳδέω, ῶ, future -ήσω (from τραγῳδός). *To detail in tragic strain.*

τρᾰγῳδία, ας, ἡ (from τραγῳδός). *A tragedy, a tragic poem.*

τραγῳδοποιός, οῦ, ὁ (from τραγῳδία, and ποιέω, *to make*). *A tragic poet.*

τραγῳδός, οῦ, ὁ (from τράγος, and ᾠδή, *a song*). *A tragic poet, an actor of tragedy*, so called either because, in the early and rude state of the drama, the performer was dressed in a goatskin, or because a goat was assigned as the prize to the cleverest wit and nimblest dancer in the satyric chorus, which constituted the first stage of the drama. There are also other explanations.

τραπέζα, ης, ἡ (from τέτρας, *four*, and πέζα for πούς, *a foot*). *A table.*

τραῦμα, ᾰτος, τό (from τιτρώσκω, *to wound*). *A wound.*

τρᾰχέως (adv. from τρᾰχύς). *Roughly, rudely, harshly, sternly.*

τρᾰχηλος, ου, ὁ. *The neck.*

τρᾰχύς, εῖα, ύ (adj.). *Rough, rugged, uneven.—Harsh, stern, angry.*

τρᾰχῡτης, ητος, ἡ (from τρᾰχύς). *Roughness, harshness, asperity, unevenness.*

τρεῖς, neut. τρία (num. adj.). *Three.*

τρέμω, fut. τρεμῶ, perf. (from a secondary present, τρομέω) τετρόμηκα. *To tremble.*

τρέπω, fut. τρέψω, perf. τέτροφα, 2d aor. ἔτρᾰπον (originally the same as στρέφω, akin to τρέω, τρέμω, and the Latin *tremo*). *To turn, to turn over, to cause to turn about, to put to flight, to rout, to change.*—In the middle, *to turn one's self about, to betake one's self to flight, to flee.*—Also, *to put to flight.*

τρέφω, fut. θρέψω, perf. τέτροφα and τέτρᾰφα, 2d aor. ἔτρᾰφον, perf. pass. τέθραμμαι (akin to τέρπω). *To nourish, to nurture, to rear, to bring up, to support, to maintain.*

τρέχω, fut. θρέξομαι, more commonly δρᾰμοῦμαι, perf. δεδρᾰμηκα, 2d aor. ἐδρᾰμον. *To run.*

τρίαινα, ης, ἡ (from τρία, neut. of τρεῖς). *A three-pronged spear, a trident.*

τριᾰκοντα (num. adj. indecl. from τρία, neut. of τρεῖς, with numeral suffix denoting *tens*). *Thirty.*

τριᾰκόσιοι, αι, α (num. adj. from τρία, neut. of τρεῖς, with numeral suffix denoting *hundreds*). *Three hundred.*

τρῑβω, fut. τρίψω, perf. τέτρῑφα (from the same root with τείρω, τιτράω, &c., and the Latin *tero, trivi*). *To rub, to wear by friction, to grind.*—2d aor. pass. ἐτρῑβην.

τρῑβων, ωνος, ὁ (from τρίβω). *A worn-out garment, an old threadbare cloak.*

τρῑβώνιον, ου, τό (dim. from τρίβων). *An old threadbare garment.*

τρίγωνος, ον (adj. from τρίς, *thrice*, and γῶνος, *an angle* or *corner*). *Three-cornered, triangular.*—τὸ τρίγωνον, *a triangle.*

τρῑηραρχέω, ῶ, fut. -ήσω (from τριήρης, and ἄρχω, *to command*). *To command a galley.*

τριήρης, εος contr. ους, ἡ (from τρίς, *thrice*, and ἐρέσσω, *to row*). *A trireme, a galley, a vessel of three banks of oars.*—Properly an adj., with ναῦς understood.

τρίκερως, ων (adj. from τρίς, *thrice*, and κέρας, *a horn*). *Having three horns, three-horned.*

τρικέφᾰλος, ον (adj. from τρίς, *thrice*, and κεφᾰλή, *a head*). *Three-headed.*

τριλοφία, ας, ἡ (from τρίς, *thrice*, and λόφος, *a crest*). *A triple crest* or *plume.*

Τρινακρία, ας, ἡ (from τρίς, *thrice*,

and ἄκρα, *a point*). *Trinacria*, one of the names of Sicily, from its three promontories.

τρίοδος, ου, ἡ (from τρίς, *thrice*, and ὁδός, *a way*). *A place where three roads meet.*—αἱ τρίοδοι, *the crossroads.*

τριπλᾰσιάζω, fut. -ᾰσω (from τριπλᾰσιος, *threefold*). *To triple.*

τριπλῇ (adv., prop. dat. sing. fem. of τρίπλοος). *Trebly, in three rows.*

τρίπλοος, όη, οον, contr. τριπλοῦς, ῆ, οῦν (adj. from τρίς, *thrice*, and πλέω, an old form of πλέκω, *to fold*). *Threefold, triple.*

τρῐπόθᾱτος, ον, Doric for τριπόθητος, ον (adj. from τρίς, *thrice*, and ποθέω, *to love*). *Thrice-beloved.*

τρίπους, ουν, gen. -ποδος (adj. from τρίς, *thrice*, and πούς, *a foot*). *Three-footed.*—As a noun, τρίπους, οδος, ὁ, *a tripod.*

Τριπτόλεμος, ου, ὁ. *Triptolĕmus*, son of Celeus king of Eleusis, and Metanira, to whom Ceres intrusted her chariot, drawn by dragons, in order that he might travel over the earth and teach mankind how to cultivate the ground.

τρίς (num. adv. from τρεῖς). *Three times, thrice.*

τρισκαιδέκᾰτος, η, ον (num. adj. from τρισκαίδεκα, *thirteen*). *The thirteenth.*

τρισμύρῐοι, αι, α (num. adj. from τρίς, *thrice*, and μύριοι, *ten thousand*). *Thirty thousand.*

τρισχίλιοι, αι, α (num. adj. from τρίς, *thrice*, and χίλιοι, *a thousand*). *Three thousand.*

τρίτος, η, ον (adj. from τρεῖς). *The third.*—Neuter as an adverb, τρίτον, *thirdly, in the third place.*

Τρίτων, ωνος, ὁ. *Triton*, a sea deity, son of Neptune and Amphitrītē, represented as his father's trumpeter.—In the plural, *Tritons*, inferior sea deities.

τρίχῐνος, η, ον (adj. from θρίξ, *hair*). *Made of hair.*

τριχόω, ῶ, fut. -ώσω, perf. τετρίχωκα (from θρίξ, *the hair*). *To cover with fine hair or down.*—τετριχωμένος, η, ον, *downy.*

τρίχωσις, εως, ἡ (from τριχόω). *A covering with hair* or *down, growth of the hair, hair.*

τριώβολον, ου, τό (from τρίς, *thrice*, and ὀβολός, *an obolus*). *A piece of money worth three oboli, three oboli.*

Τροία, ας, Ionic Τροίη, ης, ἡ. *Troy*, a celebrated city of Asia Minor, destroyed by the Greeks after a ten years' siege.

Τροιζήν, ῆνος, ἡ. *Trœzēnē*, an ancient city of Argolis in Greece, on the Sinus Sarōnicus. Its ruins are near the modern *Damala.*

Τροιζήνιος, ου, ὁ. *A Trœzenian.*

Τροίηθε (adv. from Τροίη, with ending θε, denoting *motion from*). *From Troy.*

τρόπαιον, ου, τό (from τρέπω, *to turn, to put to flight*). *A trophy*, consisting of the spoils of the enemy, put up in celebration of a victory, often on the spot where the enemy were routed.

τρόπος, ου, ὁ (from τρέπω, *to turn*). *A turn, a manner, a mode, usage, custom, character, mode of life, disposition.*

τροφεύς, έως, ὁ (from τροφή). *One who nourishes* or *brings up, a master.*

τροφή, ῆς, ἡ (from τρέφω, *to nourish*). *Nourishment, food, support, maintenance.*

τροφός, οῦ, ἡ (from τρέφω, *to nourish*). *A nurse, a supporter.*

τροχός, οῦ, ὁ (from τρέχω, *to run*). *A wheel, a rack.*

τρύβλιον, ου, τό. *A small basin, a bowl, a dish.*

τρῡφᾱω, ῶ, fut. -ήσω, perf. τετρύφηκα (from τρῦφή). *To be sunk in luxury, to revel, to be wholly devoted to pleasure.*

τρῦφή, ῆς, ἡ. *Luxury, effeminacy, revelry, luxurious indulgence.*

Τρωαί, ῶν, αἱ (from Τρώς, *a Trojan*). *Trojan dames.*

Τρωάς, ᾰδος, ἡ (from Τρώς, *a Trojan*). 1. *A Trojan dame.*—2. Later also, *Troas*, a district of Mysia in Asia Minor, on the coast of the Ægean, of which Troy was the capital.

Τρῶες, ων, οἱ (from Τρώς, not used in the singular). *The Trojans.*

Τρωϊάς, ἄδος, ἡ (fem. adj.). *Trojan.*—As a noun, *a Trojan female.*

Τρωϊκός, ή, όν (adj.). *Trojan.*—τὰ Τρωϊκά, *the period of the Trojan war, Trojan times.*

τύ, Doric for σύ. *Thou.*

τυγχάνω, future τεύξομαι, 1st aor. ἐτύχησα, 2d aor. ἔτυχον, perf. τετῦχηκα, later also τέτευχα. *To meet with, to find, to attain, to acquire, to obtain.*—With a participle it denotes *chance,* &c.; as, ἔτυχε ἐκκομιζόμενος, *he happened to be carried out.*—ὁ τυχών, *the first person one meets, anybody.*—οἱ τυχόντες, *the ordinary class of persons.*—οἱ τυχόντες ὁδῖται, *common travellers.*

Τυδεύς, έως, ὁ. *Tydeus,* son of Œneus, king of Calydon in Ætolia, and father of Diomede.

τύμβος, ου, ὁ. *A tomb, a sepulchre, a sepulchral mound, a grave.*

τύμπανον, ου, τό (from τύπτω). *A drum.*

Τυνδάρεος, ου, Attic Τυνδάρεως, ω, ὁ. *Tyndarus,* a son of Œbalus, king of Lacedæmon, and husband of Leda.

Τυνδαρίδης, ου, ὁ (patronymic from Τυνδάρεως). *Son of Tyndarus.*—οἱ Τυνδαρίδαι, *the sons of Tyndarus,* i. e., Castor and Pollux.

τυπίς, ίδος, ἡ (from τύπτω). *A chisel.*

τύπος, ου, ὁ (from τύπτω). *A mark, a form, an impress, a print.*

τύπτω, fut. τύψω, perf. τέτυφα, 2d aor. ἔτυπον. *To strike, to beat, to sting, to wound, to bite.*

τυραννικός, ή, όν (adj. from τύραννος). *Tyrannical.*

τυραννίς, ίδος, ἡ (from τύραννος). *Arbitrary power, sovereignty, dominion, tyranny.*

τύραννος, ου, ὁ, Doric for κοίρανος, ου, ὁ. *A sovereign, an arbitrary ruler, a monarch, a tyrant.*

τυροποιέω, ῶ, fut. -ήσω (from τυρός, *cheese,* and ποιέω, *to make*). *To make cheese.*

τῦρός, οῦ, ὁ. *Cheese.*

Τύρος, ου, ἡ. *Tyre,* a very ancient city of Phœnicia, built by the Sidonians, celebrated for its extensive commerce and its purple dye.

Τυρρηνία, ας, ἡ. *Tyrrhenia* or *Etruria,* a country of Italy.

Τυρρηνικός, ή, όν (adj.). *Tyrrhenian* or *Etrurian.*

Τυρρηνοί, ῶν, οἱ. *The Etrurians.*

Τυρώ, όος contr. οῦς, ἡ. *Tyro,* a beautiful nymph, daughter of Salmōneus, king of Elis, and mother of Pelias and Neleus by Neptune.

τυτθός, όν, and ός, ή, όν (adj.). *Small, young.*—Neuter as an adverb, τυτθόν, *a little.*

τυφλός, ή, όν (adj.). *Blind.*

τυφλόω, ῶ, fut. -ώσω, perf. τετύφλωκα (from τυφλός). *To make blind, to deprive of sight.*

τῦφος, ου, ὁ (from τύφω, *to raise a smoke*). *Smoke, steam.*—Hence, *pride, self-conceit, haughtiness.*

Τῦφῶν, ῶνος, ὁ. *Typhon,* a terrible giant, sprung from the earth, whose appearance so frightened the gods that they fled before him, and took refuge, under the form of different animals, in Egypt.

τύχη, ης, ἡ (from τυγχάνω). *Chance, fortune, an occurrence, a misfortune.*

Τύχη, ης, ἡ. *Fortune* personified.

τῷ (prop. dat. sing. of ὁ, as an adv.). *For this reason, therefore.*

τῶ, Doric for τοῦ, gen. sing. of ὁ.

τῶρνεον, by crasis for τὸ ὄρνεον.

τώς, Doric for τούς.

Υ.

ὕαλος, ου, ἡ (from ὕω, *to rain,* with reference to the transparency of water). *Any clear* or *transparent substance, crystal, amber, transparent resin, glass.*

ὕβος, ου, ὁ (from ὑβός, *convex*). *A protuberance, a hump, a bunch.*

ὑβρίζω, fut. ὑβρίσω, perf. ὕβρικα (from ὕβρις). *To be insolent, to act insolently, to insult, to deride, to misuse.*

ὕβρις, εως, ἡ. *An abuse of power, violence, insult, arrogance, contumely, pride, overbearing insolence.*

ὑβριστής, οῦ, ὁ (from ὑβρίζω). *An*

abuser, an insulter.—As an adjective, *abusive, insolent, arrogant.*

ὑγιαίνω, fut. -ᾰνῶ (from ὑγιής). *To be in good health, to be well, to be sound.*—With νοῦν, *to have a sound mind.*

ὑγίεια, ας, ἡ (from ὑγιής). *Health.*

ὑγιής, ές (adj.). *Healthy, vigorous, sound, rational.*

ὑγρός, ά, όν (adj. from ὕω, *to rain*). *Moist, wet, liquid, fluid.*—τὰ ὑγρά, *the fluid particles.*

ὑγρότης, ητος, ἡ (from ὑγρός). *Humidity, moisture, flexibility, softness.*

Ὑδάσπης, ου, ὁ. *Hydaspes*, now *Behut*, a river of India, and one of the tributaries of the Indus.

ὕδρα, ας, ἡ (from ὕδωρ). *A hydra, a water-serpent.*

ὑδραυλις, εως, ἡ (from ὕδωρ, and αὐλέω, *to play on a musical instrument*). *A water-organ.*

Ὑδραώτης, ου, ὁ. *Hydraōtes*, now *Rauvel*, a river of India, one of the tributaries of the Indus.

ὑδρεία, ας, ἡ (from ὑδρεύω). *The act of drawing water, water.*

ὑδρεύω, fut. -εύσω, perf. ὕδρευκα (from ὕδωρ). *To draw water, to water* or *irrigate.*—In the middle, *to draw* or *bring water for one's self.*

ὕδωρ, gen. ὕδᾰτος, τό (from ὕω, *to rain*). *Water.*

ὑέτῐος, α, ον (adj. from ὕω, *to rain*). *Rain-causing.*

ὑετός, οῦ, ὁ (from ὕω, *to rain*). *Rain.*

υἱεύς, gen. υἱέος, and υἷς, gen. υἱος (nom. not used, the other cases frequently employed for the corresponding cases of υἱός). *A son.*

υἱός, οῦ, ὁ. *A son.*

υἱωνός, οῦ, ὁ (from υἱός). *A grandson.*

Ὕλας, α, ὁ. *Hylas*, son of Theodāmas, king of Mysia, a companion of Hercules in the Argonautic expedition, carried off, on the coast of Mysia, by the nymphs of the fountain, to which he had gone to draw water.

ὕλη, ης, ἡ (from ὕω for φύω, *to let grow*; hence, the place where the wood grows, whence Latin *sylva*). *A wood, a forest.*—*Timber, wood, the material.*

ὑλήεις, ήεσσα, ῆεν (adj. from ὕλη). *Woody.*

Ὕλλος, ου, ὁ. *Hyllus*, son of Hercules and Dejanīra.

ὑλοτομέω, ῶ, fut. -ήσω (from ὕλη, and τέμνω, *to cut*). *To cut wood.*

ὑμεῖς, ye; nom. plur. of σύ.

ὑμέναιος, ου, ὁ. *A marriage song, a hymeneal song.*

Ὑμάν, Doric for Ὑμήν.

Ὑμέναιος, ου, ὁ. *Hymen.*

Ὑμήν, ένος, ὁ. *Hymen*, the god who presided over marriage.

ὑμνέω, ῶ, fut. -ήσω, perf. ὕμνηκα (from ὕμνος). *To hymn, to celebrate in song, to praise, to sing of.*

ὕμνος, ου, ὁ. *A hymn, a song, an encomium.*

ὑπᾰγω, fut. -άξω, &c. (from ὑπό, *under*, and ἄγω, *to lead*). *To lead* or *bring under, to subdue, to subject, to induce, to decoy, to lure on.*—Neuter, *to proceed, to approach.*

ὑπαίθρῐος, ον, and ὕπαιθρος, ον (adj. from ὑπό, *under*, and αἰθήρ, *the upper air, the sky*). *Beneath the sky, in the open air.*—εἰς ὕπαιθρον, *into the open air.*

ὑπᾰκούω, fut. -ούσω, &c. (from ὑπό, *secretly, by stealth*, and ἀκούω, *to hear*). *To listen by stealth, to listen* (as at a door).—But also, *to lend a willing ear to, to assent to, to obey.*—*To accept of* (as a challenge).

ὑπανθέω, ῶ, fut. -ήσω (from ὑπό, *gradually*, and ἀνθέω, *to bloom*). *To begin to put forth blossoms* or *flowers, to come into bloom, to shoot up.*

Ὑπᾰνις, ῐδος, ὁ. *Hypănis*, a river of European Scythia, falling into the Borysthĕnes. It is now called the *Bog*.

ὑπανίστημι, future -αναστήσω, &c. (from ὑπό, *beneath*, and ἀνίστημι, *to place on high*). *To raise up on high from beneath.*—In the middle, *to rise from one's place* (as a mark of respect), *to stand up before.*

ὕπαρ, τό (indecl.). *A waking vision*, not a dream, opposed to ὄναρ.—

ὕπαρ, adverbially, *when awake, on waking.*

ὑπάργῦρος, ον (adj. from ὑπό, *beneath*, and ἄργῦρος, *silver*). *Having silver beneath, containing silver.*

ὑπάρχω, fut. -άρξω, &c. (from ὑπό, intensive, and ἄρχω, *to begin*). *To be the first, to begin, to rule over.—To be, to exist.*—Impers., ὑπάρχει, *it is permitted, it is lawful.*

ὕπᾰτος, η, ον (adj. by contr. for ὑπέρτᾰτος, from ὑπέρ, *above*). *The highest, the greatest.*

ὑπείκω, fut. -είξω, &c. (from ὑπό, *under*, and εἴκω, *to yield*). *To yield to, to submit, to be inferior.*

ὑπεισδῦνω, fut. -εισδῦσω, &c. (from ὑπό, *secretly*, and εἰσδῦνω, *to creep into*). *To creep down into by stealth, to slip into unperceived, to glide into.*

ὑπεκτίθημι, fut. -εκθήσω, &c. (from ὑπό, *secretly*, and ἐκτίθημι, *to send forth*). *To send forth secretly, to convey away, to remove.*

ὑπεμμήμῦκα, perf. act. of ὑπημύω. See note, page 163, line 116.

ὑπεναντίος, α, ον (adj. from ὑπό, *slightly*, and ἐναντίος, *placed opposite*). *Opposed in a slight degree, nearly opposite.*—Commonly same as ἐναντίος, *opposite, opposed to, hostile to.*

ὑπεναντιόομαι, οῦμαι (from ὑπεναντίος). *To be opposed to in a slight degree* or *secretly, to contradict.*

ὑπεξέρχομαι, fut. -εξελεύσομαι, &c. (from ὑπό, *by stealth*, and ἐξέρχομαι, *to go out of*). *To go out of by stealth, to escape unperceived, to pass out secretly.*

ὑπέρ (prep.), governing the genitive and accusative.—Its primitive and leading signification is *above.*—With the genitive it signifies *above, beyond, for, on account of, in behalf of, for the sake of, about.*—With the accusative, *above, over, beyond, against, more than.*—In composition it denotes *the being over and above, excess, for, in defence of,* and frequently adds strength to the meaning of the simple verb.

ὑπερᾰγαν (adv. from ὑπέρ, denoting *excess*, and ἄγαν, *very*). *Excessively, inordinately.*

ὑπερᾰγω, fut. -άξω, &c. (from ὑπέρ, *above*, and ἄγω, *to lead*). *To surpass, to excel.*

ὑπεραίρω, fut. -ᾰρῶ, &c. (from ὑπέρ, *above*, and αἴρω, *to raise*). *To lift up above, to elevate.*—Neuter, *to rise above, to go over, to surpass.*

ὑπεραιωρέω, ῶ, fut. -ήσω, &c. (from ὑπέρ, *above*, and αἰωρέω, *to raise on high*). *To raise up over, to raise on high.*

ὑπερᾰνω (adv. from ὑπέρ, intensive, and ἄνω, *above*). *Above.*

ὑπεραποθνήσκω, fut. -θᾰνοῦμαι, &c. (from ὑπέρ, *for*, and ἀποθνήσκω, *to die*). *To die for* or *in the place of.*

ὑπερβαίνω, fut. -βήσομαι, &c. (from ὑπέρ, *above*, and βαίνω, *to walk*). *To walk over, to pass over, to ascend upon, to go beyond.*

ὑπερβάλλω, fut. -βᾰλῶ, &c. (from ὑπέρ, *over*, and βάλλω, *to cast*). *To cast over, to throw beyond, to pass over, to go beyond, to exceed, to surpass, to be very great, to excel.*—ὑπερβάλλον, *excessive, extreme.*

ὑπερβολή, ῆς, ἡ (from ὑπερβάλλω). *The act of passing over, excess.*

Ὑπέρβολος, ου, ὁ. *Hyperbŏlus.*

Ὑπερείη, ης, ἡ. *Hyperēa*, a fountain in Thessaly, belonging to the city of Pheræ.

ὑπερέχω, fut. -έξω and -σχήσω, &c. (from ὑπέρ, *above*, and ἔχω, *to have*). *To have the superiority.*

ὑπερηφᾰνία, ας, ἡ (from ὑπερηφᾰνέω, *to conduct one's self haughtily*). *Arrogance, presumption, haughtiness.*

ὑπερθαυμάζω, fut. -ᾰσω, &c. (from ὑπέρ, *excessively*, and θαυμάζω, *to admire*). *To admire very much, to be lost in amazement at.*

ὑπερκαχλάζω, fut. -ᾰσω (from ὑπέρ, *over*, and καχλάζω, *to gush forth*). *To boil over.*

ὑπέρκειμαι, fut. -κείσομαι (from ὑπέρ, *above*, and κεῖμαι, *to lie*). *To lie*

above, to be situated above, to lie upon.

ὑπέρκομπος, ον (adj. from ὑπέρ, denoting *excess*, and κομπέω, *to sound*). *Most renowned, excessively pompous* or *boastful, much noised abroad, surpassing.*

ὑπερμεγέθης, ες (adj. from ὑπέρ, denoting *excess*, and μέγεθος, *great size*). *Of enormous size, very large.*

Ὑπερμνήστρα, ας, ἡ. *Hypermnestra*, a daughter of Danăus, and wife of Lynceus, the only one of the fifty Danăides that did not slay her husband on the bridal night.

ὑπεροράω, ῶ, fut. -όψομαι, &c. (from ὑπέρ, *over*, and ὁράω, *to look*). *To overlook, to neglect.—To look down with contempt on, to despise.*

ὕπερος, ου, ὁ, and ὕπερον, ου, τό. *A pestle.*

ὑπεροχή, ῆς, ἡ (from ὑπερέχω). *Eminence, superiority, excellence.*

ὑπεροψία, ας, ἡ (from ὑπεροράω, fut. ὑπερόψομαι). *Arrogance, disdain, contempt, haughtiness.*

ὑπέρπᾰχυς, υ (from ὑπέρ, denoting *excess*, and πᾰχύς, *thick*). *Extremely corpulent.*

ὑπερπετής, ές (adj. from ὑπερπέτομαι, *to fly over*). *That flies over.—Extremely elevated, lofty, situated on high, suspended above.*

ὑπερσαρκέω, ῶ, fut. -ήσω, (from ὑπέρ, denoting *excess*, and σάρξ, *flesh*). *To be very fleshy, to be very corpulent.*

ὑπερτείνω, fut. -τενῶ, &c. (from ὑπέρ, *over*, and τείνω, *to stretch*). *To stretch* or *extend over, to distend to the utmost.*—Neuter, *to extend one's self, to reach over.*

ὑπερφέρω, fut. -οίσω, &c. (from ὑπέρ, *over*, and φέρω, *to carry*). *To carry over, to transport.*—Neuter, *to excel, to have the superiority.*

ὑπερφρονέω, ῶ, fut. -ήσω (from ὑπέρφρων, *high-minded*). *To have lofty sentiments, to entertain a high opinion of one's self.*—And hence, *to despise, to regard as inferior.*

ὑπερχαίρω, fut. -χᾰρῶ, &c. (from ὑπέρ, denoting *excess*, and χαίρω, *to rejoice*). *To rejoice exceedingly.*

ὑπερῷα, ας, Ionic ὑπερῴη, ης, ἡ. *The palate.*

ὑπέχω, fut. ὑφέξω and ὑποσχήσω, &c. (from ὑπό, *under*, and ἔχω, *to hold*). *To hold under, to sustain, to present to, to furnish.*—With δίκας, *to render atonement, to suffer punishment.*

ὑπήκοος, ον (adj. from ὑπό, *under*, and ἀκοή, *hearing*). *That listens and attends to, obedient, submissive.*

ὑπημύω, fut. -ημῡσω, perf. ὑπήμῡκα, with redupl. ὑπεμήμῡκα (from ὑπό, *beneath*, and ἡμύω, *to bend down*). *To look* or *stoop down, to be cast down.*—See note, page 163, line 116.

ὑπήνη, ης, ἡ. *The upper lip.*

ὑπηρεσία, ας, ἡ (from ὑπηρετέω). *Service, assistance.*

ὑπηρέσιον, ου, τό (from ὑπηρετέω). *A rowing bench, a rower's cushion.*

ὑπηρετέω, ῶ, fut. -ήσω, perf. ὑπηρέτηκα (from ὑπηρέτης). *To perform the service of a rower.*—Hence, *to serve, to obey.*

ὑπηρέτης, ου, ὁ. *A rower on board a galley, a rower.—A servant, an attendant, a deputy, an assistant.*

ὑπηρετῑκός, ή, όν (adj. from ὑπηρέτης). *Qualified* or *disposed to assist, auxiliary.*—τὰ ὑπηρετῑκά (with πλοῖα understood), *light vessels.*

ὑπηχέω, ῶ, fut. -ηχήσω, &c. (from ὑπό, *after*, and ἠχέω, *to sound*). *To sound after, to resound.*

ὑπισχνέομαι, οῦμαι, fut. ὑποσχήσομαι, perfect ὑπέσχημαι, 2d aorist ὑπεσχόμην (from ὑπό, *under*, and ἴσχομαι for ἔχομαι, *to hold one's self*). *To promise, to bind one's self, to engage.*

ὕπνος, ου, ὁ. *Sleep.*

ὑπνόω, ῶ, fut. -ώσω, perf. ὕπνωκα (from ὕπνος). *To sleep.*

ὑπό (prep.), governing the genitive, dative, and accusative.—Its primitive and leading signification is *under.*—With the genitive it denotes *under, from under, by, by means of, through, from.*—With the dative, *by, with, together with, under, beneath, deep in.*—ὑπὸ σάλ-

πιγξι, *to the sound of trumpets.*—With the accusative, *at, about, near, under, beneath.*—ὑφ' ἕνα καιρόν, *at one and the same instant.*—In composition it signifies *under, from under, secretly, gradually, by stealth, back* or *forward,* and frequently diminishes the force of the word with which it is compounded.

ὑποβάλλω, fut. -βᾰλῶ, &c. (from ὑπό, and βάλλω, *to cast*). *To subject.*

ὑπόβᾰσις, εως, ἡ (from ὑποβαίνω, *to descend*). *Descent, decrease, a sinking down, a retreat, a decline.*

ὑποβλέπω, fut. -βλέψω, &c. (from ὑπό, *under,* and βλέπω, *to look*). *To cast an underlook, to look angrily at, to eye.*

ὑποβρῠχιος, α, ον (adj. from ὑπό, *under,* and βρύχιος, *submerged*). *Under the water, submerged, deep in the water.*—ὑποβρύχιον ποιεῖν, *to drown.*

ὑποδείκνῡμι, fut. -δείξω, &c. (from ὑπό, intensive, and δείκνῡμι, *to show*). *To exhibit, to indicate, to point out.*

ὑποδέχομαι, fut. -δέξομαι, &c. (from ὑπό, intensive, and δέχομαι, *to receive*). *To receive, to admit, to accept, to assume.*

ὑποδέω, fut. -δήσω, &c. (from ὑπό, *under,* and δέω, *to bind*). *To bind under, to fasten under.*—In the middle, *to put on sandals.*

ὑπόδημα, ᾰτος, τό (from ὑποδέω). *A shoe, a sandal.*

ὑπόδρᾰ (adv. from ὑποδέρκομαι, *to cast an underlook*). *With an angry look, sternly.*

ὑποδῡνω and -δύω, fut. -δῡσω, &c. (from ὑπό, *under,* and δῡνω, *to go*), and middle ὑποδύομαι. *To go under, to creep under, to place one's self under.*

ὑπόδῡσις, εως, ἡ (from ὑποδύω). *A going under, a creeping under.*

ὑπόθεσις, εως, ἡ (from ὑποτίθημι, *to lay down* or *propose*). *A proposition, a condition, a plan, a principle, a supposition.*

ὑποκᾰτω (adv. from ὑπό, *under,* and κᾰτω, *downward*). *Underneath, down below, below.*

ὑποκεῖμαι, fut. -κείσομαι (from ὑπό, *under,* and κεῖμαι, *to lie*). *To lie under, to be placed under, to be situated beneath* or *at the foot of.*

ὑποκρῑνομαι, fut. -κρῑνοῦμαι, &c. *To answer.*—*To feign.*—τραγῳδίας ὑποκρίνασθαι, *to act in tragedies.*

ὑπόκρισις, εως, ἡ (from ὑποκρῑνομαι). *Acting, representation.*

ὑποκρῑτής, οῦ, ὁ (from ὑποκρῑνομαι). *One who assumes a feigned character, an actor, a hypocrite.*

ὑποκρούω, future -ούσω, &c. (from ὑπό, denoting *diminution,* and κρούω, *to strike*). *To strike gently, to beat time, to keep time with the step.*

ὑπολαμβᾰνω, future -λήψομαι, &c. (from ὑπό, *under,* and λαμβᾰνω, *to take*). *To take upon one's self* (by going under), *to assume, to receive, to support, to suppose, to be of opinion, to believe, to reply.*

ὑπολανθᾰνω, fut. -λήσω, &c. (from ὑπό, *under,* and λανθᾰνω, *to conceal*). *To conceal under.*

ὑπολείπω, fut. -λείψω, &c. (from ὑπό, *behind,* and λείπω, *to leave*). *To leave behind, to permit to remain.*—In the middle, *to remain behind.*

ὑπολισθαίνω, fut. -ολισθήσω, &c. (from ὑπό, denoting *diminution,* and ὀλισθαίνω, *to slip*). *To slip* or *fall away gradually, to decay by slow degrees, to sink down.*

ὑπολύω, fut. -λῡσω, &c. (from ὑπό, *beneath,* and λύω, *to loose*). *To loose from beneath, to relax, to weaken.*

ὑπομένω, fut. -μενῶ, &c. (from ὑπό, *behind,* and μένω, *to remain*). *To remain behind, to wait, to await, to persist, to endure.*

ὑπομιμνήσκω, fut. ὑπομνήσω, &c. (from ὑπό, *beneath,* and μιμνήσκω, *to remind*). *To remind by placing beneath the view, to put in mind, to suggest.*—In the middle, *to remember.*

ὑπόνομος, ου, ὁ (from ὑπονέμομαι, *to undermine*). *A subterraneous passage, a drain.*

ὑποποστέω, ῶ, fut. -ήσω, &c. (from ὑπό, *beneath*, and ποστέω, *to return*). *To go back under, to tend downward, to return again, to descend.*

ὑποπίπτω, fut. -πεσοῦμαι, &c. (from ὑπό, *beneath*, and πίπτω, *to fall*). *To fall beneath, to sink under, to fall down before, to lie under.*

Ὑποπλάκιος, η, ον (adj. from ὑπό, *beneath*, and Πλάκος, *Placus*). *Hypoplacian*, i. e., *situated at the foot of Mount Placus.*

ὑπόπτερος, ον (adj. from ὑπό, denoting *diminution*, and πτερόν, *a wing*). *Beginning to have wings, having wings.—Winged, fledged.*

ὑπόπτης, ου, ὁ and ἡ (from ὑπόψομαι, fut. to ὑφοράω, *to suspect*). *Suspicious.*

ὑποῤῥέω, fut. -ρεύσομαι, &c. (from ὑπό, *beneath*, and ῥέω, *to flow*). *To flow away beneath, to glide away.*

ὑπόρω and ὑπόρνυμι, fut. -όρσω, &c. (from ὑπό, *secretly*, and ὄρω, ὄρνυμι, *to excite*). *To excite secretly, to instigate, to provoke, to arouse.*

ὑποσπάω, ῶ, fut. -σπάσω, &c. (from ὑπό, *under*, and σπάω, *to draw*). *To draw out from under, to extricate.*

ὑποστίλβω, fut. -στίλψω (from ὑπό, denoting *diminution*, and στίλβω, *to glitter*). *To glitter faintly, to glimmer, to twinkle.*

ὑποστρέφω, fut. -στρέψω, &c. (from ὑπό, *back*, and στρέφω, *to turn*), and middle ὑποστρέφομαι. *To turn round, to turn back, to return.*

ὑποστροφή, ῆς, ἡ (from ὑποστρέφω). *A return, a turning round.*

ὑποτάσσω, Attic -τάττω, fut. -τάξω, &c. (from ὑπό, *under*, and τάσσω, *to arrange*). *To arrange under, to render subordinate, to reduce to subjection.*

ὑποτελέω, ῶ, fut. -τελέσω, &c. (from ὑπό, *gradually*, and τελέω, *to accomplish*). *To accomplish by degrees, to perform gradually.—To pay off, to discharge* (especially) a tax to the state.

ὑποτίθημι, fut. ὑποθήσω, &c. (from ὑπό, *under*, and τίθημι, *to place*). *To place under, to hold forth to, to suggest, to lay down, to submit, to establish.*

ὑποτρέφω, fut. -θρέψω, &c. (from ὑπό, *under*, and τρέφω, *to nourish*). *To nourish underneath, to let grow.*

ὑποτρέχω, fut. -δραμοῦμαι, &c. (from ὑπό, *under*, and τρέχω, *to run*). *To run under, to seek protection under, to take shelter beneath.*

ὑπότρομος, ον (adj. from ὑπό, denoting *diminution*, and τρέμω, *to tremble*). *Quivering, trembling slightly, tremulous.*

ὑπότροπος, ον (adj. from ὑποτρέπομαι, *to return*). *Turning back, returning.*

ὑπουργέω, ῶ, fut. -ήσω (from ὑπουργός, *that aids*). *To afford aid, to serve, to assist, to be useful to, to perform.*

ὑποφέρω, fut. ὑποίσω, &c. (from ὑπό, *under*, and φέρω, *to bear*). *To bear up under, to sustain, to endure.*—In the middle, *to flow under.*

ὑποφωνέω, ῶ, future -φωνήσω, &c. (from ὑπό, denoting *diminution*, and φωνέω, *to speak*). *To speak in a low tone of voice, to whisper, to say in an under tone.*

ὑποχείριος, ον (adj. from ὑπό, *under*, and χείρ, *the hand*). *That is under the hand, within reach, grasped with the hand.*

ὑποχθόνιος, ον (adj. from ὑπό, *beneath*, and χθών, *the earth*). *Subterraneous, below the earth, infernal.*

ὑποχωρέω, ῶ, future -χωρήσω, &c. (from ὑπό, *under*, and χωρέω, *to go*). *To pass off beneath, to give way, to recede, to yield.*

ὑποψία, ας, ἡ (from ὑπόψομαι, fut. to ὑφοράω, *to suspect*). *Suspicion.*

ὑπώρεια, ας, ἡ (prop. fem. of ὑπώρειος, *beneath a mountain* (from ὑπό, *beneath*, and ὄρος, *a mountain*), with χώρα understood). *The country at the foot of the mountains.*

Ὑρκανία, ας, ἡ. *Hyrcania*, a large country of Asia, situate south of the eastern part of the Caspian.

Ὑρκᾱνός, ή, όν (adj.). *Hyrcanian.*

ὗς, ὑός, ὁ and ἡ. *A boar, a sow, swine.*

ὑσγῖνοβᾰφής, ές (adj. from ὕσγινον, *a vegetable dyestuff*, and βάπτω, *to dye*). *Dyed scarlet, of a bright scarlet colour.*

ὕστᾰτος, η, ον (adj.). *The last.*

ὑστερέω, ῶ, fut. -ήσω, perf. ὑστέρηκα (from ὕστερος). *To be later, to remain behind.*

ὕστερος, α, ον (adj.). *Later, that succeeds, next in order.*—Neuter as an adverb, ὕστερον, *afterward, finally.*—ἐν τοῖς ὕστερον χρόνοις, *in after times.*

ὕστριξ, ῖχος, ὁ and ἡ (from ὗς, and θρίξ, *hair*). A species of *hedge-hog.*

ὑφαίνω, fut. ὑφᾰνῶ, perf. ὕφαγκα. *To weave.*

ὕφᾰλος, ον (adj. from ὑπό, *under*, and ἅλς, *the sea*). *Under water.*—ὕφᾰλον ποιεῖν, *to submerge.*

Ὑφᾰσις, εως, ἡ. *The Hyphăsis*, now *the Beyah*, a tributary of the Indus.

ὕφασμα, ᾰτος, τό (from ὑφαίνω). *A tissue, a garment, a robe.*

ὑφίστημι, fut. ὑποστήσω, &c. (from ὑπό, *under*, and ἵστημι, *to place*). *To place under, to lay before, to arrange, to produce.*—The perf. and 2d aor. have a neuter signification same as the middle, ὑφίστᾰμαι. *To oppose, to withstand, to undertake, to admit, to endure.*

ὑψηλός, ή, όν (adj. from ὕψος). *High, lofty.*

ὑψῐπῡλος, ον (adj. from ὕψι, *high*, and πύλη, *a gate*). *High-gated.*

ὑψόροφος, ον (adj. from ὕψος, and ὀροφή, *a roof*). *High-roofed.*

ὕψος, εος, τό (from ὕψι, *high*). *A height, height, an elevation.*

ὕω, fut. ὕσω, perf. ὕκα. *To make wet, to let rain, to rain.*—In the passive, ὕομαι, *to be rained upon, to be wet.*

Φ.

φᾰγω (obsolete in the present), from it in use 2d aor. ἔφᾰγον, assigned to ἐσθίω. *To eat.*

Φαέθων, οντος, ὁ. *Phaëthon*, a son of Phœbus or the Sun, and Clymĕne. He obtained from his father permission to guide for one day the chariot of the sun, but, being unable to manage the steeds, he was struck by Jupiter with a thunderbolt, and hurled into the river Po.

φαεινός, ή, όν (adj.), same as

φαεννός, ή, όν (adj. from φάος). *Shining, bright, brilliant, resplendent.*

Φαίαξ, ᾱκος, ὁ. *Phæax*, one of the political opponents of Alcibiades at Athens.

φαίδῑμος, η, ον (adj. from φαίνω). *Shining brightly, splendid, brilliant, illustrious.*

φαιδρός, ά, όν (adj. from φαίνω). *Bright, clear, cheerful, joyous.*

φαίνω, fut. φᾰνῶ, perf. πέφαγκα, 2d aor. ἔφᾰνον. *To bring to light, to show, to display, to bring forward.*—In the middle, *to come forth to view, to appear, to seem.*—With a participle it may sometimes be rendered by *openly, plainly.*

φᾰκή, ῆς, ἡ. *Lentils, pottage made of lentils.*

φάλαγξ, αγγος, ἡ. *A phalanx.*

φαλακρός, ά, όν (adj.). *Bald.*

Φάλερνος, η, ον (adj.). *Falernian, of* or *belonging to Falernus*, a district of Campania in Southern Italy, famous for the rich produce of its vineyards.—Φάλερνος οἶνος, *Falernian wine.*

Φαληρεύς, έως, ὁ. *Phalēreus*, a surname of Demetrius. See Δημήτριος, 2.

Φαληρῑκός, ή, όν (adj.). *Of* or *belonging to Phalērum, Phalērian.*

Φαληροῖ (adv.). *At Phalērum.*

Φαληρόν, οῦ, τό. *Phalērum*, the most ancient of the Athenian ports, but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view.

φᾰνερός, ά, όν (adj. from φαίνω). *Apparent, evident, manifest, clear.*

φανερῶς (adv. from φανερός). *Evidently, in public, openly.*

Φανόδημος, ου, ὁ. *Phanodēmus*, an historian who wrote on the antiquities of Attica.

φάος, contr. φῶς, τό. See φῶς.

φᾰρέτρα, ας, Ionic φαρέτρη, ης, ἡ (from φέρω, *to bear*). *A quiver.*

φαρέτριον, ου, τό (dim. of φαρέτρα). *A small quiver.*

φαρμᾰκεύς, έως, ὁ (from φάρμᾰκον). *One who prepares drugs, a drug-dealer.*

φαρμᾰκίς, ῐδος, ἡ (fem. to φαρμᾰκεύς). *A sorceress, an enchantress.*

φάρμᾰκον, ου, τό. *A medicine, an antidote, a remedy, a drug, a poison, a magic art.*

φαρμάσσω, Attic φαρμάττω, fut. -άξω, perf. πεφάρμᾰχα. *To produce an effect by means of drugs.*—Hence, *to enchant, to poison.*

Φαρνάβαζος, ου, ὁ *Pharnabazus*, a Persian satrap, who assisted the Spartans against the Athenians.

Φάρος, ου, ὁ. *Phăros*, a small island in the bay of Alexandrēa, on which was the famous tower built by Sostratus in the reigns of Ptolemy Soter and Philadelphus. The tower of Pharos could be seen at the distance of one hundred miles, and was reckoned one of the seven wonders of the world.

φᾶρος, εος, τό. *A garment, a cloak.*

φάρυγξ, υγγος, ἡ (from φάρω, *to sever* or *divide*). *The gullet, the throat.*

Φᾶσις, ῐδος, ὁ. *The Phāsis*, now *Rion* or *Rioni*, a river of Asia, falling into the Euxine, after passing through parts of Armenia, Iberia, and Colchis.

φάσκω, poetic imperf. φάσκον, same as φημί. *To say.*

φάσμα, ᾰτος, τό (from φάω, φαίνω). *An appearance, an apparition, a phantom.*

φάτνη, ης, ἡ. *A manger, a crib, a trough.*

φαυλίζω, fut. -ῐσω, perf. πεφαύλῐκα (from φαῦλος). *To regard as of no value, to despise, to disparage, to condemn.*

φαῦλος, η, ον (adj.). *Bad, small, mean, simple, cheap, of no value, unjust.*—As a noun, ὁ φαῦλος, *a worthless person.*

φαύλως (adv. from φαῦλος). *Meanly, basely, badly, simply, with difficulty.*

φέγγος, εος, τό. *Light, splendour, brightness, brilliancy, day.*

Φειδίας, ου, ὁ. *Phidias*, a celebrated statuary of Athens, who died B. C. 432. His statue of Jupiter Olympius was the best of his productions.

φειδῖτιον, ου, τό. *The public meal of the Spartans.*

φείδομαι, fut. φείσομαι and later φειδήσομαι, epic 2d aor. with redupl. πεφῐδόμην. *To spare, to pardon, to save, to refrain, to avoid.*

Φείδων, ωνος, ὁ. *Phidon*, a man who enjoyed the sovereign power at Argos, and is supposed to have invented scales and measures.

Φεραί, ῶν, αἱ. *Pheræ*, a city of Pelasgiotis, in Thessaly, one of the most ancient and important places in the country.

Φεραῖοι, ων, οἱ. *The inhabitants of Pheræ.*

Φερενδᾱτης, ου, ὁ. *Pherendātes*, a Persian satrap.

φέριστος, η, ον (adj., irreg. superl. formed from φέρω). *Best, bravest, most excellent.*

Φέρης, ου and ητος, ὁ. *Pheres*, king of Pheræ in Thessaly, son of Cretheus and Tyro, and father of Admētus.

φέρω, fut. οἴσω, perf. ἤνοχα, with Attic redupl. ἐνήνοχα, 1st aor. ἤνεγκα, 2d aor. ἤνεγκον. *To bear, to bring, to carry, to yield, to produce, to carry off.*—βαρέως φέρειν, *to bear impatiently.*—In the middle, *to bear away for one's self, to hurry along towards, to rush forward, to fly.*—τὰ πρῶτα φέρεσθαι, *to bear off the palm, to maintain the highest rank.*

φεύγω, fut. φεύξομαι, perf. πέφευγα or πέφῡγα (commonly called perf. mid.), 2d aor. ἔφῡγον. *To flee, to flee away, to escape.*

φηγός, οῦ, ἡ. *An oak*, a species of oak, strictly, having a round esculent nut. Not to be confounded with the *fāgus* or *beach tree*, the nuts of which are triangular.

φήμη, ης, ἡ (from φημί). *A say-*

ing, rumour, a report, fame, reputation.

φημί, 2d pers. φῄς, 3d pers. φησί, &c., imperf. ἔφην, mostly as aor., fut. φήσω, 1st aor. ἔφησα, 2d aor. εἶπον. *To say, to utter, to remark, &c.—οὐκ ἔφη, he said that he would not, he refused.*—In the middle, pres. not used, 2d aor. ἐφᾱμην, part. φάμενος; same signification as the active.

φθᾱνω, future φθᾱσω and φθήσομαι, perf. ἔφθᾱκα, 2d aor. ἔφθην, inf. φθῆναι, part. φθάς. *To be beforehand, to anticipate, to be sooner.*—With a participle it is commonly rendered adverbially; as, ἔφθην ἀπῐών, *I went away before*, i. e., I anticipated by going.—In a negative proposition with a participle, and connected by καί to the following clause, it means *no sooner*, and καί is to be rendered *than*.

φθέγγομαι, fut. φθέγξομαι. *To utter, to speak.*

φθείρω, fut. φθερῶ, perf. ἔφθαρκα, 2d aor. ἔφθαρον, perf. mid. ἔφθορα. *To corrupt, to ruin, to lay waste, to destroy.*

Φθία, ας, ἡ. *Phthia*, a district of Phthiōtis, in Thessaly, where Peleus the father of Achilles reigned.

φθινόπωρον, ου, τό (from φθίνω, and ὀπώρα, *autumn*). *The end of autumn* or *harvest season, autumn.* See note, page 176, III., line 1.

φθίνω and φθίω, fut. φθῖσω, perf. ἔφθῖκα. *To destroy, to cause to waste away, to kill.*—Neuter, *to waste away, to perish.*

φθόγγος, ου, ὁ (from φθέγγομαι). *A sound, a cry.*

φθονερός, ά, όν (adj. from φθόνος). *Envious, jealous.*

φθονέω, ῶ, fut. -ήσω, perf. ἐφθόνηκα (from φθόνος). *To envy, to be jealous of.*

φθόνος, ου, ὁ. *Envy, jealousy, envious detraction* or *disparagement.*

φθορά, ᾶς, ἡ (from φθείρω). *Destruction, corruption, ruin, loss, an overthrow.*

φθόρος, ου, ὁ, same as φθορά.

φῐᾶλη, ης, ἡ (from πῑνω, *to drink*). *A cup, a bowl, a goblet.*

φίλᾱμα, ᾰτος, Doric for φίλημα, ᾰτος, τό (from φιλέω). *A kiss.*

φιλάνθρωπος, ον (adj. from φίλος, *loving*, and ἄνθρωπος, *man*). *That loves mankind, philanthropic, humane, friendly.*

φιλανθρώπως (adv. from φιλάνθρωπος). *Humanely, in a friendly manner, affectionately.*

φιλαργῡρία, ας, ἡ (from φιλαργυρέω, *to love money*). *The love of money, avarice.*

φιλαυτία, ας, ἡ (from φιλαυτέω, *to have self-love*, from φίλος, *loving*, and αὐτόν, *self*). *Self-love, egotism, selfishness.*

φιλεργία, ας, ἡ (from φίλος, *loving*, and ἔργον, *labour*). *Love of labour, diligence, industry, activity.*

φιλέω, ῶ, fut. -ήσω, perf. πεφίληκα, Doric fut. -ᾱσω, perf. πεφίλᾱκα (from φίλος, *loving*). *To love, to be fond of, to kiss.*—With an infinitive, *to be wont.*

Φιλήμων, ονος, ὁ. *Philēmon*, a comic poet, the rival of Menander. According to some authorities a native of Syracuse, while others make him to have been born at Solŏe in Cilicia.

Φιλητᾶς, ᾶ, ὁ. *Philētas*, a grammarian and poet of Cos, in the reign of King Philip, and of his son Alexander the Great.

φιλία, ας, ἡ (from φιλέω). *Love, friendship.*

φίλῐος, α, ον, and ος, ον (adj. from φίλος, *loving*). *Friendly, kindly disposed.*

Φιλιππῐδης, ου, ὁ. *Philippĭdes.*

Φίλιππος, ου, ὁ. *Philip*, the celebrated king of Macedonia, and father of Alexander the Great.

φιλοδοξία, ας, ἡ (from φιλόδοξος). *Love of glory, ambition.*

φιλόδοξος, ον (adj. from φίλος, *loving*, and δόξα, *glory*). *Loving glory, ambitious.*

φιλόκᾰλος, ον (adj. from φίλος, *loving*, and κᾰλός, *beautiful*). *That loves the beautiful, virtuous, honourable.*

φιλοκινδῡνως (adv. from φιλοκίνδῡνος, *that loves danger*). *Rashly.*

φιλόκοσμος, ον (adj. from *φίλος, loving*, and *κόσμος, ornament*). *Fond of ornament.*

Φιλοκρᾰτης, ου, ὁ. Philocrătes, an Athenian orator, contemporary with Demosthēnes, bribed by Philip of Macedon.

φιλομᾰθής, ές (adj. from *φίλος, loving*, and *μανθᾰνω, to learn*, 2d aor. inf. *μᾰθεῖν*). *Fond of learning, studious.*

Φιλομήλα, ας, ἡ. Philomēla, a daughter of Pandīon king of Athens, and sister to Procne. She was changed into a swallow.

φιλονεικία, ας, ἡ (from *φιλόνεικος*). *A love of strife, emulation, ambition.*

φιλόνεικος, ον (adj. from *φίλος, loving*, and *νεῖκος, strife*). *That loves strife, quarrelsome, ambitious.*—Neuter, as a noun, *τὸ φιλόνεικον, ambition.*

φιλόξενος, ον (adj. from *φίλος, loving*, and *ξένος, a stranger*). *Hospitable.*

Φιλόξενος, ου, ὁ. Philoxĕnus, 1. A dithyrambic poet of Cythēra, who was imprisoned in the quarries at Syracuse by Dionysius the tyrant of Sicily.—2. A celebrated epicure.

φιλοπᾰτωρ, ορ (adj. from *φίλος, loving*, and *πατήρ, a father*). *That loves one's father, filial.*

Φιλοπᾰτωρ, ορος, ὁ (the preceding as a proper name). *Philopător*, an epithet of one of the Ptolemies. See note, page 2, line 13–18.

φιλοπονία, ας, ἡ (from *φιλόπονος*). *Love of labour, diligence, laboriousness.*

φιλόπονος, ον (adj. from *φίλος, loving*, and *πόνος, labour*). *That loves labour, laborious, fond of labour, industrious.*

φιλοπόνως (adv. from *φιλόπονος*). *Laboriously, assiduously.*

φιλόπρωτος, ον (adj. from *φίλος, loving*, and *πρῶτος, first*). *Fond of being first.*—Neuter, as a noun, *τὸ πιλόπρωτον, a desire of being first, a love of superiority.*

φῐλος, η, ον (adj.). *Loving, fond of, beloved, dear to, friendly.*—Comparative *φίλτερος*, superlative *φίλτᾰτος.*—As a noun, *ὁ φίλος, a friend.*—In epic poetry *φίλος* often has the force of a possessive pronoun, *mine, thine, his, hers*, &c., according to the person.

φιλοσοφέω, ῶ, fut. *-ήσω*, perf. *πεφιλοσόφηκα* (from *φιλόσοφος*). *To be a philosopher, to study philosophy.*

φιλοσοφία, ας, ἡ (from *φιλοσοφέω*). *Philosophy.*

φιλόσοφος, ον (adj. from *φίλος, loving*, and *σοφία, wisdom*). *Loving wisdom, ardent in pursuit of knowledge, philosophical.*—As a noun, *φιλόσοφος, ου, ὁ, a philosopher.—ἡ, a female philosopher.*

φιλότεχνος, ον (adj. from *φίλος*, and *τέχνη, an art*). *That loves an art, skilled in works of art, artificial, favouring the advancement of the arts.*

φιλοτέχνως (adv. from *φιλότεχνος*). *Artfully, skilfully, artificially.*

φιλοτῑμέομαι, οῦμαι, future *-ήσομαι* (from *φιλότῑμος*). *To be ambitious, to labour strenuously, to exert one's self.*

φιλοτῑμία, ας, ἡ (from *φιλοτῑμέομαι*). *A love of honour, ambition, emulation, ardour.*

φιλότῑμος, ον (adj. from *φίλος, loving*, and *τῑμή, honour*). *Eagerly seeking distinction, fond of distinction, ambitious.*—As a noun, *τὸ φιλότῑμον, love of distinction, ambition.*

φιλοτῑμως (adv. from *φιλότῑμος*). *Ambitiously, zealously, ardently, carefully.*

φιλοφρονέομαι, οῦμαι, future *-ήσομαι* (from *φίλος, friendly*, and *φρήν, mind*). *To receive* or *treat with friendship, to treat kindly, to be well disposed towards.*

φιλοφροσῦνη, ης, ἡ (from *φιλόφρων, of a friendly disposition*). *A friendly disposition, courtesy, affection.*

φιλόφωνος, ον (adj. from *φίλος, loving*, and *φωνή, a voice, speech*). *Talkative, loquacious.*—Neuter, as a noun, *τὸ φιλόφωνον, a chattering propensity, loquacity.*

φιλόψῡχος, ον (adj. from φίλος, *loving*, and ψυχή, *life*). *Loving life, fond of life.*—Hence, *timid, cowardly* (through love of life).

φίλυμνος, ον (adj. from φίλος, *loving*, and ὕμνος, *a song*). *Loving song, delighting in song.*

Φινεύς, έως, ὁ. *Phineus*, a king of Thrace, who was freed from the attacks of the Harpies and restored to sight by the Argonauts.

φλέψ, φλεβός, ἡ (from φλέω, *to flow*). *A vein.*

φλῖά, ᾶς, ἡ. *A doorpost.*—αἱ φλιαί, *the doorposts, the thresholds.*

φλόγῑνος, η, ον (adj. from φλόξ). *Flame-coloured.*

φλογόεις, όεσσα, όεν (adj. from φλόξ). *Flaming, blazing, shining brightly.*

φλογώδης, ες (adj. from φλόξ, and εἶδος, *appearance*). *Resembling flame, fiery, blazing.*

φλόξ, φλογός, ἡ (from φλέγω, *to burn*). *Flame, the blaze.*

φλυᾰρέω, ῶ, fut. -ήσω, perf. πεφλυᾰρηκα (from φλύᾰρος, *that indulges in trifling* or *idle talking*). *To talk idly, to trifle, to prate.*

φοβερός, ά, όν (adj. from φόβεω). *Fearful, dreadful, formidable.*

φοβεῦμαι, Doric for φοβοῦμαι.

φοβέω, ῶ, fut. -ήσω, perf. πεφόβηκα (from φόβος). *To terrify, to strike with dismay, to frighten, to alarm.*—In the passive, *to flee through dread, to be afraid.*

φόβος, ου, ὁ (from φέβομαι, *to be terrified*). *Fear, dismay, terror.*

Φόβος, ου, ὁ (above as proper name). *Fear*, personified.

Φοῖβος, ου, ὁ. *Phœbus*, a surname of Apollo.

Φοινῑκη, ης, ἡ. *Phœnicia*, a country of Asia, extending along the coast of Syria, about thirty-five miles in length, but very limited in breadth.

Φοίνιξ, ῑκος, ὁ. *A Phœnician.*

φοίνιξ, ῑκος, ὁ. *The palm-tree.*—Also, the fruit of the palm-tree, *a date.*

φοίνιος, α, ον, and ος, ον (adj. from φόνος, *blood*). *Bloody, of the colour of blood, defiled with gore.*

Φοίνισσα, ης, ἡ (fem. of Φοίνιξ). *A Phœnician woman.*—As fem. adj., *Phœnician.*

φοιτᾰω, ῶ, fut. -ήσω, perf. πεφοίτηκα (from φοῖτος, *a roaming about*). *To come* or *go, to wander about, to roam up and down, to frequent, to traverse, to go frequently.*

φολιδωτός, ή, όν (adj. from φολίς, *a scale*). *Covered with scales, scaly.*

φονεύς, έως, ὁ (from φονεύω). *A murderer.*

φονεύω, fut. -εύσω, perf. πεφόνευκα (from φόνος). *To murder, to kill, to assassinate, to slay.*

φόνος, ου, ὁ (from φένω, *to slay*). *Murder, an assassination, blood, gore.*

φορέω, ῶ, fut. -ήσω, perf. πεφόρηκα (a form of φέρω). *To carry forward, to convey, to carry, to possess, to wear.*

Φόρκος, ου, ὁ. *Phorcus* or *Phorcys*, a son of Pontus and Terra, and father of the Gorgons, &c.

φόρος, ου, ὁ (from φέρω, *to bring*). *Tribute, a tax.*

φορτῑον, ου, τό (from φέρω). *A load, a burden.*—τὰ φορτία, *wares.*

φορτῑκῶς (adv. from φορτῑκός, *used in carrying loads*). *In a troublesome manner, in a burdensome manner.*

φραγμός, οῦ, ὁ (from φράσσω). *The act of enclosing, enclosure, an encampment.*

φράγνυμι, a form of φράσσω.

φράζω, fut. φρᾰσω, perf. πέφρᾰδα, 2d aor. ἔφρᾰδον, poetic with redupl. πέφρᾰδον. *To say, to indicate, to point, to explain, to tell, to utter.*

φράσσω and Att. φράττω, fut. φράξω, perf. πέφρᾰχα. *To shut up, to obstruct, to preserve, to strengthen, to secure by enclosing.*

φρέαρ, φρέᾰτος, τό. *A well.*

φρήν, φρενός, ἡ. *The mind, the intellect, the understanding, thought.*

Φρίξος, ου, ὁ. *Phrixus*, son of Athămas and Nephĕle, and brother of Helle.

φρίσσω, Att. φρίττω, fut. φρίξω, perf. πέφρῑκα. *To have the surface rough, to become rough.*—The perf. act. has a pres. signification, πεφρῑκώς, νῖα, ός, *stiff with, rough with.*

φρονέω, ῶ, fut. -ήσω, perf. πεφρόνηκα (from φρήν). *To think, to reflect, to deliberate.—μέγα φρονεῖν, to be proud.—εὖ φρονεῖν, to be kindly disposed.*

φρόνημα, ἄτος (from φρονέω). *Reflection, thought.—Haughtiness, pride, insolence, boasting.*

φρόνησις, εως, ἡ (from φρονέω). *Intelligence, reflection, prudence.*

φροντίζω, fut. -ῖσω, perf. πεφρόντικα (from φροντίς). *To think of, to be concerned about, to care for, to be anxious.*

φροντίς, ῖδος, ἡ (from φρονέω). *Anxiety, thought, care, solicitude.*

φρουρά, ᾶς, ἡ (from προορᾶω, *to watch before*). *A watch, a guard, a garrison.*

φρουρέω, ῶ, fut. -ήσω, perf. πεφρούρηκα (from φρουρός). *To watch, to observe, to be on guard, to protect.*

φρουρός, οῦ, ὁ (contr. for προορός, from προορᾶω, *to watch before*). *A watcher, a guard, a sentinel, a keeper.*

φρυάσσομαι, Att. -άττομαι, fut. -άξομαι. *To be proud* or *haughty, to conduct one's self proudly, to carry one's self high, to boast.*

Φρυγία, ας, Ionic Φρυγίη, ης, ἡ. *Phrygia.* 1. A country of Asia Minor, east of Lydia.—2. Another district of Asia Minor, named *Phrygia Minor*, situated on the Hellespont, and comprising the Trojan territory.

Φρύξ, Φρυγός, ὁ. *A Phrygian.*

φυγᾰδεύω, fut. -εύσω (from φυγάς). *To compel one to flee his country, to banish, to put to flight.*

φυγᾰδοθήρας, ου, ὁ (from φυγάς, and θηρᾶω, *to hunt*). *A fugitive-hunter.*

φῠγάς, ᾰδος, ὁ and ἡ (from φεύγω, *to flee*). *A fugitive, a deserter, an exile.*

φῠγή, ῆς, ἡ (from φεύγω, *to flee*). *Flight, banishment, exile.*

φυλᾰκή, ῆς, ἡ (from φυλάσσω). *A guard, watch, a garrison.—Confinement, imprisonment, a prison, vigilance.*

φῠλᾰκος, ου, ὁ, poetic and Ionic for φύλαξ.

φύλαξ, ᾰκος, ὁ (from φυλάσσω). *A guard, a guardian, a keeper, a sentinel.*

φυλάσσω, Attic φυλάττω, fut. -άξω, perf. πεφύλᾰχα. *To watch, to observe, to guard, to preserve, to keep watch, to reserve.*—In the middle, *to be on one's guard, to take heed, to beware.*

φῦλή, ῆς, ἡ. *A race, a tribe, a class.*

φυλλάς, ᾰδος, ἡ (from φύλλον). *A verdant bough, foliage, a bed of leaves.*

φύλλον, ου, τό (from φύω). *A leaf, a flower, foliage.*

φυλλοχόος, ον (adj. from φύλλον, and χέω, *to pour out, to shed*). *Leaf-shedding, in which the leaves fall* (of a certain season).

φῦλον, ου, τό (from φύω). *A race, a tribe, a class, a kind, a nation.*

Φύξιος, ου, ὁ (from φύξις, poetic for φῠγή). *The god of escape*, an epithet applied to Jupiter, as aiding escape from dangers.

φῠσᾰω, ῶ, fut. -ήσω, perf. πεφύσηκα (from φῦσα, *wind*). *To blow, to breathe, to swell with the wind, to emit the breath strongly, to snort.*

φύσημα, ᾰτος, τό (from φυσάω). *A blast of wind, a breath, a puff, a breathing.*

φῠσῐκός, ή, όν (adj. from φύσις). *Natural.*

φυσιολογία, ας, ἡ (from φυσιολογέω, *to examine and explain the laws of nature*, which from φύσις, and λέγω, *to discourse about*). *An inquiry into the laws of nature, natural philosophy, the study of nature.*

φύσις, εως, ἡ (from φύω). *Birth, nature, character, natural talents.*—In the plural, *αἱ φύσεις, the productions of nature, plants.*

φῠτεία, ας, ἡ (from φυτεύω). *A planting, a plantation, a plant.*

φῠτεύω, fut. -εύσω, perf. πεφύτευκα (from φῠτόν). *To plant, to produce, to bring about.*

φῠτόν, οῦ, τό (from φύω). *A plant.*

φύω, fut. φῦσω, perf. πέφῦκα, 2d aor. ἔφυν. *To beget, to produce, to bring forth, to cause to grow, to have from nature.*—The 2d aor.

and perf. have a neuter signification, *to be, to exist.*—In the middle, *to grow, to increase.*—In the passive, *to be created, to be produced, to be formed by nature.*

Φωκεύς, έως, ὁ. *A Phocian, an inhabitant of Phocis.*

Φωκῑκός, ή, όν (adj.). *Phocian, of* or *belonging to Phocis.*

Φωκίς, ῐδος, ἡ. *Phocis,* a small country of Greece, bordering on the Corinthian Gulf, having Bœotia on the east, and Ætolia and the Locri Ozŏlæ on the west.

Φωκίων, ωνος, ὁ. *Phocion,* a distinguished Athenian statesman and commander, celebrated for his incorruptible integrity.

Φῶκος, ου, ὁ. *Phōcus,* the son of Phocion, dissolute in his manners, and unworthy of his great father.

φωλεός, οῦ, ὁ. *A den, a hole, the lair* (of a wild beast).—In the plural, τὰ φωλεά.

φωνέω, ῶ, fut. -ήσω, perf. πεφώνηκα (from φωνή). *To speak, to say.*

φωνή, ῆς, ἡ, Doric φωνᾱ, ᾱς, ἁ. *A sound, a voice, a note, a saying, the singing* (of a bird), *the barking* (of a dog).

φωνήεις, ήεσσα, ῆεν (adj. from φωνή). *That has voice, endowed with speech, vocal, speaking.*

φωρᾱω, ῶ, fut. -ᾱσω, perf. πεφώρᾱκα (from φώρ, *a thief*). *To search after a thief, to detect.*

φώς, φωτός, ὁ. *A man, a hero.*

φῶς, φωτός, τό (contr. from φάος). *Light.*

Χ.

χά, by crasis for καὶ ἁ.

χαίνω, fut. χᾰνῶ, perf. κέχαγκα commonly κέχηνα, 2d aor. ἔχᾰνον. *To open, to gape, to stand open.*—πρός τι, *to strive for* anything, *to listen attentively.*

χαίρω, fut. χᾰρῶ and χαιρήσω, perf. κέχαρκα and κεχᾰρηκα, 1st aor. mid. ἐχηρᾰμην, 2d aor. pass. ἐχᾰρην. *To rejoice, to exult.*—As regards the use of χαίρειν at the beginning of letters, &c., see note, page 47, line 15–20.

Χαιρωνεία, ας, ἡ. *Chæronēa,* now called *Kaprena,* a city of Bœotia, memorable for the irretrievable defeat of the Athenians by Philip, B.C. 338.

χαίτη, ης, ἡ. *The hair, a lock of hair.*

χάλαζα, ης, ἡ (from χᾰλᾰω). *Hail.*

χαλᾰω, ῶ, fut. -ᾰσω, perf. κεχάλᾰκα (from obsolete χάω, *to stand open*). *To loosen, to unbend, to relax.*

Χαλδαῖοι, ων, οἱ. *The Chaldæans,* inhabitants of Chaldæa, a country of Asia at the head of the Persian Gulf and south of Babylonia.

χαλεπαίνω, fut. -ᾰνῶ (from χαλεπός). *To irritate, to enrage.*—Neuter, *to be displeased, to be angry with.*

χᾰλεπός, ή, όν (adj.). *Hard, difficult, harsh, cruel, painful.*

χαλεπότης, ητος, ἡ (from χαλεπός). *Hardness, difficulty, harshness, sternness, arrogance.*

χαλεπῶς (adv. from χαλεπός). *With difficulty, harshly, roughly.*

χᾰλῑνός, οῦ, ὁ (from χαλάω). *A bridle, a bit, a curb.*—Poetic plural, τὰ χαλῑνά.

χαλῑνόω, ῶ, fut. -ώσω, perf. κεχαλῑνωκα (from χαλῑνός). *To bridle, to rein in, to restrain.*

χαλκεῖον, ου, τό (from χαλκεύω, *to be a smith*). *A smith's workshop, a forge.*

χαλκέμβολος, ον (adj. from χάλκος, and ἔμβολος, *the beak of a ship*). *Having a brazen prow, brazen-prowed.*

χάλκεος, έα, εον, contr. χαλκοῦς, ῆ, οῦν (adj. from χαλκός). *Brazen, of brass.*

χαλκεύς, έως, ὁ (from χαλκεύω, *to work in brass* or *iron*). *A smith.*

χαλκίοικος, ον (adj. from χαλκός, and οἶκος, *a house*). *Of* or *belonging to a brazen abode.* See note, page 44, line 21–28.

χαλκοκορυστής, οῦ, ὁ (from χαλκός, and κορύσσω, *to arm with a helmet*). *Of the brazen helmet, armed in brass.*

χαλκόπους, ουν, gen. -ποδος (adj. (from χαλκός, and πούς, *a foot*). *Brass-footed.*

χαλκός, οῦ, ὁ. *Copper, brass, bronze.*

χαλκοχῖτων, ον (adj. from χαλκός,

and χιτών, *a garment, a covering*). *Armed with brass, in brazen armour.*

χαμᾶζε and χαμαί (adv.). *On the ground.*

χαρά, ᾶς, ἡ (from χαίρω). *Joy.*

Χᾶρης, ητος, ὁ. *Chāres*, an Athenian general noted for his incapacity.

χαρίεις, εσσα, εν (adjective from χάρις). *Graceful, peaceful, agreeable, beautiful.*

χαριέντως (adverb from χαρίεις). *Agreeably, pleasantly.*

χαρίζομαι, fut. -ῐσομαι, perf. κεχάρισμαι (from χάρις). *To give delight to, to gratify, to please, to confer a favour on, to bestow.*

Χαρικλέης, έους, ὁ. *Charĭcles.*

Χαρικλώ, όος contr. οῦς, ἡ. *Charĭclo*, the mother of Tiresias.

Χαρίλᾱος, ου, ὁ. *Charilāus*, a son of Polydectes king of Sparta, educated and protected by his uncle Lycurgus.

χάρις, ῐτος, ἡ (from χαίρω, *to rejoice*). *Joy, grace, attraction, favour, a gift, thanks*, &c.—χάριν ἔχειν, *to feel grateful to, to thank.*—χάριν ἀποδῐδόναι, *to return a favour, to testify gratitude.*—χάριν (accus. sing. as adv.), *on account of, for the sake of*, with the genitive.

Χάρῐτες, ων, αἱ. *The Graces*, daughters of Venus and Jupiter, or Bacchus, three in number, *Aglaia, Thalīa*, and *Euphrōsynē.*

Χαρμῐδης, ου, ὁ. *Charmīdes.*

χάρτιον, ου, τό (dim. of χάρτης, *paper*). *Paper.*

χάσμα, ᾰτος, τό (from χαίνω, perf. pass. κέχασμαι). *A cavity, a chasm, an abyss, an opening, the distended jaws* (of a large animal).

χαυλιόδους, οντος, ὁ (from χαύλιος, *prominent*, and ὀδούς, *a tooth*). *A tusk.*

χαῦνος, η, ον (adj. from obs. χάω, whence χαίνω). *Porous, loose, soft, brittle, light, empty, useless.*

χεῖλος, εος, τό. *The lip, a margin, a rim, a border.*

Χείλων, ωνος, ὁ. *Chīlo*, a Spartan philosopher, one of the seven wise men of Greece.

χεῖμα, ᾰτος, τό (from χέω). *Winter, cold.*

χειμάζω, fut. -ᾰσω, perf. κεχείμᾰκα (from χεῖμα). *To render frozen.*—Neuter, *to pass the winter.*—In the passive, *to be overtaken by a storm.*

χείμαῤῥος, ου, and χειμάῤῥους, ου, ὁ (from χεῖμα, and ῥόος, ῥοῦς, *a torrent*). *A mountain torrent* (swelled with melted snow, &c.).

χειμερῐνός, ή, όν (adj. from χεῖμα), same as

χειμέρῐος, α, ον, and ος, ον (adj. from χεῖμα). *Wintry, of winter, cold, stormy, rough.*

χειμών, ῶνος, ὁ (from χεῖμα). *Winter, wintry weather, a storm, a tempest, the cold of winter.*—τοῦ χειμῶνος, *in winter.*

χείρ, χειρός, ἡ (from the theme χάω, χέω, *to grasp*). *The hand.*—ἄχρι χειρῶν, *to blows, to personal violence.*—ἰέναι or ἐλθεῖν εἰς χεῖρας, *to come to an engagement.*

χείριστος, η, ον (adj., irreg. superl. to κᾰκός, *bad*). *Worst, basest*, &c.

χειροήθης, ες (adj. from χείρ, and ἦθος, *custom, habit*). *Accustomed to the hand, tame, gentle, domestic.*

χειροπληθής, ές (adj. from χείρ, and πλήθω, *to fill*). *Filling the hand.*

χειροποίητος, ον (adj. from χείρ, and ποιέω, *to make*). *Made by the hand, skilfully constructed, artificial.*

χειροτονέω, ῶ, fut. -ήσω, perf. κεχειροτόνηκα (from χείρ, and τείνω, *to extend*). *To extend the hand* (as in voting).—Hence, *to vote, to choose by one's vote, to elect.*

χειροτονία, ας, ἡ (from χειροτονέω). *A voting by holding up the hand, a vote, a choice, an election.*

χειρουργία, ας, ἡ (from χείρ, and ἔργον, *an operation*). *A manual operation, a surgical operation, surgery.*

χειρουργῐκός, ή, όν (adj. from χειρουργία). *Expert in surgical operations, pertaining to a surgical operation.*—As a noun, ὁ, *a surgeon.*

χειρόω, ῶ, fut. -ώσω, perf. κεχείρωκα

(from χείρ). *To treat with violence.*—In the middle, *to vanquish, to master, to subdue.*

Χείρων, ωνος, ὁ. *Chiron*, one of the Centaurs, famous for his knowledge of medicine. He was the instructer of the most distinguished heroes of his age.

χείρων, ον (adj., irreg. comp. to κακός, *bad*). *Worse, weaker, baser*, &c.

Χελιδόνιος, α, ον (adj.). *Chelidonian.*—Χελιδόνιαι, ων, αἱ (νῆσοι understood). *The Chelidonian islands*, a cluster of small islands off the coast of Lycia, south of the Sacrum Promontorium. They are now called *Kelidoni.*

χελιδών, όνος, ἡ. *A swallow.*

χελώνη, ης, ἡ. *A tortoise, a turtle.*

χερρονησίζω, fut. -ίσω (from χερρόνησος). *To form a peninsula, to look like a peninsula.*

χερρόνησος, ου, and χερσόνησος, ου, ἡ (from χέρρος, Attic for χέρσος, and νῆσος, *an island*). *A peninsula.*—As a proper name, Χερσόνησος, *the Chersonese.*

χερσαῖος, α, ον, and ος, ον (adj. from χέρσος). *Living on the land, pertaining to land.*

χερσεύω, fut. -εύσω, perf. κεχέρσευκα (from χέρσος). *To live on land, to remain on land.*

χέρσος, ου, ὁ. *A continent, land, the main land.*

χερύδριον, ου, τό (dim. of χείρ). *A little hand.*

χέω, fut. χεύσω, 1st aor. ἔχεα and ἔχευα, part. χέας, perf. κέχυκα. *To pour out, to shed, to diffuse, to spread around, to throw* or *heap up, to melt.*

χηλή, ῆς, ἡ (from obsolete χάω, root of χαίνω). *A cloven foot, the claw* (of a bird, &c.), *a hoof.*

χήν, χηνός, ἡ. *A goose.*

χήνειος, α, ον (adj. from χήν). *Of a goose.*

χῆρος, α, ον (adj. from obsolete χάω, akin to Latin *careo*). *Bereft, separated from, deprived of, abandoned, deserted.*—γυνὴ χήρα, *a widow.*

χῆτος, εος, τό (from obs. χάω, *to be empty*). *Want, deprivation.*

χθές (adv.). *Yesterday.*

χθών, χθονός, ἡ. *The earth, the ground, land.*

χῑλῑάς, ᾰδος, ἡ (from χίλιοι). The number *one thousand, a thousand.*

χῑλῑοι, αι, α (num. adj.). *A thousand.*

Χίλων, ωνος, ὁ. *Chilo.*

Χίμαιρα, ας, ἡ. *The Chimæra*, a fabulous monster, the offspring of Typhon and Echidna; the fore parts of its body were those of a lion, the middle that of a goat, the hinder parts those of a dragon. It had, moreover, three heads, and continually breathed out flames of fire.

χιόνεος, α, ον (adj. from χιών). *Of snow, snowy, like snow.*

χῑτών, ῶνος, ὁ. *An under garment, a tunic, a robe.*

χῑτωνίσκος, ου, ὁ (dim. of χιτών). *A small tunic* or *robe.*—χιτωνίσκοι, *scanty clothing.*

χῑών, χιόνος, ἡ (from χέω, *to pour out*). *Snow.*

χλαῖνα, Ionic χλαίνη, ης, ἡ. *An outer garment, a cloak.*

χλαμύδιον, ου, τό (dim. of χλαμύς). *A military cloak, a small cloak.*

χλᾰμύς, ῡδος, ἡ. *A cloak.*

χλευάζω, fut. -ᾰσω, perf. κεχλεύᾰκα (from χλεύη, *derision*). *To treat insolently, to deride.*

χλευασμός, οῦ, ὁ (from χλευάζω). *Insolence, scornful derision.*

χλωρός, ά, όν (adj. from χλόος, *verdure*). *Verdant, green, blooming, fresh, youthful.*

χοῖρος, ου, ὁ. *A hog.*

χολάω, ῶ (from χολή). *To be angry.*

χολή, ῆς, ἡ, Doric χολᾱ, ᾱς, ἁ. *Bile, gall.*—Hence, *anger.*

χόλος, ου, ὁ. *Bile.*—*Anger, wrath.*

χολόω, ῶ, fut. -ώσω, perf. κεχόλωκα (from χόλος). *To excite the bile, to excite, to enrage.*—In the middle, *to be angry, to have one's anger excited.*

χόνδρος, ου, ἡ. *A grain.*

χορδή, ῆς, ἡ. *A gut.*—Hence, *the string* (of a musical instrument), *a chord.*

χορευτής, οῦ, ὁ (from χορεύω). *A dancer.*

χορεύω, fut. -εύσω, perf. κεχόρευκα (from χορός, *a dance, a choir*). *To dance a solemn dance with singers*, &c., *to celebrate with dances and music, to lead choruses, to dance.*

χορηγέω, ῶ, fut. -ήσω, perf. κεχορήγηκα (from χορηγός). *To defray the expenses of a chorus.*—Hence, *to fit out, to furnish* or *provide with* (at one's own cost).

χορηγία, ας, ἡ (from χορηγέω). *The defraying the expense of a chorus.*—Hence, *equipment, preparation, provision, furniture.*

χορηγός, οῦ, ὁ (from χορός, *a dance, a band of singers and dancers*, and ἡγέομαι, *to lead*). Properly, *the leader of a band of dancers and singers.*—Mostly, *a person who fits out and provides a chorus for a theatrical representation at his own expense.*—Hence, frequently, in a general sense, *one who bestows* (at his own cost), *a furnisher, a provider, a patron.*

χόρτος, ου, ὁ. Properly, *an enclosed place.*—*An enclosure, a yard, a courtyard.*—Also, *grass, herbage, fodder.*

χόω, inf. χοῦν, root of χώννῡμι. *To heap up*, &c. See χώννῡμι.

χρᾶω, ῶ, fut. χρήσω, perf. κέχρηκα. *To give to another to make use of, to give an oracle, to deliver an oracular response.*—The more usual form is the middle, χράομαι, χρῶμαι, fut. χρήσομαι, perf. pass. κέχρημαι and κέχρησμαι. *To use*, i. e., to give to one's self to use.—*To make use of, to receive, to make trial of, to exercise, to have intercourse with.*—*To receive an oracle.*—With θέῳ, *to consult an oracle.*

χρεία, ας, ἡ (from χρέος, *need*). *Need, want, privation, use, value, exercise.*—χρεία ἐστί, *there is need, it is necessary.*

χρεών, τό (indecl. from χρή). *Necessity.*—*Fate, destiny, death.*—χρεών ἐστι, *it is fated.*

χρή, opt. χρείη, subj. χρῇ, inf. χρῆναι, imperf. ἐχρῆν and χρῆν, fut. χρήσει (impers. verb from χράω). *It is necessary, it behooves.*—χρή με ποιεῖν, *I must do so.*

χρῆμα, ᾰτος, τό (from χράομαι, *to use*). *A thing.*—In the plural, χρήματα, ων, τά, *riches, treasures, effects, property, wealth.*—χρῆμα κίττης. See note, page 53, line 27.—οὐδὲν χρῆμα, *nothing.*

χρημᾰτίζω, fut. -ῐσω (from χρῆμα). *To transact business.*—In the middle, *to pursue an occupation, to engage in money matters, to lend out money on interest, to receive interest* for money lent out.

χρήσῐμος, η, ον (adj. from χράομαι, *to use*). *Useful, profitable.*

χρῆσις, εως, ἡ (from the same). *The making use of, a using, enjoyment, use.*

χρησμός, οῦ, ὁ (from χράω, *to deliver an oracle*). *An oracular response, an oracle.*

χρησμῳδέω, ῶ, fut. -ήσω (from χρησμός, and ᾠδή, *a song*). *To deliver an oracular response in verse* (as was the earliest practice), *to impart oracles.*

χρηστός, ή, όν (adj. from χράομαι, *to use*). *Useful, valuable, worthy, honourable, good, noble.*

χρῖω, fut. χρῖσω, perf. κέχρῖκα. Literally, *to touch the surface* of a body.—Mostly, *to anoint, to smear, to rub over with* any substance.

χροιά, ᾶς, Attic for χρόα, ας, ἡ (from χρόω, *to touch*). *A surface.*—Generally, *colour, the surface of the human body, the skin.*

χρόνος, ου, ὁ. *Time, a period of time.*—χρόνους πολλούς, *for a long time.*

χρύσεος, έα, εον, contr. χρυσοῦς, ῆ, οῦν, and poetic χρύσειος, η, ον (adj. from χρυσός). *Made of gold, golden, gilded.*

χρυσίον, ου, τό (dim. of χρυσός). *A piece of gold, gold.*

χρυσῖτης, ου, ὁ, and χρυσῖτις, ῐδος, ἡ (adj. from χρυσός). *Containing gold, rich in gold.*—ἄμμος χρυσῖτης, *auriferous sand.*

χρυσοκέρως, gen. ωτος (adj. from χρυσός, and κέρας, *a horn*). *Having golden horns.*

χρυσόμαλλος, ον (adj. from χρυσός,

and μαλλός, *wool, a fleece*). *Having a golden fleece, golden-fleeced.*

χρυσός, οῦ, ὁ. *Gold.*

χρῶμα, ἄτος, τό (from χρώννῡμι, *to colour*). *Colour, a paint.*

χρώς, ωτός, ὁ. *A surface, the skin.* —*A colour.*

χυτός, ή, όν (adj. from χέω, *to pour out*). *Poured out, fluid, melted, heaped up.*—γαῖα χυτή, *the heaped-up earth* (on a grave).

χύτρος, ου, ὁ (from χέω, *to pour out*). *A pot, a vessel, a crucible.*

χώ, by crasis for καὶ ὁ. *And the.*

χωλός, ή, όν (adj. from the obsolete χάω, whence χαλάω, *to loosen, to relax*). *Lame, limping, defective.*

χωλόω, ῶ, fut. χωλώσω, perf. κεχώλωκα (from χωλός). *To lame.*

χῶμα, ἄτος, τό (from χώννῡμι). *A mound, a heap, a dam.*

χώννῡμι and χωννύω (forms its tenses from χόω), fut. χώσω, perf. pass. κέχωσμαι. *To heap up, to erect, to rear, to raise.*

χώομαι, fut. χώσομαι. *To be angry, to be displeased.*

χώποσα, by crasis for καὶ ὅποσα.

χώρα, ας, ἡ. *Space, a region, a tract of country, country, a place, land.*

χωρέω, ῶ, fut. -ήσω, perf. κεχώρηκα (from χῶρος). *To have room.*—Hence, *to contain, to comprehend, to receive.*—*To go* or *come, to proceed.*—χωρεῖν ὁμόσε, *to come to an engagement, to come to close quarters.*

χωρίζω, future -ἴσω, perfect κεχώρῖκα (from χωρίς). *To separate, to divide, to remove.*—In the middle, *to remove one's self, to depart from.* —κεχωρισμένος, *far-removed.*

χωρῖον, ου, τό (dim. from χῶρος). *A district, a place, a spot, a farm, an estate.*

χωρίς (adv.). *Separately, far from, apart from, without, except.*

χῶρος, ου, ὁ (from χάω, *to be open*). *Room, space, a place, a country, a district.*

Ψ.

ψάλτης, ου, ὁ (from ψάλλω, *to touch and cause to move*). *A musician, a harper.*

ψάμμος, ου, ἡ (from ψάω, *to rub down into small fragments*). *Sand.*

ψαύω, fut. ψαύσω, perf. ἔψαυκα. *To touch, to feel, to handle, to reach.*

ψέγω, fut. ψέξω, perf. ἔψεχα. *To blame, to rebuke.*

ψεκάζω, future -ᾰσω, perfect ἐψέκᾰκα (from ψεκάς for ψᾰκάς, *a drop*). *To drop, to trickle, to fall by drops, to distil fragrance.*

ψέλλῖον, ου, τό. *An armlet, a ring, a bracelet, a buckle.*

ψευδής, ές (adjective from ψεύδομαι). *False, lying.*

ψευδόμαντις, εως, ὁ (from ψεῦδος, and μάντις, *a prophet*). *A false prophet.*

ψεῦδος, εος, τό. *A falsehood, an untruth.*

ψεύδω, fut. ψεύσω, perf. pass. ἔψευσμαι (from ψεῦδος). *To deceive, to slander.*—In the middle, ψεύδομαι, fut. ψεύσομαι, *to tell a falsehood, to lie.*

ψῆγμα, ἄτος, τό (from ψήχω, *to reduce by rubbing*). *A fragment, a small piece, a small particle.*—In the plural, τὰ ψήγμᾰτα, *small grains.*

ψηφίζω, fut. -ἴσω, perf. ἐψήφῖκα (from ψῆφος). *To calculate by means of pebbles.*—In the middle, properly, *to give a vote by means of a pebble.*—Hence, *to vote, to decree by vote, to determine.*

ψηφίς, ῖδος, ἡ (dim. from ψῆφος). *A small pebble.*

ψήφισμα, ἄτος, τό (from ψηφίζομαι). *A decree, a determination, a vote, a resolve.*

ψῆφος, ου, ὁ. *A small stone, a pebble* (used in voting).—Hence, *a vote, a ballot, a decision* or *decree.*

ψιλός, ή, όν (adj. from ψίω for ψάω, *to rub*). *That has been rubbed, bare, bald, unarmed, light-armed.*

ψόγος, ου, ὁ (from ψέγω). *Blame, rebuke, censure.*

ψοφέω, ῶ, fut. -ήσω, perf. ἐψόφηκα (from ψόφος). *To make a hollow noise, to sound, to roar.*

ψόφος, ου, ὁ. *A noise, a tumultuous noise, a roaring, a sound, a tone.*

ψῡχαγωγέω, ῶ, fut. -ήσω (from ψυχή, *the soul*, and ἄγω, *to conduct*). *To*

conduct the souls of the dead (to the lower world).—*To delight, to refresh, to charm.*

ψῡχᾰω, ῶ, fut. -ήσω (from ψῦχος). *To cool, to refresh, to delight.*

ψυχή, ῆς, ἡ (from ψῦχω). *The breath, the soul, the spirit, life.*

ψῦχος, εος, τό (from ψῦχω). *Cold, frost.*

ψυχρός, ά, όν (adj. from ψῦχος). *Cold, cool.*

ψῦχω, fut. ψύξω, perf. ἔψῦχα, 2d aor. pass. ἐψῡγην. *To breathe, to blow.*—Hence, *to render cold, to cool.*—Also, *to refresh* (by air).

Ω.

ὦ (adv. expressing *wonder, surprise,* &c.). *Oh! alas!*

ὧδε (adv. from ὅδε, *this*). *Here.*—*Thus, in this manner.*

ᾠδή, ῆς, ἡ (contr. from ἀοιδή, *a song*). *A song, an ode.*

ᾠδῐκός, ή, όν (adj. from ᾠδή). *Musical.*

ὠδίν and ὠδίς, ῖνος, ἡ (akin to ὀδύνη). *The pains of travail, the pangs of parturition.*

ὠθέω, ῶ, fut. ὤσω, rarely ὠθήσω, 1st aor. ἔωσα, perf. ἔωκα. *To move, to push, to drive, to impel.*

ὠκεᾰνός, οῦ, ὁ (prob. from ὠκύς, and νάω, *to flow*). *The ocean.*

Ὠκεᾰνός, οῦ, ὁ (as a proper name). *Oceănus*, a sea deity, son of Cœlus and Terra.

ὠκέως (adv. from ὠκύς). *Swiftly, rapidly.*

ὠκύς, εῖα, ύ (adj. akin to ὀξύς). *Rapid, swift, fleet, active.*

ὠμόλῐνον, ου, τό (from ὠμός, and λῖνον, *flax*). *Flax in its rough state, undressed flax.*—Hence, *a coarse towel* (as made from such flax).

ὠμοπλᾰτη, ης, ἡ (from ὦμος, *the shoulder*, and πλάτη, *a flat body*). *The shoulder-blade.*

ὠμός, ή, όν (adj.). *Raw, not cooked, unripe.*—*Ferocious, savage, rude, brutal.*

ὦμος, ου, ὁ (prob. from the obsolete οἴω, *to bear*). *The shoulder.*

ὠμότης, ητος, ἡ (from ὠμός). *Cruelty, ferocity.*

ὠμοφᾰγος, ον (adj. from ὠμός, and φᾰγεῖν, *to eat*). *Devouring raw flesh, that eats food raw.*

ὥνεκα, Doric for οὕνεκα. *Because,* &c.

ὠνέομαι, οῦμαι, fut. -ήσομαι, perf. ἐώνημαι. *To buy, to purchase.*

ᾠόν, ᾠοῦ, τό. *An egg.*

ὥρα, ας, ἡ. *A season, an hour.*

Ὧραι, ῶν, αἱ. *The Hours* or *Seasons*, three goddesses, daughters of Jupiter and Themis, who presided over the seasons, and kept the gate of Olympus. Their names were *Eunomia, Irēnē,* and *Dīcē.*

ὥρῐος, α, ον (adj. from ὥρα). *That is in season, ripe, seasonable.*—Neuter plural as a noun, τὰ ὥρια, *the fruits of the season.*

ὤρος, εος, Doric for ὄρος, εος, τό. *A mountain.*

ὠρῡγή, ῆς, ἡ (from ὠρύομαι, *to howl*). *A howling, a yelling, a cry.*

ὡς (adv. and conj.). *As, when, how, after, since, as soon as, as if.*—*That, in order that, so that.*—With a numeral, *about.*—With the superlative it denotes *as much* or *as little as possible*, according to the force of the superlative; thus, ὡς τάχιστα, *as quickly as possible*; ὡς ἐλάχιστον, *as little as possible.*—With a participle and ἄν, see note, page 54, line 15–17.—It stands also for a preposition, ἐπί or πρός, and governs a case; and sometimes these prepositions are expressed with it. When the latter construction appears, ὡς means no more, as far as our idiom is concerned, than ἐπί or πρός alone. When it stands without them, the case apparently governed by ὡς depends in reality on ἐπί or πρός understood.

ὧς (from the old demons. pron. ὁς, same as οὗτος, *this*), same as οὕτως. *Thus, so, in this way.*

ὡσαύτως (adv. from ὧς, and αὔτως). *In the same way, just so, exactly thus, in like manner.*

ὥσπερ (adv. from ὡς and περ). *Just as, even as, the same as, as if.*

ὡσπεροῦν (adv. from ὡς, περ, and

οὖν). *As in truth, as is really the case, exactly as.*

ὥστε (adv. and conj. from *ὡς* and *τε*). *As, just as, so as.—That, so that, in order that.*

Ὥστῐα, ων, τά. *Ostia*, a celebrated town and harbour, at the mouth of the river Tiber in Italy, which served as the port of Rome.

ὦ τᾶν (indecl.), only as vocative; a mode of address in common life. *Oh thou, my good friend.*—Also, though seldom, used in the plural, *oh ye.*

ὠφέλεια, ας, ἡ (from *ὠφελέω*). *Utility, profit, advantage, gain.*

ὠφελέω, ῶ, fut. *-ήσω*, perf. *ὠφέληκα* (from *ὀφέλλω, to aid*). *To help, to succour, to be useful to, to assist, to be profitable.*

ὠφέλῐμος, ον (adj. from *ὠφελέω, to aid*). *Useful, advantageous, profitable.*

ὠφελῐμως (adv. from *ὠφέλῐμος*). *Advantageously, profitably, usefully.*—Comparative *ὠφελῐμώτερον*, superlative *ὠφελῐμώτᾰτον.*

THE END.